

" Bhuzical Bife---The Beimaeu Department in the School of Human Brogerzz.

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# Lectures and Essays.

#### MOLECULAR ACTION. No. 1.

BY HELEN MAR.

The molecular action in the universe of matter, alluded to in our previous essay upon the physiological development of man, is so slightly considered in connection with the causes and effects, around, above, and beneath us, that we besitate to give expression to ideas so foreign to any that have been advanced by man in his researches in this direction. We have said that every thing that the mind of man can conceive of is either matter, or the expression of the action of matter. We have said that light, heat, mesmerism and magnetism were matter. More properly speaking they are expressions of the mocular action in the atomic world. Seeing, hearing, tasting and smelling, are expressions of this action in the molecular universe, and entirely dependent upon matter for their expression. Lightning is also the expression of the action of matter. It is caused by the conflict of electricity with the atmosphere. The thunder with its reverberating in accord with its size and etherealization, upon peals is the result of the contact of these two elements. Some idea of the force of molecular action is given by these expressions. No mind is able to comprehend it, although we often see dire consequences arising from it. Man has no conception surrounding atmosphere infinitesimal atoms bewith what force he moves through space, until he comes suddenly in contact with a solid immovable body, when he is made aware of it by the concussion which oftimes proves fatal.

the law by which the planetary worlds are builded up. The laws of attraction and cohesion are constantly building up; attrition is as constantly wearing off. This creates an equilibrium. Nothing What is thrown off by one will in time be taken up by another. What constitutes portions of our globe to-day will in the future form a part of another world. What forms a portion of our physi- matter thrown off from this grain of musk exerts so verse or the revolution of the planetary worlds. In cal bodies to-day will form a part of some other body in the future, and so on ad infinitum.

As we have before said. man cannot ever work out of the realm of matter. Throughout all eternity he will ever find himself immersed in an illimitable sea of atoms, entirely dependent upon matter and entirely composed of it. He, in the evolutions constantly taking place, will ever keep pace with the refinement and etherealization of When we attempt to p the material universe, but it will ever be imperceptible to him. We know that we are being whirled to day-being born anew-but are alike insensible spirit world, we will find everything governed by the same laws that govern here; we will find it now. This may seem speculative. Not so. Were place in his physical system, could he weigh, estiaccord and in harmony in the realm of poses. matter. When we affirm that this universe and tude, and know not where to begin to illustrate or explain the principle we would build our super-structure upon. If we go to the great universal cause as a starting point, we find it eternally immersed in an illimitable sea of molecular atoms, entirely dependent upon matter in its evolution for every manifestation or expression of its power. If we step out into space to find a basis upon which to build our theory, we find ourselves adrift upon the same turbid sea, without rudder, chart or compass, and find that not only the theory we would build is the expression of the molecular action, in the universe of matter, but that our entire dependence is upon it for the elucidation of ideas. If we look to the future we find the same turbid sea, without boundaries or confines upon which we are borne by the tidal wave of infinity that encompasses the all of which we form only an infinitesimal part, but as infinitesimal as we may appear, we are composed of innumerable atoms, each in itself perfect, each bearing a specific relation to every other atom, and occupying its legitimate position in the sphere assigned it by the eternal cause that gave it birth. The minutiae of atoms is not bounded by the physical senses in their comprehension, as what are atoms to you are mountains in comparison to the divisions and subdivisions that are infinitely. beyond the comprehension of man. Each and every atom in its molecular development, through the eternal action of the laws by which the universe is governed, gravitates to its own specific sphere, and through the molecular action in the atomic world. are ejected into outer forms that take on in an infinite degree features and expressions in accord with the influences superinduced by the position that each star, asteroid or planet, occupies in conjunction the molecular action in the atomic world, only with the earth at the time of the ejectment. The greater in degree, in accord with the area of th planetary influence upon this sphere of the universe is so little understood or comprehended that we are loath to attempt to present to your consideration the facts that you will ever find borne out by the trolling power by which is outwrought and evidence presented As the greater is derived from the lesser, so the planets are made up of compilations of atoms through the laws of attraction and cohesion, and as the lesser are ever governed by the greater, these larger compilations of atoms form nucleuses toward which all atoms tend, drawn by the attraction of the larger bodies around which they revolve. This attraction is generated by the velocity of the planets. in their revolution. The science of astronomy teaches us that many of the planets are much larger than the earth, therefore, they must exert a greater influence upon it, than it upon them. The earth again exerts an influence upon the planets and stars that are smaller than it. If the influence of the sun upon the earth as a magnet is so great, what must be the influence of a body like Herschell, that by friction alone produces the light emitted from it, and which comes to us with radiant beauty through millions of miles of ether-way. We might conclude that through the attractive force of the larger bodies upon the smaller, in time, the larger would absorb the smaller. This might be the result did not the centrifugal force overbalance the magnetic power of the larger. In the velocity with which the planets perform their revolutions around their solar centres, the atoms taken up by their magnetic attraction are thrown off by the centrifugal force, and are again taken up and thrown off by others. The earth being one of the least of the planets must of necessity, in this action and reaction, be more powerfully influenced than planets of greater The utter inutility of attempting to present the influence of the planetary system upon this or the atoms of which this subtle fluid is composed earth in a mode or manner that can be compre- that are thrown off from the heavenly bodies, durbended by man, is apparent when we realize that he does not comprehend what is before him day by day, but we will endeavor to give a faint idea of a finity, but we may be able to gain more correct Spiritualism, their interpretation of the case of ulary.

sions is born thought; thought presents conviction, and, from these, conclusions are deduced; therefore I will say a few words in sustaining our position, showing at least we can find a basis for the theory

of planetary influence, if we cannot present to you the starting point of molecular action in the universe of matter. We know that the light and heat of our earth is sympathetic chord vibrate when touched by the derived directly from the sun, around which this earth revolves as its satellite; we know that we re- children. Whose heart that is aware of the receive a degree of light from the moon that revolves around the earth as its satellite; we also learn that each and every planet has its central sun around which it revolves, and satellites, smaller than themselves, that revolve around them; and this revolution is throughout the infinity of space, the greater governing the lesser, which in turn governs those | idea of planetary influence has the ring of old time still less, until, in the multiplicity of the numbers superstition, but time will bring records to prove that and the infinity of the diminution, we find that to it must be ascribed, the varied expression of all what is denominated infinitesimal atoms are govthe manifestations of the law of causation. erned by the same law. Each and every atom in its compilation, builded worlds, and is still buildhowever small, has a central sun around which ing them. It is the process by which all worlds are builded. Each compilation is acting and beit revolves, and takes on and throws off as much effete matter, in comparison to its specific area, as the largest planet; exerting an influence, ing acted upon by all other compilations in accord with their specific area. The atoms comprising our physical bodies, being generated by the molecular every other atom within its radius. You will most readily note the action of the atomic world action in the universe of matter, must, from the through the olfactory nerves. Take a grain of greater specific area of the compilations of the planmusk that has for years been sending out into the etary world, be influenced in a much greater degree by them than by the infinitesimal atoms by which we are surrounded. Man cannot live in this uniyond the power of any glass that has yet been pro-duced to detect, and still remaining undiminished verse without deriving the elements of his physicin size and seemingly containing a quantum sufficit al structure from the molecular action of the on which oftimes proves fatal. The molecular action in the universe of matter is the molecular action in the universe of matter is the provided of the refined essence of its around to continue emitatomic world; therefore he must be the expression

subject that every one should have some knowledge

or definite reflex of the conditions surrounding, grain of musk will give as definite a conception of developing and moulding his physical organism. the molecular action of matter, its wonderful de-His mental status is a correct measurement of the gree of refinement and etherealization, and the inrelations the elements ssutain in connection with luences superinduced by it, as any illustration we the planetary system at the time of his development can present. No person can come within its radius The tidal waves, the trade winds, the simoons, the without instantly perceiving its aroma, and many hurricanes and storms are all attributed to the actions are sickened by it. If the infinitesimal atoms of of the compilations of atoms in the molecular unipowerful an influence upon the physical system what must be the influence of the planets in their molecular action? As man is simply a projectile from a force above and beyond him, over which he has no control, and is governed solely by this action in the universe of matter, wherein can he be held responsible for what he is, or may become, either here or When we attempt to present to the human mind

a conception of the infinitesimality of matter, by itesimality and refinement in accord with the computing the number of atoms contained in a specific area of the planet and its velocity, therefore through space hundreds of miles a miuute, but we given space, and place before him the sum total of it would be very difficult to define the effects of each are not sensible of the fact; we know that we are so many trillions, billions, or even millions, the upon the earth or upon each other. taking on and throwing off effete matter from day | mind is utterly incapable of grasping or comprehending the presentation; therefore, this mode is of it. We are by these very means becoming more futile; but when we see a very diminutive speck fluence, not of the moon alone, but to the conjunc-refined as matter, but are insensible of it and ever like the grain of musk, from which has been thrown tion of the earth with all the other planets. No will be. When we enter what we now term the off constantly for years, infinitely small atoms that one planet or star is solely or alone responsible for can only be detected by the olfactory nerves, being insensible and imperceptible to every other sense, the same daws that govern here; we will find everything as natural there as here; we will find and the original remaining in size and weight the everything as tangible to the senses there as here. The spirit world will have kept pace with our own progressive development, and will have receded as far from us in the ultimate of existence as we deem glandular formation of the physical system are the glandular formation of the physical system are the of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanure are the direct results of the influence of the nanuer are the direct results of the influence of the nanuer are the direct results of the influence of the nanuer are the direct results of the influence of the nanuer are the direct results of the influence of the nanuer are the direct results of the influence of the nanuer are the direct results of the influence of the nanuer are the direct results of the influence are the direct results of the inf most delicate and sensitive of all the nerve tissues. man cognizant, of the changes constantly taking This knowledge should enable us better to appreciate the sense of smell, as what effluvia might be mate and comprehend them, he might in a slight | taken into our sensitive lungs unperceived by our measure or degree comprehend the infinite laws other senses; or what disgusting food into our that govern the universe of matter in which he stomachs that, pleasant to the taste, might be naulives and moves, and which in fact is the author of seating in the extreme from its obnoxious comhis being. The law of causation is the law govern-ing this molecular action; the law of cause and every gift from the eternal cause that projected it, effect, acting and reacting, and bringing forth in and realize that all are for wise and beneficent pur-As large bodies exert a greater influence upon all that composes it is matter, we are lost in infini- all surrounding objects than those of lesser area, we must conclude that the influence of the largest planets upon the earth is very great. Who cau doubt the influence of the planets upon each other when we realize the fact that the sun takes up by ts magnetic attraction, and carries with it a body like our earth. The velocity with which the sun revolves upon its axis, is not appreciable by us, as we are carried with it, and it is like walking upon a | ent upon it for expression and presentation. It is body that is travelling with greater speed than ourselves. When the power of one planet is so great it will readily be concluded that the influence of the entire planetary system must be sufficiently powerful to be felt throughout all the ramifications of the material universe, and most especially in the sensitive and delicate compilation of atoms composing our physical bodies. If the sun, moon and stars were each independent bodies, exerting no influence upon each other, through the law of attraction, or otherwise, the entire universe would become dead, inert matter, and who could define the conse quences arising from such a condition;? but the aw of attractive force, created by the molecular action in the universe of matters, governs all, and holds the innumerable worlds that revolve in the realm of infinite space, each in its orbit, and with precision and accuracy man is enabled to measure, stimate and calculate their distances, also the velocity of those brought within the range of his and a definite reflex of the conditions surrounding vision. More wonderful discoveries will be made by him in the future. The molecular action in the vast universe of matter will become so apparent, that we will be as familiar with the principle, as we

views by a due consideration of the subject than Lazarus and Dives falls to the ground, and that of. From ignorance, doubt, and distrust is out-wrought all knowledge, from the presentation of startling ideas and what are termed fanatical illu-now ridiculed as visionary will be proven a fact. view of the case we now proceed to notice. The beggar died and his spirit was carried to is at present entertained. In the near future it will

Abraham's bosom, that is to the same sphere or All reasoning minds admit that creation is one condition in spirit life occupied by Abraham. The vast whole. That the misfortunes, sorrows or joys of one vibrates the electric wires of infinity and rich man also died, and his spirit went to hell, that is to the sphere or low condition of undeveloped bring joy or sadness to all, is most clearly demonspirits. In that condition of darkness, remorse overtakes him. Seeing the spirit of the poor beg-gar who in earth life had lain at his gate asking strated by the execution of Lee, of the terrible mas-sacre of Mountain Meadow. Who that heard of that fearful crime committed by him, did not feel a alms, now happy and in an elevated condition in the after life, it was but natural that Dives should horrible butchery of men and helpless women and appeal to Lazarus for assistance Hence he asks father Abraham to send Lazarus to comfort him, as he was tormented in the flames of remorse, for he tributive justice meted to him by the laws of his country, has not thrilled with horror at the terring had had an abundance of this world's goods and to ble ordeal of his execution. We see by these spare, and allowed the beggar to lie-at his gate to feed upon the crumbs thrown out to the dogs., who moreover came and licked the sores of the poor things, as they occur in our midst, that the electrical chain of infinity vibrates to the least, as well as to the most harmonious touch. We are aware, the beggar-infinitely more charitable than the orthodox rich man.

Now, by the just law of compensation, the spirits of the rich man and the beggar gravitated each to the condition in spirit life they were entitled to by The molecular action in the realm of matter has, their conduct in earth life; and here comes in the equity and justice of God, as presented through the Spirit philosophy. It made no difference how much sympathy and It is the process by which all worlds

pity the unfortunate rich man may have aroused in the bosoms of Lazarus and Abraham, there stood in the way the inexorable laws of compensation and atonement in unfolding progression. That was the gulf fixed between the conditions or the status of the two spirits. There was only one way, and Dives had to suffer and atone for his sins of omission, until he satisfied the demands of justice, and by purification of spirit and progression he could cross the gulf and ascend uward to where Lazarus

ived. The case becoming hopeless to Dives, he then in edes in behalf of his five living brothers in earth ife. Abraham answers the request, "They have Moses and the prophets," let them hear them. Then Dives replies, "But if one went up unto them from the dead they will repent." That request sugsested the answer of the text taken by Dr. Murray ind stated above.

In the face of the fact, in the Bible record, that order to fully comprehend this in all its details we from Moses to J.sus Christ, men who once lived upon the earth had died, did, in innumerable inwould have to understand the properties of all the atoms thrown off by each in their polar and axidal tances, return to earth again, including Moses and revolutions; we would need to be able to locate Elias; yet our orthodox friends, by their interpretaeach and every star, asteriod, and planet, at any tion of the text, argue the impossibility of such occurrences. The only just and reasonable solution of the text is that the five brothers of Dives were moment, and tell their relative position in conjunction with the earth, and its relative position to them. The properties of the atoms thrown off by the heavenly bodies differ in their degrees of infinliving the same hardened, selfish, material lives that their departed brother had lived when on earth. Abraham and Lazarus knowing that fact, saw it would be utterly useless to send the spirit of Lazarus or of any other dead person back, in order to convert these bigoted and selfish brethren. Abraham did not say that the spirits of the departed The tidal wave, as it is borne upon the surface of the mighty deep, owes its ebb and flow to the inlead could not return back again to earth, but in that particular instance it was wholly unnecessary

that such a mission should prove fruitless. I could name hundreds of as intelligent men and the conditions of the earth, but all combine to vomen as there are living in the city of Washington, men and women of well-known probity of charac make up an aggregate of circumstances and conditer. who would swear if needs be that they had seen and held converse with spirits of the departed dead. This fact is occurring daily in the capitol of the nation, and while thousands do believe the An Appeal to Mediums from the Spirit World.

THROUGH A LADY OF THIS CITY.

The innumerable worlds that revolve in illimitaole space, hold within their boundaries a phalanx of assumptive and presumptive evidence that prove the efforts of man to solve them fruitless. So it is

with the realms of infinitude. The thoughts grow bewildering; the brain becomes giddy, and impales in triumph all attempts to fathom the mysteries of the future life. The future realm, called the spisitual, is a natural realm. At the change termed death the soul ascends the golden stairway, meeting at everp step loved ones gone before, bright and beautiful lanscapes meet its view, radiantly tinted and delicate hued flowers cover the sloping hillsides, filling the air with sweet perfume redolent with the breath of the morn; lucid streams rippling and shimmering in the golden light of a regal sun wend their way to ocean tide; fairy lakelets, sleeping in silent beauty, mirror in the fairy depths the myriad stars that twinkle and sparkle in the love-lit dome of ethereal blue; golden hued and sweet oiced songsters warble their merriest roundelays in grandest harmony from nature's bowers of em-erald green, and beneath wide spread branches, gambol, in merriest glee, the happy little ones whose cheeks sparkle with roseate hues of health. whose eyes are radiant with sweet budding love flowers, and all nature is one beautiful poem of love. But amidst all this beauty and loveliness dwell discordant spirits, who throw over this fair domain a cloud of distrust and doubt. Think not that all is peace and harmony in the spirit spheres, when so many disjointed, angular, and prurient souls, are daily being transferred from earth-life with all the inharmonies expressed here. The spirit spheres are a definite reflex of the physical realm. All material substances are as tangible there as here. Those that pass through the change called death only realize as change of scene. No bright celestial throne, and winged embassadors from the courts of the infinite God; no golden harps from which to elicit symphonious strains of love and joy forever, but a life of activity awaits us, and in all the virtues and vices, the ruling passions are as

strongly defined and as definitely expressed as when Duly considering all this, mediums should guard every portal of their sensitive natures, and become proof against all adverse influences of spirits, and mortals as well; as the enemies of the peautiful philosophy of Spiritualism are as active as were the enemies of the medium, Jesus, whose gnominious death would be repeated and re-repeat-ed, if they could over ride the laws of the country or unite church and state, thus enabling them the more securely to carry out their nefarious schemes. To embosom within, the purest wells of inspiration, we should ever stand guard over the household of being, and more definitely understand by what laws the inspiration of the highest and wisest him with suspicion. Henry could not brook such savans of the spirit spheres are given through meliums. Those who ascended from this sphere of action thousands of years ago, have lost all affinitization with the earth and its inhabitants, and can only reach earth through a successive chain of mediums, reaching from their more exalted sphere, down to those who have more recently passed from the visible to the invisible; and from them to those still resident here. Those whose lives are purest,

Historical. CARDINAL WOLSEY.

NO. 11

AMBITION'S EPITAPH.

A brief historical sketch of this untrustworthy Cardinal, who has been popularized by Shakespeare in his play of Henry VIII., may prove of interest to he general reader. Wolsey was born in Inswich. n the county of Suffolk, in the year 1471. He was he son of a butcher. At an early age he was sent to college where he obtained a good education. When he reached the age of 29 years he became a rector in Somersetshire. The cardinal was fond of spirituous liquor, and upon the occasion of a counry fair he became beastly drunk, for which misdemeanor he was put in the stocks. This punishment was inflicted upon him by Sir Amias Poulet, who was imprisoned for the term of six years by the cardinal when he got into power years afterward. This imprisonment was simply retaliation and nothing else. The cardinal was a wily fellow, and he seemed to possess in an extraordinary degree the power of insinuating himself into the good graces of everybody at court, and finally King Henry VIII. appointed him as chaplain. From this time he began to rise higher and higher in the esteem of everybody and especially in that of the king. He executed embassys with great dexterity and in positive effect, or in fact he was for a time the ruler of England. He also rose in the ecclesiastical world. and in the year 1515 was made Archbishop of York, being then 44 years old, the very prime of life. In the following year the Pope made him a cardinal and also appointed him legate. These honors caused the king to appoint him Prime Minister and Lord High Chancellor of England. He was as ambitious as satan in the Garden of Eden and being a lover of worldly wealth he derived from his various offices immense amounts of treasure. He was exceedingly imperious, and so ambi-tious that he aspired to be Pope, in order to accomplish which he would have bankrupted the national reasury if necessary. At one time it seemed that he Popedom was almost within his grasp.

As a matter of course, a man in his position, his daring ambition and greed of power made him many enemies, and they carefully watched for any chance that would discredit him with the king. That opportunity at length arrived. When the king had resolved to abandon Queen Catharine, who had been his wife 26 years, and marry Anne Boleyn, the cardinal played double. While he favored the divorce yet he was hostile to the marriage, because Anne was a heretic. The king desired the consent of the Pope to the proposition, and the very dilatory manner in which Wolsey conducted the negotiations caused the king to regard conduct and a breach was made. The enemies of the cardinal drove the wedge home. The cardinal was disgraced, and in the year 1529, in the 58th year of his age, all his high honors were stripped from him and he was driven as an outcast from the

court. The king, however, restored the cardinal as Archbishop of York within a year or two after he had been turned from court. After his restoration

are now with the fact of the revolution of the earth around the sun. The influence of the planetary system upon the

earth is the same principle that is involved in compilation. The atomic world is a world of causes and effects. The melecular action in the atomic world is the governing and conbuilded up the compilations of atoms forming the sion, and ponderous blows are dealt out against the planetary worlds, and in fact, everything that presents to you form, figure or expression, and all forms, figures and expressions are in perfect accord and harmony with the influence that each star, asteroid, or planet, exerts upon each other and upon the earth at the time of their development. We have said that the planetary influence upon the earth is but little understood. The chain of the stale "slang-whang" story of infidelity that has causation, that binds and interbinds all as one grown threadbare and nauseating, without a single great universal whole, cannot be touched at any point without that touch being felt in its entirety Cast a stone into a pool of water and the entire body of water is disturbed. Touch the cords of a there are several mediums in the city at work-inmusical instrument and the vibrations extend the entire length of the chord. The melody produced is evidence of the disturbance of the molecular atoms within the compass of your sense of hearing; nor does it end here, but is prolonged ad infinitum. The planets are simply bodies passing through an nfinite sea of atoms and cannot change from point to point without disturbing all the atoms that compose the realm of matter, therefore all things are influ enced by the molecular action of the planets, the stars. By this action of the planetary system is Kearnes, of California, is also doing a good work thrown off the infinitesimal atoms that make up the electric fluid that is taken up by the physical organism through the avenues, previously mention ed, and enters largely into the elements that develop the embryotic manifestations of a new life, whether it be in the vegetable or animal kingdom, whether in the flower, the horse, or the man. All manifestations and expressions are in sympathy, in accord and in harmony with the electric fluid. that are thrown off from the heavenly bodies, during their development. To understand this princi-

of the planetary systems. All inharmonies in the physical systems are direct results of inharmony in nature. We cannot separate them. One is the outgrowth of the other. All conditions and relations are expressions of the molecular action in the universe of matter. To measure or estimate it and its effects would require the wisdom of the Divine Mind. We have no reliable data upon which to erect a theory that has for its foundation the chaos of the infinity of space, the action of which is eternal, which is in fact the great universal cause, the creator of all. The universe is its laboratory; the innumerable worlds that revolve in space its consummations; the beauties of the material world its le-

gitimate children, and eternity its play ground. Through this action of molecular atoms is builded up and presented all that we can see, and all that our imaginations picture or our fancies portray. Our ideas are generated by it. All we are, or ever shall be, all we know, or ever shall know, is depend the great eternal and universal cause that projects and propels all things-the origin of creation, the God of the universe, the law that governs all, the subnum bonum of all that can be conceived of by nortal or immortal, the creator and ruler over all This action in the molecular universe compiles or ouilds worlds, peoples them, and through it all conditions and manifestations are outwrought. If they are not harmonious in their relations to each other. they are in perfect accord with the cause that produced them, and legitimate expressions of the source from whence they emanated. When we see the varied presentations of nature, it is difficult to realize that all are produced by the same causes operating, that, all [are emauations from the same source. There can be but one source, and the cause must be in accord with it. The productions must be in accord with both. They must be just expressions of the cause operating to produce them; moulding and developing them.

A SHAKING AMONG THE DRY BONES.

BY GEN. J. EDWARDS.

EDITOR, MIND AND MATTER:

For sometime past, the pulpit of the Unitarian Church of this city, on Sundays, has been occupied by distinguished clergymen of the Unitarian denomination, from abroad. All Soul's Church is packed by an intelligent audience on every occao'd superstitious views held by the Orthodox churches; the most noticeable was a discourse delivered by the Rev. James Freeman Clarke of Boston, on the old and new views of the Bible, which created a shaking among the dry bones. Yester-day, February 2d, Dr. Naylor of the Methodist Church attempted to answer Dr. Clarke. It was new idea or argument to prevent the tottering downfall of human creeds and dogmas.

In a more quiet and unostentatious manner, struments in the hands of the celestial visitors, doing good work by unfolding the new way of life that eads to higher joys in the great hereafter. Among these humble instruments, I am pleased to cbroni-cle Mrs. James A. Bliss, of Phildelphia, the medium for full form materialization of Spirits. There can be no doubt of the genuine spirit manifestations through her mediumship. Her seances are well attended every evening, and a very general satisfaction expressed with what is seen. Mrs. Lou. M. in pushing forward the new Gospel dispensation, and all this is creating a stir among the dry bones. Yesterday, February 2d, Rev. J. T. Murray, D. D., of Georgetown, opened up his battery against Modern Spiritualism, taking for his subject "Ghosts and Revelations," and for his text, "If they hear "not Moses and the prophets, neither will they be persuaded through one rose from the dead." Every intelligent reader of your paper can surmise the line of argument that the learned Doctor used. Hence it'is not necessary to state it; for it, too, has become stale and worn out. When measured from

ersonal investigations, there are thousands like Drs. Murray and Naylor, who are so saturated with bigotry, infidelity and unbelief, as to close their eyes and shut their ears against a truth now weeping through the land like a tornado.

The Ethics of Spiritualism.

in unison with their inner desires and aspirations; The source of moral law puzzles many persons. They imagine that it must be lex scripta—that and we will ever find the communication colored which is formally prescribed as law--that it must by the channel through which they are given. To be found in a book and stamped "thus saith the all mediums, I would say, yea, beg and implore of Lord." They suppose that if there was no Bible them, to keep their spirits pure and undefiled bethere would be no moral law whose existence could fore the world. Sully them not with the impurities be demonstrated. That moral law may be written exhaled from rum, tobacco and malt liquors; shun is certain, but it is not certain that what is written all low and vile associations, and ever prove yourselves worthy of the beautiful gift of mediumship,

as such is moral law. It may or may not be so. When that which is claimed to be so is doubted, bestowed for wise and beneficient purposes. eason and knowledge must determine whether No other gift in the province of creative munifit is really so or is a fraud originating in men who issume to speak for God. This is the only mode of cence embodies within its sacred folds, the momentous results embosomed within the holy precincts of mediumship. The cry of a common humanity has ever been, if a man die shall he live again? proving that any thing prescribed as moral law eally is so. To this test the many Bibles or compilations of alleged moral laws among different This important question, this longing of the human aces of men must be submitted. There are scores soul to peer into the untried and unexplored regions of futurity, this problem of immortality you, and you of bibles and many of them are vastly more voluminous than our English Bible. The strongest proof alone, can solve; you, and you alone, possess the key that unlocks the door of the future life, and hat our English Bible is God's written law is the ourity found in it, but finding purity is a recognigive to man the indubitable evidence of an existence tion of the fact that its moral teachings are judged beyond the tomb, of an eternal progression. You, by comparison with ideas of moral right. If the and you alone. have knocked the bottom out of the moral law found in our English Bible were directpit of Sheol; redeemed man from endless woe, ly written by Deity this might perhaps not be necand ushered him into a new life. To this charge essary, but as men uttered or wrote or printed what entrusted to your care and keeping, never prove are written as moral laws there is a possibility of recreant, but let the light of an eternal day be the fraud, and hence reason and knowledge are appealbeacon star that shall beckon you on to the very ed to. No intelligent Christian doubts that the gates of the celestial city.

moral law found in his Bible accords with man's Though humility shall clothe you with her unhighest conceptions of right. The deist may say seenly garb, though wordly honors gild not the that certain clauses or alleged enactments found in coronet that encircles your brows, though the God the Bible are morally wrong, and if he takes that of mammon proves chary of his favors, though conground the issue is a matter to be determined by tumely, and the venom of the fashionable world, is admitting principles or facts. Thus if it is in dispute heaped upon your devoted heads, though all this whether a particular matter is God's law, the proof be your portion, shrink not, nor falter by the way. that it is not found in any other and older version or The beautiful law of compensation will ever octhat it involves that which is morally wrong would cord to each and every soul the award that seem so show that the matter referred to was not an justice demands. If honesty and integrity be your enactment by God, but a mistake or fraudulent inwatch-words, the poisoned shafts of doubt, distrust terpolation by men. The consciousness of right and envy will fail harmless at your feet; and if s approves or determines what is presented as true to your trust, the spirit world will usher in a moral law. Its decisions are thus even higher millenial day that will be unto your souls a glad moral law than that which is lex scripta. This ecompense for all sufferings of both a physical and spiritual nature. The Christ, humble, poor and source of moral law is based on intuition or acquired ideas of accord with the order of physical, sacrified, 1800 years ago, is the God of to-day So mental or moral nature. That order is the will of the martyrs of te-day, will be the heroes of coming God. Accord with it leads to happiness and want time. Then banish all misgivings: walk in the of accord to misery. If man had no Bible he would paths of honor, truth and sobriety, trusting in the still have some perceptions of the order established right, and a glorious future will be your reward. by God. He would thus be led to recognize some

moral laws. That the works of wise and good men and the inspiration from the world of spirits have advanced men in the knowledge of moral law will be denied by few persons. Spiritualists recognize this fact and respect the moral teachings of the more than 2,000 years ago. It prevailed in Egypt and Asia Minor, to which it extended during the Bible. Their ethical system is based on this that "Love is the fulfilling of the law." That the man who loves his brother man truly will do right toward him. That the man who loves God with hi disease appeared in Rome, A.D. 330; and being akin to the plague, of which it may be a remote heart, (affections,) his mind, (intellect,) and his soul, (spiritual nature,) will give acceptable wor-ship to him. Loving a God of purity and loving all his creatures must lead to doing good, to truth, o honesty, to kindness. It leads to self-restraint and self-purification. It leads to charitable acts and holy living. The very essence of primative Christianity was love to God and man rather than seeking self-salvation. Spiritualists accord with Christians in recognizing the mould and the state of the state of the wrong to lie or defraud, or injure any one for only selfish gratification. True Spiritualism, thus like true Christianity, is opposed to licentiousness and has no sympathy with the putridity of free love. It recognizes the moral code of the Bible .- Baltimore Saturday Standard.

The above essay appeared in the Standard, of the 1st instant, under the caption of Supernatural, an inadvertance perhaps, because of false no which had their origin in a more superstitious age than the present and which yet linger in the mind There is nothing supernatural in Spiritualism, and there is nothing more natural than the spirit of mortals returning to earth after having been liber-

ated from the body. It is time that the word "supernatural" should be stricken from the vocab-J. H. KELLOGG. of Battle Creek, Mich., says, I am well pleased with your paper.'

sweetest and holiest, upon the earth plane receive he was caught plotting treason against the king. the highest inspirations more directly than those who live impure lives. An immutable law of nature for which he was arrested and ordered to Londo for trial. On his way there he was taken sick, and is, that like attracts like, and this is as true in spirit at the monastery of Leicester, in November, 1530, communings, and inspirations from the higher he drew his last breath at the age of 59 years. spheres, as it is in physical nature. Each and Notwithstanding the great faults of the cardinal, every spirit gravitates naturally to conditions most though haughty to his enemies and all others who did not agree with him, yet he was generous, affable and humane, and they sympathised with him when misfortune pressed him heavily down. In the drama of Henry VIII., Shakespeare makes the cardinal soliloquize as follows on his fall from position. It is ambition's epitaph. So farewell to the little good you bear me.

Farewell, a long farewell, to all my greatness! This is the state of man; to-day he puts forth The tender leaves of hope; to-morrow blossoms, And bears his blushing honors thick upon him: The third day, comes a frost, a killing frost; And-when he thinks-good easy man, full surely His greatness is a ripening-nips his root. And then he falls as I do. I have ventur'd Like tittle wanton boys that swim on bladders This many summers in a sea of glory; But far beyond my depth: my high blown pride At length broke under me, and now has left me Weary, and old with service, to the mercy Of a sude stream, that must forever hide me. Vain pomp, and glory of this world, I hate ye; I feel my heart new open'd; O how wretched Is that poor man, that hangs on princes' favors! There is, betwixt that smile we would aspire to, That sweet aspect of princes, and their ruin, More pangs and fears than wars or women have: And when he falls, he falls like Lucifer Never to hope again

CORRESPONDENCE

Mount Vernon, Iowa, Jap. 28, 1879. EDITOR OF MIND AND MATTER:

Dr. A. B. Dobson of Maquoketa, Iowa, has held several seances at this place for independent slate writing; the tests were very satisfactory in every respect Dr. Dobson is an excellent medium for this and other phases of mediumship. He is also an effective magnetic healer of long standing. The following is a true copy of a certificate endorsing Respectfully, W. B. VANSANT, bim.

We, the undersigned, Spiritualists of Mt. Vernon, having tested Dr. A. B. Dobson, in various ways, do certify that we are satisfied he is a genuine medium for independent slate writing and other phazes of mediumship.

Mt. Vernon, Iowa-John L. Simonds, Charles Post, Harlow Post, Mr. C. Post, Charles Yeisley, T. P. Lyle, Eliza J. Simonds.

Maquoketa, Iowa.-Samuel Sunderlin, Mrs. L. A. Sunderlin, Tom Rosecrans, Minerva Tucker, G. W. House, B. W. Viers, Mr. E. D. House, Mrs. H. A. White, L. Tucker, Mrs. H. C. Abbey, Jerry Abbey, Mrs. J. Glaser, Mrs. E. Mosher, Mrs. T. B. Rosecrans, Charles E. Northrop, Henry Dunn, Calvin E. Northrop, Jacob Glaser, Mrs. J. E. Goodenow, H. M. Arnold, S. T. McCarron, H. W. McCarron.

Clinton, Iowa .-- C. H. Jackson, Mrs. M. C. Jackon, Mrs. H. Yale, Mrs. S. E. Harding, Mrs. C. Inight, Miss M. A. McKenrick, Mrs. S. A. Aiken, Wm. Skinner, Miss Lillie Aiken.

Camanche, Iowa-S. F. Dillon, A. Bailey, Mrs. F. Dillon; Mrs. J. F. McKenrick, John McKenrick, Miss E. M. McKenrick, Milo Dillon, E. M. Osborn, Lavinia Osborn.

Fulton, Illinois-G. Utz, J. S. Knight, Charles Kahl, Mrs. M. Utz, H. C. Fellows.

A MODEL FOR A WIFE .-- When a young woman, while in the act of sweeping, approaches you with kind words and gracious looks, and politely requests you to move, for she wants to sweep where you are sitting, depend upon it, she is the girl you want, so far, certainly, as temper is concerned; never is a woman so petulant, and domineering, as when she has a broom or a mop in her hand.

nant typhus, highly contagious, the disease in its 1,500 years' transit on the continent of Europe, affected mainly rural districts and garrisoned towns.

It had extended to Holland, in which it was epi-demic, in 1337; to Paris 1576, and appeared in 1771; having prevailed more extensively in France n 1818 and 1835, and in England and the United States from 1856 to 1860, and more or less since. In both city and country more cases, have occured, other things being equal, in warm autumnal and winter weather in damp localities, where the air is almost destitute of ozone, a powerful disin-

fectant, and being saturated with the moisture is in a low or negative electrical condition of the ner-vous system, and correspondingly diminishing vitality, in those predisposed to the disease; damp air also, doubtless, by diminishing the cutaneous exhalation, and otherwise may increase the predisposition to this as well as other kindred diseases -Exchange

O. igin of Diphtheria.

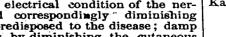
Diphtheria is believed to have originated in Egypt

first 500 years, and hence was early called Egyp-

tian of Syriac disease. Having invaded Europe, the

modification, have had the same origin, with some

similar characteristics, and being like it and malig-





# PHILADELPHIA, SATURDAY, FEB 8, 1879.

#### PUBLICATION OFFICE. cond Story, No. 713 Sansom Street, Philadelphia.

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#### THE JESULTICAL TRIPLET.

We have, as opportunity offered or as occasion called for, sought to arouse the attention of the friends of Modern Spiritualism to the insidious machinations of the propaganda of the Roman Catholic Church to destroy the Spiritual movement, or rather to defeat the world of spirits in its effort to bring the knowledge of the truths of the after life to the people of earth. Finding no adequate channel through which to lay before the public the facts that have come to our knowledge, and which show that such machinations are being systematically and industriously prosecuted, we were forced to adopt one of two courses; either to remain silent and permit this ecclesiastical outrage to proceed without opposition, or to incur the labor and risk of establishing a journal through which those machinations might be brought to nought. We well knew the magnitude of the contest which would follow the publication of this paper, and are not surprised that we have, thus early, called down upon ourselves the baying pack of the kennel of the Papal Church. We propose to teach these ravening pursuers of timid hares and frightened deers that the game they are hunting in this instance will neither flee nor be dragged down. The "Tray, Blanch and Sweetheart" of this chase are the The Religio-Philosophical Journal, of Chicago; the Boston Herald, and the Philadelphia Times. On the collar of the first is inscribed "Spiritualist," on the collar of the second, "Independent Spiritualist," and on the third, "Independent Foe of Spiritualism." We propose to demonstrate that each of these inscriptions is false, and that the wearers of them are the obedient whelps of the Catholic Church. We will, first, adduce our proofs as against the Philadelphia Times.

In the issue of that journal of August 21st, 1877. was published an editorial attack upon Spiritualism, which, for mendacity and malignity, has never been surpassed. The alleged occasion of that attack was the public announcement by The Times of the result of the fraudulent and criminal conspira-

an opportunity to make the complete exposure which it knew could be made and which IT WAS DETER-MINED SHOULD BE MADE ;" but it was to cast disgrace upon every person and everything in any way connected with Spiritualism; that it perpetrated the monstrous fraud which its calls its " complete exposure." The true cause for its long waiting is fully explained by this pregnant admissson of The Times reporter, as to his guilty participation in the fraud which that journal sought to perpetrate upon its readers. That reporter wrote : Mr. Philip Diesinger, a commission merchant and

"AT. Philip Dissinger, a commission merchand and hardware dealer, doing business on Sixth street, above Market, attended a Bliss scance about three months since, and *although hede ceted no trickery*, yet he was thoroughly convinced that a fraud was being perpetrated upon many very worthy people, and he resolved to ferret it out. Since that time he has almost baleful and heartless influence, ever bore the nost constantly attended the seances, and grew s rapidly in favor, that he was appointed a director of the Spiritualist camp meeting that ended on Sunday last. A FIMES representative also started out to solve and worked with Mr. Diesinger with that end in view. "A time, too, must be selected when Mr. and Mrs. Bliss were disent from home. The opportunity came on Salur-day, when the two started for the camp meeting, in-tending not to return until last evening, (August 20th 1877.) or this morning. Evan's old friend (Wm. O. Harrison,) and the housekeeper, (Mrs. Brayborn) were left in charge of the dwelling. It was accidentally learned that Bliss' landlady, a Mrs. Smiley, in order to drain the adjoining property, desired to run a pipe through the cellar of 1027 Ogden street. She sent plumbers to the house, but Bliss refused them admittance to the cel-lar, promising, however, that when he returned from camp meeting they could perform their work. On sunday, the plumbers, Fricka & Buschner, doing business at No. 131 North, Seventeenth street were visited. They were relations to Mr. and Mrs. Bliss, which they falsely rapidly in favor, that he was appointed a director c swore they had done. It is preposterous to suppose for one moment that either of those wretched persons ever personated a spirit form at any of the seances which Philip Diesinger was constantly attending for a period of three months, with the desigu, as his fellow-conspirators said, "to ferret out" the fraud that he pretended he was seeking to fasten upon the medium. All that would have been neessary for Harrison or his associate, Helen Snyder. to do in that case, would have been to have walked the plumbers. Fricka & Buschner, doing business at No. 1319 North Seventeenth street were visited. They were informed of the condition of affairs, and being sharp in-telligent men they appreciated the situation Being told that Bliss was absent from home they agreed to visit the house on Monday morning, and at once employed the news paper man as an assistant plumber. Early yesterday morning, THE TIMES representative, with a shovel upon one shoulder, and looking like a demoralized rough, walked with Fricka & Buschner up the alley way of Bliss' house and into the yard. Evans' old friend, (Wm O. Harrison) a long bearded individual, and the housekeeper, stremu-ously objected to a visit beingmark to the cellar door was finally umocked. Down into the cellar, the door shut and a can-dle lighted and the investigation begun." out of the cabinet at any one of those seances. thrown off the disguises which they falsely swore they had used on such oceasions, and invited the attention of those in attendance to that trap-door in the floor, and that profuse assortment of costumes, which they falsely alleged were in the cellar. to carry on the pretended mediumistic deception. That they never acted in that natural and common sense manner to cast odium upon the mediums and dle lighted and the investigation begun. demonstrate the "trick of spirit materializations,"

Then follows a detailed account of what was is of itself proof that the whole story was a lie done and seen in the cellar by Megargee, the re-Megargee, The Times reporter, admits that the conporter, and his fellow conspirators, Oharles Fricka spirators had "no such opportunity as this when and Charles Buschner. The part of The Times' he says, "A time, too, must be selected when Mr. and Mrs. Bliss were absent from home." Why, Mr. "complete expose" which we have given above, constitutes one of the most monstrous attempts at fraud Megargee, was it necessary for Mr. and Mrs. Bliss and deception ever perpetrated through a mendacious to be away from home in order that your associate journal. From beginning to end it was designed conspirator, William O. Harrison, might enable to conceal the damning fact, that that whole glar-The Times to get up that prearranged "complete ingly untruthful story was the concocted scheme of exposure?" Where was that hole in the floor of Philip Diesinger, Wm. O. Harrison, Charles Fricka, the cabinet when they were at home? Where was Charles Buschner and Louis Megargee the reprethat array of costumes in the cellar? Where were sentative of The Times, to deceive the public and they for ten days after Mr. and Mrs. Bliss left help that concern to get up its boasted "complete exposure." At the hearing of the charge against Mr. and Mrs. Bliss, which the conspirators were forced to make against these mediums, it was proven, out of their own mouths, that Philip Deisinger and Wm. O. Harrison were members of one and the same secret order; that they were fellowmembers of no other secret order; that Philip Deisinger had been called a Jesuit spy, and that he was proud to be so regarded. It was as Diesinger testified. because Harrison and he were members of the same secret order, that they worked together in getting up the "complete exposure," which The Times "was determined should be made." They are both bigoted Catholics, and the deadliest and most unscrupulous enemies of Spriritualism. It was to carry out the "complete exposure" that The Times

had "determined should be made," that Wm. O. Harrison, by various swindling and false pretensesfive inmates of the house were asleep, and so quietsucceeded in quartering himself upon Mr. and Mrs. Bliss, for a period of ten months, in order that he might find an opportunity to carry out the devilish design, which he, his employers, and fellow conspirators, had arranged among them; and, for the consummation of which, The Times had to wait so

MIND AND MATTER.

We will now proceed to show that The Times not might create popular prejudice against Spiritualism only participated as a principal conspirator in this and Spiritualists, in the interest of and connivance monstrous outrage, but that it was influenced therewith the priestly propagandists of the Roman Cathto by its insidious and Jesuitical desire to help the olic faith. In view of that forced-disclosure of Papal power to crush Spiritualism in America. Charles Buschner, and the reluctant corroboration The Times under the false pretence of being an of it by Megargee, The Times' representative, both ndependent and impartial newspaper, is the on the witness stand and in his report, the actual organ and mouth-piece of the Roman Pontiff. relations existing between Harrison and Diesinger and has lost no opportunity to aid the and Megargee, for months before the so-called Jesuitical schemes of the Roman Church "complete exposure" is made manifest. They to secure a foothold in the American Republic, were working together to effect the "exposure" which will enable it to subvert the civil and religious which The Times "was determined should be liberty of the American people. As proof of this made." That being the case, it is very clear that read the following editorial which we copy from neither Wm. O. Harrison or the poor, weak wo-The Times, of January 30th ult.: man. Helen Snyder, over whom he exerted the

"LEO XIII. AND SOCIALISM."

"Many persons not in communion with the Roman Catholic Church, will read with satisfaction and ap-proval, the Encyclical letter just now published by his Holiness Pope Leo XIII; the purport of which let-ter is to denounce and to anathematize those most pestilential doctrines, Nihilism, Socialism, Commu-lism, and to show a way in which they may be sufficient. pestiential doctrines, Minism, Socialism, Commu-nism, and to show a way in which they may be safely and surely eradicated. It is not to be expected that the views expressed by the Pope will be universally accepted just as they stand written; but the general doctrine underlying the whole statement, the doctrine that the world is racked and tossed because it lacks vital religion, must be admitted as substantially cor-rect by every professing Christian.

ect by every professing Christian. The letter is a stern reproof to the evil disposed per-The letter is a stern reproof to the evil disposed per-sons who are striving after questionable rights through wrongful ways; who professing social ad-vancement, would work social chaos; who seek to elevate fallible human reason to the plane of Divine intellect. Such irreligious and irrational effort as is comprised in the socialistic movement tends only to social destruction—overshooting the mark at which it alms. The social system recognized by Christianaims. The social system recognized by Christian-y, and the only social system that can endure, has Ity, and the only social system that can endure, has for its foundation stone recognition of the fact that in as much as the physical powers and mental attri-butes of men differ, so also must differ their worldly estate. No code of laws can effect or modify the in-born ability of the strongest man to lift the heaviest weight, of the shrewdest man to acquire the most weath, of the man of greatest mind to be a ruler among his fellows. In the face of these incontrovert-able facts it is but a childlish waste of works to error able facts, it is but a childish waste of words to cry out for an impossible equality. But the fetter is not, merely a denial of the truth of a proposition admitted to be false. Rising above this trifling question of tennporal equality, it develops the grander doctrine of the equality that is eternal—that all men are en-dowed with the same nature, are called to the same superior dignity as children of God, and that the same end being allotted to all, all will i e judgedly the same law. Taking up the other side of the case, a sharp rebuke is administered to those potentates who, by practising or by sanctioning tyranny and oppres-sion are promoting the evils which Christianity de-plores and seeks to allay. This portion of the letter will be especially approved here in America, for in view of the positive bodily misery in Russia, caused by harsh laws most scandalously administered, and of the scarcely less s rious misery in Germany, causable facts, it is but a childish waste of words to cry

view of the positive boolity misery in Russia, caused by harsh laws most scandalously administered, and of the scarcely less s rious misery in Germany, caus-ed by the severe, restraint laid upon freedom of thought. It is not to be denied that the advocates in those countries of even the most outrageous forms of socialism possess a certain standing in court. "As a means of counterchecking the great and growing evil, his holiness lays upon all prelates and bastors of the Roman Church, the urgent command to preach the doctrine of that Church with ever in-creasing favor to the end, that the fa'se systems of so-clology may be swept away, and the true system— the Christian system may prevail; in other words, that genuine hearty religion may be brought to take possession once more, and that mankind through re-ligious influence may be brought to a realizing sense of the fullity, of the iniquity of striving after things which God, in his all, wise providence, has denied. In this doctrine, the great mass of Christians must be agreed." home, and up to the morning of the day on which they were expected to return? We will answer; and we defy these mendacious foes of truth to gainsay our answer. That hole in the floor of the cabinet we personally know was not there when Mr. and Mrs. Bliss left home for the camp meeting. Had it been there we must have seen it as late as the 10th of August, when we went in to the open cabinet. Harrison, on two occasions, admitted to

us personally that he, and he alone, devised and Can any man possessed of a particle of self reconstructed the hole in the floor, and that Mr. Bliss spect, read that monstrous reassertion of the right had no hand in it whatever. Harrison must have. of the Roman Catholic Church, to dictate to the made that hole in the floor while Mr. and Mrs. Bliss rulers and peoples of the earth, their civil and rewere at campmeeting. In constructing it he unligious polity, and not burn with just indignation doubtedly intended to provide it with a hinged at the insolent subserviency of The Times to the -door, and the other appliances which Megargee Roman Church, in insulting its Protestants and falsely alleged had been used to conceal the opennon-sectarian readers by that Jesuitical and insiduiing; but having to work at night, while the other ous commendations of Papal interference with the rights and interests of peoples who loathe and detest its impious, and wholly unfounded pretentions ly as not to attract attention, he found the time too short to complete his design. Hence the hole in of spirital supremacy on earth. Who, but a Jesuit the floor was never provided with a hinged door, or ever wrote or promulgated that endorsement of Pope Leo's insolence, in proclaiming to the world any other method of closing it. Therefore, when Mr. and Mrs. Bliss returned home in the evening of that he alone is fit to lead, direct and govern the the day on which the representative of The Times the peoples that inhabit it. With ill disguised cuning, the editor of The Times seeks to lure the Protestant Christain schismatics into endorsing this iniquitious attempt of the Roman Church, to subvert the God given rights of humanity. It is not the least significant fact in this connection that this Jesuitical thrust of The Times, at the vitals of civil and religious liberty, has been allowed to pass without a protest from the secular and religious press of Philadelphia. It is useless for The Times to longer wear the mask of an independent journal, to conceal its deadly enmity to religious freedom and civil progress. This recent manifestation of its bigotry and subserviency to the Roman Catholic Church is in point of deceit and cunning, perfectly consistent with its conduct throughout the conspiracy, the facts of which we have as briefly as possible, laid before our readers. It was to the help of this Jesuit organ that John C. Bundy, without waiting to be informed as to the truthfulness or justice of the public attack of The Times upon Mr. and Mrs. Bliss, rushed, with the Religio-Philosophical Journal, to the side of that paper, and exhausted his puny editorial abilities in endeavors to bolster up and give currency to the groundless and malevolent calumnies which The Times and its associated conspirators had fraudulently and criminally invented and published. Will any person who knows ought of the motives and objects of John C. Bundy in taking that most unseasonable and improper course in a matter which so manifestly related to the cause of Spiritualism, and only incidentally to Mr. and Mrs. Bliss, explain what they were? The Times, in its editorial explanation of the motives and object which govern it, in its fraudulent and dishonest conduct, left no room for John C. Bundy to misunderstand that its aim and purpose were to bring described by Megargee in The Times, and sworn to public odium upon Spiritualism and Spiritualists. by Wm. O. Harrison and Helen Snyder, in aiding Against this deadly declaration of hostility on the part of The Times to the cause which he professed to represent and uphold, John C. Bundy never wrote or published one word of condemnation or censure; but on the contrary, took up with the baying cry of the Jesuit pack; and with a mongrel yelp sought to raise the canine chorus as the chase cation or reservation, declared its hostility to Spiritualism and its contempt for Spirifualists? Stupid as he has been in his awkward attempts to conceal his emnity to Spiritualism, mediums and Spiritualists, John C. Bundy was not so stupid as not to know just what The . Times was laboring to effect. With full knowledge upon that point, he endorsed, adopted and published every falsehood which The Times resorted to to deceive the public, and prejudice them against the cause which he was hypocritically and deceitfully pretending to serve. This conduct was so entirely consistent with the habits and actions of a trained Jesuit, that it is a most natural inference that he was fully apprised by the Jesuit organ, The Times, of the true nature of the complete exposure' which it was determined should be made." If not so informed by The Times, he was so informed by ourself, and facts were furnished to him fully demonstrating that this whole affair was ap attempt of the Jesuits to suppress and destroy Spiritualism. With those facts before him, John C. Bundy persistently followed close upon the heels of The Times from first to last in its wicked criminal efforts to convict and imprison two, innofessions, can any one believe that John C. Bundy concern, whose hostile acts it approved and co-operated with in the most zealous and cordial man-

as did The Journal, in manifesting its chagrin and mortification at the failure of that Jesuitical flasco. In view of his whole course, since the most foul and murderous assassination of S. S. Jones, through the Religio-Philosophical Journal, it is impossible not o perceive the fact that John C. Bundy is a more insidious and unscrupulous enemy of Spiritualism than are the Jesuit conspirators of The Philadelphia Times, and those associated with them in their efforts to crush that cause. John C. Bundy has chosen his place with the Jesuits in their war against Spiritualism, and to conceal that fact is no longer possible. His power for harm, as a disguised enemy, will soon end. Watch his movements henceforth in the light of the facts herewith presented, and he will soon find himself compelled to seek the lines of the enemy in whose interest he has been acting.

The truth of the adage, "Birds of a feather will flock together," is fully proven in the journalistic affiliations of John C. Bundy. Possessed of no attribute than would incline him to affiliate with the Banner of Light, that sincere and consistent friend and supporter of Spiritualism, he naturally seeks association with the most insidious and sneaking foes of the cause that he is seeking to betray by similar insidious and hypocritical methods. We felt it to be our duty, week before last, to present John C. Bundy before the readers of this paper, in his true light. To our arraignment of him at the bar of public opinion, he makes no plea whatever; but by his silence admitting the justice of that arraignment. We well knew he would not dare to question or deny the facts which enable us to unmask his hypocrisy. With the Jesuitical evasion, which has marked his career as a journalist, this self-acknowledged traitor, has sought to conceal his discomfiture by keeping silent on the subject of our scathing disclosures of his treachery. Conscious that his only chance of escape was to skulk behind some journalistic hypocrite like himself, he replies to us after the following characteristic method in his last paper.

"The Boston Herald says Ionathan Roberts should be in better business than abusing such men as Stain-ton Moses and Wm. Denton, whose only crime ap-dears to be a demand for common sense in Spiritual-

"Does the Herald know that the Jersey buildozer In abusing such men as Stainton Moses, Wm. Denton, D. D. Home, W. E. Coleman, promineut Spiritual-ists and reputable citizens of Brooklyn, and others, who will not adopt the tactics of Hazard and Rob-erts, as exhibited in their respective papers, is really only acting the part of a machine which is manip-ulated by chemed Boston Vankass. ulated by shrewd Boston Yankees."

Again John C. Bundy seeks to hide himself under the apron of his Jesuit contemporary-the Boston Herald. In the last Journal, he quotes that Jesuitical sheet as follows:

"The Boston Herald says of Jonathan Roberts' or-The Spiritual message department is illuminated by such great ones of the past as Bishop Berkley. Adam Clark, Aaron Burr, Theodore Parker, Roger Williams, et id omne genus, and quite ignores Tom, Dick and Harry who figure in the Banner of Light. The real difference between them, however, is not very paipable. Turgidity and idlocy unhappily seem to survive the grave." The *Heraid* should have added that Roberts' chan-nel for such 'spirit' pabulum, is Alfred James,"

And this is all the reply that this unmasked hypocrite and traitor to Spiritualism, can make to our arraignment of his dishonest and dishonorable conduct. Neither the Boston Herald nor John C. Bundy dared to let their readers know that our "abuse" of Stainton Moses, Wm. Denton, D.D. himself constituting the "others,") was our unans- then further defines the difference between them werable criticism of their attacks upon ourself, or thus: non mediums and Spiritualists, fully set forth in their own words in the columns of MIND AND MATTER. Not one of the persons named have as yet pointed out anything we said concerning them that was not fully called for and justified by their own acts. We stand ready at any time to publicly retract any unjust or incorrect statements that we may make concerning any person. and to apologize therefor, and we cheerfully tender the columns of our naper to any one, who may desire to correct us, where they think we are in error. Can John C. Bundy afford, dare he make such an offer to those he has been habitually misrepre-R. P. Journal? If so, we would like to avail ourselves of his long delayed generosity and love of and to John C. Bundy, that it is not our "business" to abuse any one. It is our business to defend ourselves against all attempts to place us in a false position before the public, and to see that what we know to be truth is not trodden under foot and misrepresented without giving it our best defence. We desire this to be distinctly understood and remembered: and no amount of childish whining will serve the aggressors, be they whom they may. We do not understand what John C. Bundy means by "The tactics of Hazard and Roberts, as exhibited in their respective papers," but if he means, that Mr. Thomas R. Hazard and ourself, are in accord in "tactics" of any nature, we assure him that he could LIE under no greater missimilar mistake, if he means that Thomas R. Haztions. Could any act of John C. Bundy's more clearly prove his enmity to Spiritualism and to the diumship of two such well-known and thoroughly tried mediums as Mrs. Rudd and Mrs. Danskin. He has endeavored to lead his readers to believe that his hostility to mediums and spirit manifestatations was confined, or at least specially directed, against materializing mediums and physical manifestations which occur in darkened or partially that this pretense was false and hypocritical but futile crusade against Spiritualism, and in its as was demonstrated by his most unfair and dishonorable treatment of that remarkable inspirationcent and unoffending mediums. If it is proper to al medium, Mrs. Cora V. Richmond; and we have judge a man by his actions rather than by his pro- looked forward to the time when, encouraged by the desperate attempt to discredit all trance and test

dium senting and slandering since he obtained control of series of facts which constitutes its whole importfair play. We desire to say to the Boston Herald, all 'evidence of man's immortality rests on spirit cations.' take. We cannot but think that he LIES under a symbolizes those of Brother Tuttle. As our view ard, is the owner, editor or business manager of enough and deep enough to embrace every thing any paper, or that he has any especial personal in- | that both S. R. and M. S. would have done, posterest in such a publication. As he has only ven- sessed and enjoyed by every human soul, we cantured to insinuate what he means, after his customa- not see what all the bother of Brother Davis is ary style of assailing those whom he fears, he can- about. He will hardly presume to ignore the spirit not blame us for believing that he wilfully lies | world and the efforts of its inhabitants to bring a under both mistakes. When this well scourged as- knowledge of the truths of the spirit life to mortals, sailant calls us a "Jersey Bulldozer" it is very evi- and calls himself a Spiritualist; neither will he try dent that his troubled conscience has made him to divert mortals from co-operating in all practicabelieve that a whole band of bulldozers were after | ble ways with spirits in that work, and consistently him. Who can blame or laugh at that vagary. claim that he has any proper place in the house-Again he imagined that we are "a machine which | hold of Modern Spiritualism. All who are not for swept on. Can it be presumed that John C. Burdy Again he imagined that we are "a machine which hold of Modern Spiritualism. All who are not for was so utterly stupid as to be unable to understand is manipulated by shrewd Boston Yankees. That and with the spirit world, in the movement which The Times when it openly, and without any qualifi- | he should feel as if he had goue through a New | they initiated through Katie Fox thirty-one years England threshing machine, was not surprising ago, are not Spiritualists in any sense in which that after he saw himself in the sorry plight in which term is used; and the sooner they are ranked in our exposure of his hypocrisy had left him. In their natural order, among the foes of the most imregard to the joint attempt of the Herald and John portant revelation that ever came to mortals, the C. Bundy to discredit the spiritual communications sooner Modern Spiritualism will have undergone which have been published in the Banner of Light, a Spiritual Reformation most essential to its welfare and in MIND AND MATTER, we can only say it is and prosperity. We are with Brother Tuttle most the natural and consistent work of these Jesuit jour- | decidedly, as we understand that he would include nalists to discredit every form of spirit manifesta- | all Brother Davis wants and all the rest besides. mediums through whom Spirits manifest them- | dire discord." All the confusion and all the disselves and communicate with mortals, than this | cord is outside of Spiritualism, and among those sneaking and cowardly impeachment of the me- who would invade that house and enslave and dedarkened rooms. We have all along known to be very much frightened at the following closing the Davises, Tuttles, Howes, Pooles, Colemans, as much as that waving of "the red flag of Harmois any less an enemy of Spiritualism than The Times Stebbens, Moses, et it omne genue, he would make | nial Philosophy." Fight the avowed enemies of mediums. This he has now done, by crouching strength for that purpose; you will have none to

E. Gerry Brown, late of that literary swindle, The Spiritual Scientist. These joint traitors to Spiritual. sm have at last reached the end of the rope which the undeserved generosity and forebearance of Spir-Jesuit intrigues placed, him in editorial control of itualists has been giving them by far too long. 25 there any one so wanting in perception as not to see that John C. Bundy and E. Gerry Brown are the enemies and opponents of every form spirit manifestation, whether of a physical or psychologcal nature? Are they not alike warring upon Spiritualism in every direction, while falsely and hypocritically professing to serve it? Physical manifestations and materializations; inspirational and trance control; clairvoyance and clairaudience; impressional and unconscious spirit influence, are alike held in abomination by John C. Bundy and E. Gerry Brown; by the Religio Philosophical Journal, he Philadelphia Times and the Boston Herald. Such storm-tried mediums as Mrs. Richmo Frank Baxter, E. V. Wilson, Bastian and Taylor, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Henry C. Gordon, Mrs. Markee, Mrs. Stewart, Mrs. Hardy, Mrs. Hull, Mrs. Pickering, Mrs. Boothby, Mis. Rudd, Mrs. Danskin, Alfred James, have all been shining marks for the shafts of their malice and falsehood; and yet these blatent traitors ask the friends of Spiritualism to regard them as trustworthy supporters of that cause, To such a pass has their example of substituting profession for practice in matters of a spiritual nature brought the avowal of being a Spiritualist, that when a man or woman begins to count the years that they have been Spiritualists and asseverates how truly devoted they have been to that cause during all that time, that it is presumptive evidence that their love for t has waned and their enmity waxed until they are willing to betray it into the hands of its natural

> and most deadly foes. The length of this article precludes our showing he actual position of the Boston Herald toward Spiritualism at this time as we intended to do, but will complete that part of the history of the Tratorous Triumvirate in our next.

# The Nouse not Divided Against

#### Itself After All.

In the last number of his paper, the Religio Philosophical Journal, Andrew Jackson Davis has published a two column reply to the searching criticism by his friend and brother, Hudson Tuttle, of the former's proclamation, "A Crisis in Our House." We say Mr. Davis' paper in the sense in which John C. Bundy insinuates that the Banner of Light is "Huzard's paper." In this reply Mr. Davis is forced to acknowledge that "Harmonial Philosophy," which, to his lively imagination, threatened to drag down Modern Spiritualism, if not permitted to dominate and control it, has resolved itself into "a red flag, labelled "Harmonial Philosophy," and he magnanimously consents to substitute it with a white flag labelled "Reformation." This very prudent conclusion of Mr. Davis shows how wise it is for disaffected members of a household, who threaten to divide and destroy the brotherhood, to pause at the threshhold and listen before stepping entirely outside. It is even the part of wisdom for such discontented natures to follow the example of Mahomet, who, when he found the mountain would not, at his command, come to him, con-

cluded that he would go to the mountain. Finding that he could not make "Harmonial Philosophy " antagonize and war against Spiritualism, he substitutes for it what he calls "Spiritual Reformation," and attempts to show that Modern Spiritualism is not Spiritual Reformation. The lat-Home, W. E. Coleman, prominent Spiritualists and ter he says "plants itself upon the spirit;" while citizens of Brooklyn, and others (John C. Bundy | the former "plants itself upon the spirits." He

cy in which the publishers and managers of that journal were engaged with Philip Diesinger, Anthony Higgins, Wm. O. Harrison, Helen Snyder, Charles Fricka, Charles Buschner, and other tools of the propaganda of the Roman Catholic faith, in their joint purpose of discrediting Mr. and Mrs. James A. Bliss, as mediums, and the phenomena of spirit materialization which occurred at their seances; and to carry out a most deadly and unscrupulous attack upon Spiritualism and Spiritualists generally. The editorial article referred to was as follows.

was as follows. "The careful and comple'e exposure made in this morning's TIMES of the tricks of the so-called mate-ralizing mediums, will be read with indignation by the few whom it may deprive of a profitable employ-ment; with disappointment, and perhaps with in-credulity by their too willing dupes, and with interest and pleasure by all who have been puzzled by these vulgar jugglers, or who have seen with concern the extent to which they have victimized great numbers of reputable people. To any ordinarily cool-headed person if appears almost incredible, that the utterly willy and senseless pro-ceedings of a 'dark scance' could really interest grown up men and women. Similar tricks, performed without the darkness and the noise and the assumption of myste-ry, as they were by a clever F rench juggler here a few as they were by a clever French juggler here a few ry, as they were by a clever r lench jugger here a tew months ago, are interesting as examples of human skill and ingenuity, bafiling the sharpest eye and; the quickest understanding; but all that is admirablern prestidigitation. (should be prestigiation according to Webster), is destroyed by the adventitions alds, with-Webster), is destroyed by the adventitious aids, with-out, which these Spiritualistic jugglers attempt nothing, and to invoke the supernatural to explain their tricks, is not simply an evidence of extreme credulity, but presupposes that human spirits when they have de-parted this life, leave behind them all their sense and dignity, and take delight in sports which children would despise. Laying aside all question of science, philosophy or religion, and accepting a dark scance for what it appears or claims to be, it is hard to un-derstand why any grown up person should care for such preposterous 'spirits' as are in the habit of materializing: it is still harder to understand how their claims to citizenship in the 'spirit land' could impose upon any it is still harder to understand how their claims to citizenship in the spirit land could impose upon any one. But simply because these tricks like those of Mr Cazeneuve or Mr. Heller, are hard to understand, and because those two perform them find it profitable to call them Spiri/ualism, instead of simple jugglery, hundreds them Spiri/valism. Instead of simple juggleru, hundreds of thousands of well-meaning people accept the explana-tion given with unquestioning faith. and go on paying their money to the mediums and making fools of them-seives, till this monstrous faith becomes a part of their very life. Every reader of THE TIMES must have among his acquaintances men and women who have been utterly erazed by this strange deluxion. and so great is the un-happiness it has caused, and so ineffectual is all argu-ment against it, that we feel no little pleasure in being able to explain exactly, and in a way that defles refutation, the manner in which these manifestations are produced by some of the most successful 'medi-ums' that have ever practiced their art or artifice among us. If, as we feel that it must, this exposure rudely shatter a faith, in which some good persons have found comfort, sormuch the better; it was a false and misleading faith. If they answer, as some did after the isleading faith. If they answer, as some did after the

misleading faith. If they answer, as some did after the Katle King exposure, that these particular mediums may be swindlers, but that the great truths of Spiritual-ism are unaffected thereby, we only beg them to ask themselves whether the whole system does not rest upon just such tricks as we have exposed, and whether there is not a strong jre-umption that the mediums as yet unerposed are also but vulgar im postors. "We can add nothing here to the very full descrip-tion given by a TIMES reporter" (Louis F. Megargee, a Catholic bigot.)" of the apparatus with which the man Bliss and his accomplices have been carrying on their imposture. The account is not written from conjecture, but from actual observation; it does not rest upon the testimony of impeachable witnesses, but everything described was personally examined by a hut everything described was personally examined by a representative of this paper, and the whole business stripped of its mask of mystery, is shown to be an ingenithe precautions taken at the sittings that for are would probably bave defield detection. ercept by a re-sort to actual violence, and THE TIMES has had to wait long for an opportunity to make the complete exposure which it knew could be made and which it was determined which it knew could be made and which it was determined should be made. This opportunity has come at last, and, considering the standing of Bliss and his wife among the Spiritual fraternity, and the very great success which has attended their performances, they may be taken fairly as representative mediums, whose detection in their imposture should utterly de-atroy the whole materializing business. We are aware that this is not the first exposure that has been made, and the the huginess has continued to flourish not business has continued to flourish not withstanding. There are some invelerate dupes anything rather than the truth. But we car recollect no exposure so complete and first fit becase this, and when it is seen that the most ambifulus and perhaps the most successful manifestations of this kind that have been made are nothing more than jugoller's tricks, a continued belief in 'materialized spirits' must require a degree of credulity or of obstinacy truly supernatural." (The Italics and Capitals are ours.)

Spiritualists, read that wicked and untruthful calumny, from beginning to end, and doubt if you can that it was the purpose of its author or authors to assail and dishonor Spiritualism and Spiritualists, and render them odious in the sight of the public masses, whose ignorance and prejudice, in relation to them, was already most irrational and blind.

long. In view of their own testimony, at the trial made his pretended examination, the hole in the of Mr. and Mrs. Bliss, there can be no doubt, that floor remained unclosed and none of the numerous from the time that Wm. O. Harrison became an articles described by him were in or about the celinmate of Mr. Bliss' house, his sole business there was to earn the money which had been promised him if he could accomplish the work which was necessary to effect the "complete exposure," and enable The Times to palm it upon the public as an honest and bona fide transaction. That being his sole business during the long period of ten months that he remained there why was it necessary for him to wait until Mr. and Mrs. Bliss should be gone from home, for a period of a week or ten days, in order that himself, Megargee, Diesinger, Fricka and Buschner, should perform truth to their false, fraudulent, and infernal conduct, while giving the final touches to the "complete exposure" that The Times admits was preconnection with Diesinger who, while on the witness stand, avowed his pride at being considered a Jesuit spy. He did not dare to let the public know that both he and Diesinger were plotting and cooperating with Wm. O. Harrison to get up that "complete exposure" which The Times had so long waited for, and which it "was determined should be made." It was therefore necessary for these arch conspirators to call to their assistance the plumbers, Fricka and Buschner, and to concoct the lie which they jointly enacted to conceal from the public that damning fact. Neither Harrison or Diesinger or Fricka, who were called as witnesses for the State at the trial of Mr. and Mrs. Bliss, and who were sworn to tell the truth, the whole truth, and nothing but the truth, disclosed one word of what was afterward brought out on the cross-examination of their associate. Charles Buschner, to wit: that the whole proceedings in which he and his partner, Fricka, took part was intended to mislead the public as to the true facts of the case. Buschner stated that on the morning when he, Fricka and Megargee went to Mr. Bliss' house, that a few minutes before they met Philip Diesinger and Wm. O. Harrison at the nearest street corner, and there arranged the farce which Megargee, with malicious intent to deceive made so prominent a feature of the "complete exposure." It was doubtless fortunate for Megargee that the State did not call him as a witness until after his fellowconspirator, Buschner, had testified, as he was thereby saved from the temptation that he would otherwise have had to swear to the truth of his falsehoods. When called as a witness he made a virtue of necessity, and reluctantly admitted his mendacity in perpetrating that journalistic deception. This was the representative of The Times, of whose report its editor said: "The account is not written from conjecture, but from actual observation; it does not rest upon the testimony of impeachable witnesses, but everything described was examimed by a representative of this paper and the whole business stripped of its mask

lar. This fact was positively and uncontradictedly testified to by Mr. Arthur Brayborn, who was the first to enter and search the cellar to ascertain what had been going on in the absence of Mr. and Mrs. Bliss, neither of whom, as testified to by Mrs. Brayborn, could get access to the cellar until an entrance to the cabinet, which was fastened on the inside, was forced. After Megargee and the plumbers withdrew, Harrison went out, obtained a large trunk, had it brought by a furniture car to the house and placed in the seance room. He then stealthily removed whatever things were in the celtheir respective parts, in giving a color of lar, up through the cabinet and placed them in the trunk; after which he fastened the cabinet door on the inside, went down through the hole in the floor, ascended by the stairway, locked the door, meditated. Megargee made no secret of his guilty i taking the key with him; had the furniture car ieturn for the trunk and sent it away. A short time thereafter he skulked away from the house just before Mr. Bliss returned to escape the consequences of his terrible villainy. In constructing the hole in the floor, with that fatality which ever attends criminal actions, Harrison was guilty of several blunders that completely betrayed his rascality and led his associate. Megargee, into making statements which those blunders demonstrated to be recklessly and wilfully false. A moment's examination of the premises showed that the hole which had been made in the floor could not be, in any manner, concealed, and must at any time have been seen by any person who should have entered the cabinet. It was equally apparent that it was physically impossible for any person to have entered or left the cabinet in the manner most falsely and fraudulently The Times to convict Mr. and Mrs. Bliss of an offence that they had never committed, and this the prosecutors, one and all, well knew. The hole that was in the floor of the cabinet and which was the main dependence of the conspirators to convict and imprison the mediums, with its surroundings, were critically examined by ourself over and over again, aided and assisted by Mr. Arthur Brayborn, Mr. Peter Suydam, Mr. John P. Hayes and Mr. Seth Walker, all experienced mechanics; and by many other persons, all of whom agreed that the arrangement had never been intended to be used as a concealed entrance to the cabinet, and that it could never have been so used. It was manifest that the whole affair was the result of a most infamons plot on the part of Diesinger, Harrison, Megargee and others associated with them, devised for the purpose of crushing out the cause of Spiritualism by falsely and fraudulently accusing Mr. and Mrs. Bliss with criminal deception, and thereby throwing discredit upon all mediums and all manifestations of a spiritual nature which had occurred of mystery is shown to be an ingenious. but wholly comthrough them and others. When driven to face their intended victims, at the bar of public justice, mon place trick." Had the editor of The Times told the actual fact, "that every thing described," by The Times through its private counsel exhausted every means, fair or foul, which it could exert to Megargee, "was pre-arranged by the latter and his secure the conviction of Mr. and Mrs. Bliss. With fellow-conspirators, for description and examination, he would have escaped the responsibility of every advantage in its favor it failed, after two trials, ignobly failed to effect its object; and its humble endorsing, approving and assisting to perpetrate the villainous deception that he was practicing upon and almost friendless victims were acquitted. That verdict of acquittal was substantially a public conhis readers. He, however, unguardedly disclosed a viction of the conspirators of a crime more detestapart of the truth when he wrote, "the whole business, when stripped of its mystery is shown to be ble and wicked than any which human depravity ever conceived of, to wit: the crime of having atan ingenious but wholly common place trick." tempted to crush the truth by convicting people Charles Buschner unwillingly stripped the "whole. business of its mystery," and showed that the that they knew were innocent of a crime involving long and cruel imprisonment. Space will not vaunted "complete exposure" of The Times was a allow of a more detailed uncovering of this damnacommon place trick, perpetrated by the editor and reporter of The Times, and their associates, Diesin- ble and damning conspiracy. E 1012h and more It was not simply to assail Mr. and Mrs. Bliss, that ger, Harrison, Fricka and Buschner, to fasten a than enough has been adduced to show its nature The Times found itself compelled "to so long wait for | crime upon two innocent persons, in order that they | and its immediate objects.

"S. R. works to elevate and refine the individual M.S. works to convert the individual into a me

"S. R. believes in the authority of the interior voice ; M. S. believes in 'a thus saith the spirits, "S. R. would establish educational institutions ; M. S. would everywhere institute circles for spirit communications.

"S. R. would work in society and upon government with love, and justice, and wisdom, as guiding principles; M. S. would (does) depend upor nvisible powers, spirit bauds, occult forces and other mysterious agencies, to correct abuses and overthrow enemies to (its) truth.

"S. R. believes in the omnipotence and redemp tive power of principles; M. S. believes only in ance to mankind.

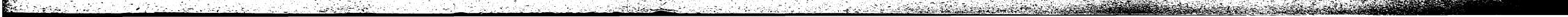
"S. R. teaches the spirit to rise up and realize its own inherent immortality; M. S. teaches that communications."

"S. R. says that a man once fully in possession of such evidence, should thenceforth appropriate the priceless riches to the upbuilding of his character and usefulness; M. S., in practice (regardless of the theory of its teachers) keeps the individual fascinated. and devoted to 'further communi-

"In a word, relatively, Spiritual Reformation.si vitally concerned with the progress of truths and principles in the individual and in society; while Iodern Spiritualism is in actual practice just what it was at the beginning, a series of very materialistic experiments with mediums to demonstrate the existence of another world.

It is to be presumed, as Bro. Davis is directly replying to Bro. Tuttle, that his suppositious S. R. symbolizes his own views and objects while his MS. of Modern Spiritualism is high enough and broad We most decidedly deny that "Modern Spiritualism is a babel of discords, a house overflowing with stroy its inmates. It is because it is united and unassailable that it stands unshaken amid the storms that are raging around and against it. The noise its foiled assailants are making is outside, not inside, the house, where all is calm and serene.

We hardly think that Brother Davis will expect any Spiritualist or friend of Modern Spiritualism sentence of his reply to Brother Tuttle: "You may rest assured that the "conflict" will cease only when the ranks of Modern Spiritualism are cleansed of the weakness and wickedness and absurdities which now infest them." It means about Spiritualism. Brother Davis, and save all your ner? Indeed, The Timos never descended so low, behind the Boston Herald and his bosom friend, spare in assailing its true friends.



# MIND AND MATTER

fare," etc.

fout and thrown down the gaunlet. Calling to battle the cowardly and selfish foes of all fredom of

thought and its expressions to come out from be-hind the palisades of ecclesiastical prisons and

church creeds, and meet him in honorable war-

Materialization of Spirit Forms.

The following item is taken from the Washing-ton Sunday Herald, in reference to spirit material-izations now being manifested in that place :

"One of the most noted of mediums for these

materializations, Mrs. James A. Bliss, of Philadel-

phia, has given several seances during the past week at private residences of prominent Spiritualists

recognized by those who knew them in life. It was

reclude the possibility of their being represented

her visually, which was done, and all were perfectly

satisfied that it was not the medium, whatever else

its" is the great universal solvent, that disembodied

spirits have power which they are able to exert

monious circle and from the atmosphere invisible

atomic materials and mould them into forms which

PHILADELPHIA MEDIUMS.

#### Editoriial Briefs.

JOHN WESLEY .-- In reference to Jesus of Nazareth; John the Evangelist says, "He came to his own, and his own received him not." In regard to Wesley, who established the Methodist church, priestcraft has stricken from his autobiography, the very germ of the religion which he founded. that is Spiritualism, as develoyed by "rappings" and other phenomena.

A MISNOMER.—On Saturday January 25th, John McFarland, a respectable farmer, his wife and granddaughter, residing at Montville, about fifteen miles from Belfast, Maine, were murdered by a man named Rowell. The murderer was shot to death by a neighbor in self defense. The newspapers say that religion was the cause of Rowell's insanity. Sectarianism or false teaching would be better to be used than the word religion.

THE arrangements for supplying all demands for this paper in the city of Philadelphia are satisfactory progressing with the increase of business. It is suggested, in order to facilitate the largest distribution of the paper that subscribers should have their names enrolled on the books at this office. They should not depend upon the news stands for the paper, as they are simply for transient business and cannot be always relied upon for supplies. Our arrangement, is ample to meet any demand that may be made for MIND AND MATTER.

THE PROTRACTED MEETINGS .- The Disciple meeting was no go. After a week's trial, slim audiences, and a disgusted preacher, it was deemed hest to close the meeting. A wise conclusion. The Methodists are not doing much, though they are stumping the town to make a proselyte. The spirit wont work, or the people don't feel the need of a vicarious atonement as much as they did in the past, or something is the matter. What is it? The Presbyterians are getting some members. Dr. Grimes is leading all his Orthodox brethern this time.-Independent Age, Ohio.

If the leader had "his coat all buttoned down before;" a grand chance for another "expose," by grabbing the medium would be afforded.

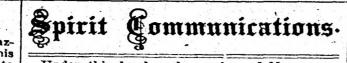
Mrs. ELMINA D. SLENKER, of West Virginia, deep thinker, logical reasoner, and liberal towards all mankind urgently recommends Kersey Graves' publications entitled "The sixteen crucified saviours." The "Bible of Bibles," and the "Biography of Satan," as books of great value in es-tablishing truth, for the benefit of the human race. These works knock away the props from superstition, mythology, theology, priestcraft, revengeful God, total depravity and eternal torment, and all other kindred notions that have weighed heavily upon and pressed down mankind with slavish fear, from which, free America and a free press, will relieve the world.

LIKE. BEGETS LIKE.-Mr. and Mrs. Holmes have been giving seances at Fitchburg, Mass., for a short time, all under strictly test conditions. Mr. H. H. Brigham, an esteemed resident of that place, tendered the use of his residence to the medums, and the result of the seances has been eminently satisfactory. Sceptical persons having due regard for honesty, and who entertain some respect for the brotherhood of man, are invited to investigate these phenomena. Those who demand test conditions, on the part of the mediums must also be placed under the same stringent compact. Shakespeare says. "he who is suspicious, is not himself above suspicion," and such a person should not complain, if he is required to be placed in the same condition that he requires of his fellows. The law that "like begets like" cannot be abrogated with impunity nor would any honorable or honest person desire to violate it.

#### Mr. James, the Medium.

The following communications from Alfred James, the medium in self-vinducation, and exhibiting himself entirely willing to submit to test conditions, possess peculiar and significant interest at the present time :

PHILADELPHIA, Jan. 30th, 1879. MR. CHARLES RI MILLE, DEAR SIR:-I have read in the Banner of Light Mr. Wm. R. Tice's proposition, and I accept the same. The seance to take place at the residence of same. The scance to take place at the residence of Col. Kase, or any other place in this city, on the night of February 18th; the said Wm. R. Tice on the night of the scance to place the one hundred dollars in the hands of the committee before the scance commences, and be ruled by their verdict. All the conditions proposed in the Banner of Light



Under this head each number of MIND AND MATTER will contain thee or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of dis-embodied human intelligence over the physical or-

ganism of those sensitive persons known as spiritual mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from com-municating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.] Communications received through Alfred James,

of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, Feb. 5, 1879,

Cha-wan-ska first announced the presence of a ooet who would communicate with me. The fol-

owing was given : GOOD EVENING, SIR : - Poets are sometimes accused of being irreligious, according to the popular idea of Deity, at the time

when they live and write; but the true poet, when he looks around upon the handi-work or power of the Deity, expressed in na-ture, the theological idea of the Deity cramps his perceptions, and he feels that the intuitive power within him will not reconcile itself to the the ological idea of God. In my spirit life there is another point that I wish to elucidate, and it is this: the ewards and punishments in the after or spirit life. would say to you that this life affects that merely as the germ of the mighty possibilities of the tree of immortal life in the hereafter. If that germ is

impure here, it requires a long time to purify it in the spirit life; but the punishment there lies simply in this, as I will express it. If there are cerain circumstances thrown around that germ when it begins its earthly career, it will arrive at certain conditions afterward, just as surely as effect follows cause; and these circumstances are weighed in the spirit scale of justice, and the punishment is in pro-portion to the intentious of the transgressor. That is, if you wilfully abuse, injure or misrepresent your fellow-men-this is the point upon which rests your punishment in a future existence. I also find that in the spirit-life the unfoldment s not so rapid as you might suppose, but when you have attained that which is pure you are no longer attracted towards the impure conditions of this earthly-life. The only reason why a spirit that has eached a pure condition returns to earth is this:

to save and teach others by their experience, and so

aid of a medium, and think that through that medium that a pure spirit will come and tell them how to take advantage of their fellows either in a vance, Minnesota. spiritual or material way. I say this in order that may reach those who are seeking to enrich themselves in worldly goods by spirit advice. None but wicked and designing spirits will help them and they as often deceive as they do anything that is beneficial. I have finished. Sign me JAMES THOMPSON.

GOOD EVENING, SIR :-- I was one of those mor tals who enjoyed life. I was born with a very bouyant disposition and through life generally looked at the sunny side of things, and this I find has been of incalculable value to me in this spiritlife. Here I meet many who tell me in their earth-life they always felt better when coming in contact with me, who say that I dispelled, in my good-natured way their troubles. A bright and cheerful disposition, both as a spirit and a mortal will help you to far more happiness than it would be possible for one to express here this evening. But some may say, when they read this that, 'circumstances alter cases," and that it is impossiole to be cheerful when your material affairs are all going wrong. In answer to this I would ask; can you mend them by ill humor. I think not. In spirit-life I have gravitated to exactly that sphere to which my cheerfulness in earth-life prepared me

### WHAT THE NEWSPAPERS SAY.

MIND AND MATTER, a new Spiritual journal, published in Philadelphia, is full of communica-tions of a very remarkable nature, and not only contains interesting matter, but shows no ordinary amount of mind and editorial ability. We cheerfully recommend it to our readers as a more than usually excellent paper. Bro. Morse is agent for this country.—London Spiritual Notes for Jan.

A NEW paper comes to us, entitled MIND AND MATTER, published in Philadelphia, by J. M. Rob-erts and C. C. Wilson. It is solid and clear as the two substances it treats of. How it will succed in explaining the relation of these two articles in mmon-use remains to be seen as it progresse It is a six-coumn, four-page paper, and sent to subscribers for \$2.15 a year. So far well filled with good matter to read .- Santa Barbara Independent.

in Washington, at which forms appeared which were MIND AND MATTER .- We are in receipt of a new paper bearing this comprehensive title, pub-lished by J. M. Roberts and C. C. Wilson, at Philpositively asserted by spectators, after due examina-tion, that there was no hidden or secret connection with the cabinet; while the forms appearing and dancadelphia. It is a large and elegantly printed sheet, published weekly at \$2.15 per annum. The paper ing around the centre of the parlor in close vicinity of s devoted to the discussion and elucidation of Spirthe audience were so entirely different from that itualism, religious liberalism, progress, free thought and general reform. It has a wide field of labor its initial number indicates an editorial ability. of the medium in weight, size, and height, as to by Mrs. Bliss. One purporting to be that of the actress, Miss Lucille Western, joined in singing equal to its objects and aims. We wish it the most "When other lips and other hearts," etc., in a beau abundant success.—Fox Lake Representative, Wis consin. tiful clear voice. She came out into the room and asked several to come closely to her and inspect

MIND AND MATTER is the title of a new journal, published in Philadelphia, with J. M. Roberts at the head, assisted by C. C. Wilson. In speaking it might be. The query is, what are materializa-tions? It is contended by believers in the Spiritu-al philosophy and is taught by the so-called "spirof its position the editor says : " MIND AND MAT-TER is an independent, liberal Spiritual journal in he strictest sense of the word; and we do hope his position will not be misunderstood or misrepresented in the future by our journalistic cotemthrough the aura or atmosphere of certain sensi-tives or media, to gather from an interblended harporaries."—The subscription price is \$2.15 per year, address, MIND AND MATTER, 713 Sansom street, Philadelphia, Pa.-Jackson County Era, Illinois.

LITERARY NOTICES .- We have received the first they also have power to vitalize with the life principle of the medium. They also have the power to instantly dematerialize these forms or remand number of MIND AND MATTER, the new journal ust started in Philadelphia, devoted to the Spirital Philosophy, or the advancement of the cause of them to their former elements. It is an interest-Spiritualism, In it we find a full account of the ing study, to say the least. wonderful experience of Miss Fancher of Brooklyn, who has lived for fourteen years with scarcely any food or sleep; who is blind and yet reads letters and books readily; who writes out documents and columns of figures after they have been cut to pieces, and does other wonderful things to the as-MRS. W. H. YOUNG—Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia, and will treat all diseases magnetically at her office, 245 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited at their homes onishment of all who are ignorant of the facts and laws of spirit control. A fine lecture by Frank J. Baxter is also given. Mr. B., it will be remembered, was discharged from his position as **HENRY** C.' GORDON, —Materializing' and Slate Writing Medium, No. 422 North Eighth street. Philadelphia. Penna. Seances, every Monday, Wed-nesday and Friday evenings, at 8 o'clock; private sittings daily for Slate Writing tests and communi-cations. eacher in the public school of Winchester, Mass., by the bigoted school board, because he was a medium, although the board and every one else testified to his remarkable efficiency as a teachsave the erring ones from falling. One thing more before I conclude. Vain and delusive are the hopes of those who would seek the the public as one of the ablest speakers devoted to These contemptible bigots have done Baxter

ALFRED JAMES-Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fair-mount avenue. Public Materialization Seances at the same place every Sunday, Monday and Friday the cause. Address MIND AND MATTER, No. 713, Sansom street, Philadelphia.-Worthington Advenings.

at their homes.

m. to 5 o'clock p. m.

tings daily.

#### KIND WORDS.

Mr. M. J. CLARK, of Erie, Pa., writes, "here are more subscribers, and more to come; let the good work go on.

Mrs. M. H. Fuller, Saratoga, Cal., says : "You print a very valuable paper, please continue to send it to me.

dium. For private seances and terms address. Jas. A. Bliss, office of "Mind and Matter" Publishing House, 713 Sansom street. A. J. YOUNG, of Young's Point, Montana, says, "that he is located in a wild Indian country, but W. HARRY POWELL-Independent State Wri-ter, 422 North Eighth street. Circle, Wednesday even-ings, also on Sunday evening at Lyric Hall, 259% North Ninth street. receives MIND AND MATTER, and that his wife

would not be without it under any consideration." Mrs. C. W. KNOX, of Boston, says, "I like the tone of your paper, and think it is destined to hold a very important position in the cause of truth; my friends all speak in the highest terms of its

merits. S. ROHWER, of Del Norte, Rio Grande Co., Col. say, "the spring travel begins here in the month of when business will be renewed. Your March.

paper MIND AND MATTER is estemed very much. and subscriptions will be made in the coming March. Save all the back numbers, etc."

enemy's stronghold,—he intends to give battle to the enemies of Spiritualism on their own ground. Gallantly and fearlessly has he advanced to the MEDIUMS, LECTURERS, HEALERS.

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tise on the newly-discovered system of Elec-tro-Vital and Magnetic Remedies," "the Early Physical Degen-

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BEING

A Synopsis of the Investigations of Spirit Interourse By an Episcopal Bishop, Three Ministers, Five Doctors, and others, at Memphis, Tenn., in 1855; also, the opinion of many eminent Divines, living and dead, on the subject, and communications received from a number of persons recently.

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Being a Review of Clock Struck One, and reply to it.

#### SPECIAL NOTICES

THE NORTHERN WISCONSIN SPIRITUAL CONFERENCE.

Will hold a three days' meeting in Spiritual Hall, Omro, Wis., February 21st, 22d and 23d, 1879. HON C. W. STEW RT

Will be the only engaged speaker. Other speakers invited to participate. The meeting will be called to order, Friday, at 10 A. M. The usual courtesies will be extended to all persons from abroad. Social Parties eithes Friday or Saturday evening.

Come, Friends ; let us have a grand time.

WM. M. LOCKWOOD, President. DR. J. C. PHILLIPS, Secretary.

MR. and MRS. JAMES A. BLISS, desire to form a select materialization seance to meet every Tues-day evening for two months. Also for developing Circle to meet Thursday evenings. List now open. No one will be admitted to these seances unless they are known to be harmonious and willing to give the best possible couditions for the occurrence of fine manifestations. For further information, ad-dress James A. Bliss, 713 Sansom street.

WANTED.—A situation by a Spiritualist, made poor by persecution. Willing to do anything that will enable him to support a family? address Rich-ardson, 1840 N. Tweitch street, Philadelphia.

Orders taken for JOB PRINTING. Mediums Cards, Circulars, Bill Heads, etc. Apply to JAS. A. BLISS, at the office of "Mind and Matter."

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331 North Eighth Street. Dr. T. B. Taylor, well known to thousands of the readers of this paper, has formed a co-partmership with Dr. Edwin DeLeon, graduate of the University of Berlin, Prussia, and of the Clinique, Paris. and member of the Royal College of Physicians and Sur-geons of Great Britain, and they have established their Infirmary at 331 North Eighth St., for the treat-ment of all sorts of Chronic Diseases, and especially Diseases of the Heart, Lungs and Kidneys, and all diseases of Females. These Physicians are par-ticularly successful in treating Asthma and Catarrh. Rheumatism. Neuralgia, and cure all cases of Blood Polsoning, Scrofula, &c. Operate on crooked limbs, Cross Eyes, Deafness, &c. Consultation free. Ex-amination and treatment reasonable. The poor will be favored, Call and examine their methods and to the city may be treated at home. For particulars write to them.

SPIRITUAL PUBLICATIONS.

#### ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed ( post paid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels.

THE

BOSTON INVESTIGATOR.

I accept. Please read this letter before your meetings.

Yours, respectfully, ALFRED JAMES.

PHILADELPHIA, Feb. 1, 1879. To MR. JOHN C. BUNDY :

SIR-True to your characteristic as a man, you misrepresent my proposition to your readers. state one clause of the letter but not the whole of it. "This is decidedly cool in you." You do not tell what your test conditions are. You wish to make your own conditions. Why doyou not write to me stating what you wish, instead of publishing an article which leaves me in a cloud of doubt? Your published reply to my letter is neither an acceptance nor a declination, and very cunningly you specify a particular time to accept something which means nothing.

Yours, respectfully, -ALFRED JAMES.

Brooklynites, Please Answer. EDITOR OF MIND AND MATTER:

I wish to ask (through MIND AND MATTER) the Brooklyn exposers of Mr. Alfred James a few questions, as their different statements make the whole thing as clear as mud to me. They say the which, ladies and gentlemen? or did he wear all three? If so, which coat had the "trappings" in? One says there was a silk gown taken from the coat, also slippers. Another positively asserted that there were neither gown, slippers, moustaches, or caps. Which was true? One says the coat was torn open in the back; another says it was cut open in the back; still another says it was opened in the breast, and not in the back. Now, ladies and gentlemen, please make up your mind what k nd of a story to tell, and not conflict with each other so much. You are all unanimous in one thing, and only one thing, and that is, that James is a fraud. What business had the Tice, who was not on the committee, with the coat? Why did not the commi examine the coat before Mr. James?

According to their own stories, there must have been more than one coat. Mr. James brought his coat away with him mutilated, so as to require the services of a tailor. But his coat, though torn, was not torn or cut, as they say it was. Now I want to know what become of the other coat? Mr. James comes home and tells one story and swears to it. They stay at home, tell many stories and swear about it. That seems to be about the difference. One thing more. James by telling one story may be telling the truth, while they, by telling so many must lie, and if they took things from Mr. James' coat and did not reture them to him, they are thieves. Liars and thieves are congenial through bad company; so right here, I'll drop the Brooklyn investigators, with this advice. The next time you put up a job have your explanations all written out before hand, so as not to make so many mistakes. Yours for the truth, AJAX. JUDGE.

P. \_\_\_\_, of Haverhill, Mass., says : "Your de-fence of the gifted medium, Alfred James, I have read with great interest. Have also read the statements of Messrs. Tice and Nichols, and I can come to no other conclusion in the case than that the fraud was on the side of some of the Brooklyn socalled 'investigators.'

"For some time past I have been noticing the course of the *Religio-Philosophical, Journal* as well as that of various individuals, who have been writing on, the subject, and cannot but think that their action in reference to testing mediums will prove detrimental to the cause of truth and Spiritualism. Not that I object to a proper testing mediums, for I believe it is our duty to 'prove all things' and 'hold last that which is good.' But placing mediums under the most rigid test conditions and leaving the investigators free to commit any fraud they may please, seems to me a very one-

any fratic they may preach at the two of the sided affair, and calls loudly for a reform. Were we to advise mediums in reference to this matter, it would be that they submit to no test conditions, unless the persons composing the circle to be under equally rigid ones themselves. When this is done I think we shall hear less of the exposure of me-

hor, and I am bappy in my surroundings. I also had a name when here, which, like a good many other names in times gone by, grew much greater after I had no use for it. And now I will bring my message to a conclusion with the motto, "never give way to ill humor."

GILBERT STUART. Sigu me

This communication purported to come from the distinguished portrait painter, Gilbert Stuart, but whether it is characteristic of his disposition when on earth we have no means of determining. The next spirit to control was rejected by Cha-wan-ska bocause, as he said, the spirit was drunk. We plead for the poor spirit and prevailed. The following Communication was given : HALLO, FRIEND, HOW DO YOU DO ?--I

it out in a hurry. Well, 1 am gradually beginning to master the situation and I must say (here the conrol stopped speaking for several moments and then said to himself, "My head is very bad,") keep free of the two Ws-whiskey and women. Gradually, as I said before, I am understanding more and more of the truths of this after life, and I'll say this, that the spirit life aint algoing to be a hell to me in the way some of these Christians speak about it, forever. It is bad enough for a fellow to be killed without having him damned, too. So, if you will only just say to my old friends that I'll be all right shortly and I have no ill will towards anybody, you'll oblige me. Sign me,

DANIEL ARCHER.

As this spirit was about to take control Cha-wanska told us that he was a spirit who was killed ome months since, in Philadelphia, near Tenth and Callowhill streets, by having his head crushed. Such an event took place, and his assailant was very recently tried and acquitted on the plea of justifiable homicide.

GOOD EVENING, SIR: -- To me, as a spirit, there are few religions now in existence upon the earth that I think come as near to the true state of the spirit in the after life as the Nirvana of perfect rest of the Budhists, and I for one look back on the stages that I have passed through since my en-trance here and I find that this step by step or condition above condition progression all approach towards perfect rest and happiness. There are also peculiar atmospheric conditions in the spirit life hat have a more refining tendency towards an interior sensitiveness, and that sensitiveness seems to be the source of an everlasting rest in happy conditions. But by rest I mean not a stop to the progress of the spirit towards new ideas, and new comnations, and new rearrangements of spiritual matter to give you always an incentive towards a desire for the unfoldment of your spirituality; and although there is rest, the possibilities of the spirit are so that they must forever reach out, grasping new beauttes, new glories and infinite knowledge. I have communicated with you before more on the material plane; to night I explain to you as well as the conditions will allow, whatever, of knowledge I can bring to bear upon the spirit life. Sign me J. FENNIMORE COOPER.

HALLO! STRANGEE :-- What the devil place is this? Well, it seems to me that I have tumbled up somewhere. Stranger, do you know what it is to drown? [We replied that we did not from our own experience.] Well, I'll tell you about it. Don't talk to me about your easy dying. None of it for me. Well, I fought pretty hard, and I thought at one time I was going to get through, but it was no go. Well, I don't like to refer to personal matters, but I used to drink a good deal, and I was drowned off of the Metropolis that started for Brazil. I've got folks living in this town, and I aint going to give you my whole name, stranger. I struggled desperately for my life, but the waves were too much for me. Although my conditions are none of the best, they are not the worst neither. Through the aid of some friends over here I expect soon to be tolerably well fixed. Sign me,

This spirit gave us his name and the address of his mother, but asked that we should withhold them from the public, as it would distress his friends to make these known.

How TO GAIN KNOWLEDGE .- Oftener ask than decide questions; this is the way to better your knowledge. Your ears teach you, not your tongue; so long as you are ignorant you need not be ashamed to be instructed.

JOSEPH KINSEY, of Cincinnati, O., says, "I am pleased with its tone (MIND AND MATTER) and outlook. Your courage in behalf of Mediums leads me to believe you will do a good work in this daily. new and blessed field of labor, in which I may sow a few seed on this account.'

D. T. AVERILL, of Northfield, Vermont, writes for more papers and says, "MIND AND MATTER seems disposed to say things that should be said, and that so loudly and plainly as not to be misuu-derstood. Go on and defend the truth and those who are the instruments of our Spiritfriends in passing to us "good tiding of great joy."

BURNHAM WARDWELL, writing from Vineland, N. J., says, "The reform club, as well as the people Vineland received me with great kindness. Mrs. M. E. Tillotson, the dress reformer, interested me, I found her full of humanity and good works. I found Mr. and Mrs. Sylvester workers in the cause of humanity. Your valuable paper is read by many good people here. Allow me to say thanks to the people of Vineland."

TILLIE V. COOK, of Cleveland, O., writes as follows: "To say that I am highly pleased with MIND AND MATTER, is too meagre an expression; while my eye falls upon the many familiar names therein, I seem to be suddenly transplanted back to the dear old Quaker city, around which many pleasant memories linger, for it was there I grew into the knowledge of Spiritualistic faith, and entered the pleasing, yet painful ranks of public mediumship.

THOMAS. F. LLOYD, of Newfield, N. J., says: "I take pleasure in perusing every column, yes, every sentence within the pages of your soul inspiring paper. It gives me great pleasure to find you bravely espousing the cause of the mediums, Mr. and Mrs. Bliss, for I believe they have been made the subjects of great wrong and consequently much suffering." This correspondent describes a family seance, with Mrs. Bliss, last August, at which the sister of the writer, appeared with her infant in her arms, just as she left the body, thirty-five years ago.

E. MANNING, Franklin Co., Pa., says, "I shall be glad to render you any aid in your laudable undertaking, I am really rejoiced that now we have one journal, neither afraid nor ashamed to defend our poor persecuted and villified mediums, from the vile slander of so-called Spiritualists, orthodox or infidels, Too long has our cause suffered, and our mediums have only been targets for every miscreant to ventilate slander against them. But in the midst of all the slanders the cause of Spiritualism has greatly increased, and I am inclined to think that the wrath of man is really made to strengthen it as was the case with the Holmes, Blisses and others.'

S. Bates, of St. Ansgar, Mitchell county, Iowa, in forwarding a list of subscribers, says: "To me the paper seems to be a supply which is demanded by the hunger and thirst of minds at the present time. Subjects treated in your paper are not found in any other paper, and so with lectures and medi-ums. The field is large and broad and there is room for all, and your paper seems to carry with it all the elements of success. I recom-mend all readers of MIND AND MATTER to sustain, circulate and obtain subscribers for it, that it may prove a permanent channel through which may flow the waters of life to thirsty multitudes. You will be sustained."

MRS. M. A. FLOWES, of Worcester, Mass., says "I like it (MIND AND MATTER,) very much, and congratulate the mediums on having found such a noble, fearless friend in the editor. I have just finished reading your able criticism on the Harmonial Philosophy versus Modern Spiritualism, and I must say that I like your remarks very much. • • Man, a projected thought from the great creative mind, surrounded by infinite worlds-a principle, to be governed by principle, law, force and action, surrounded as we are, by those infinite blessings-should we not, with one voice, give thanks; and we ask for blessings to rest upon your enterprising journal."

Mrs. L. C. REEVE, New York, says, "Stand in the front rank of the grand army of progress. Mrs. Walbridge wrote that the whole fraternity of Spirititualists owe Mr, Roberts a debt of respect, honor and gratitude for fighting their battles, sometimes almost single handed; and now more than ever, should they rally around and sustain him when he proposes to beard the lion in his own den. He has planted his flagstaff upon the very ramparts of the

MISS LIZZIE MINKLE, Medium, 1440 Frank rd Road, bet. Master and Jefferson Streets. Sitting MRS. FRITZ, Healing Medium; 619 Montgomery Avenue. Sittings daily.

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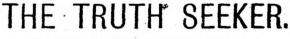
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# MIND AND MATTER.

# Griginal Poetry.

EYES THAT ALWAYS LOOK DOWN. LINES SUGGESTED BY THE ROBBERY OF THE NEW

YORK POST OFFICE

BY DR T. B. TAYLOR.

It was in a post office, so we are told, In a great city, tho' not very old, Where from ceilings high, and grim, and cold, Watchful eyes looked down on the bustling fold Of clerks; some honest, some dishonestly bold, Who though they were cautioned and often told By fathers and mothers, who used to scold, "That honesty is the best of policy." But the wisdom of this they could not see, And things were not as they ought to be So It came to pass from time to time, Without e'er thinking how awful the crime, Or; that frightful serpents with filthy slime Colled round their hands, as they reached them forth.

little Indian girl.

howing much strength, and then retired.

has shown himself. He promises to be a very use-

ful spirit in the circle. On retiring Konkeput said

A female in black here came out, followed by

These two were followed by another female in

At this point more light was called for, on which

Konkeput instructed William Suydam to light six

candles on the mantle-piece. After the candles

were lighted he instructed him to light the six

gas burners which he did, full head. This made

thirteen lights in the room. A very powerful light. When these lights were in full blaze a female form

dressed very beautifully in white appeared at the cabinet door, and stood with the curtains open.

Mrs. Glasby was called up and the form gave her a

rose, on which Mrs. G. became inspired and enun-

ciated an appropriate poem. This form looked much like the medium dressed up by the spirits, Konkeput said that the form was the spirit Hellen.

I have questioned him about it since and he insists

that it was Hellen, and not the medium. He says

that when the power is exhausted, they have to

draw heavy from the medium and as a consequence

the forms may look like him. But supposing this

was the form of the medium, the fact that the band is able to materialize clothing, and hold it together in such a light, is of itself wonderful evidence of

This ended the seance, several persons examin-

ed the cabinet. I examined it and found nothing

but a chair, and a small cushion on which the

I have questioned both the medium and William

about the rose, and neither of them has any

knowledge of it being on the premises. On the 29th ult., the first form to appear was the

ever faithful Shaddick. He invited up a gentleman

visitor from Chester and myself, and called special attention to the fact that he looked like himself

and did not take on the conditions of the medium

as some of the spirits do. He gave me a friendly

heavy tap on the shoulder which proved to me that

his hand was solid. He afterwards came out of the

cabinet again calling up William Suydam and standing along side of him in front of the cabinet,

invited me to come forward and decide who was

the tallest. I looked at them as they stood side by

side and gave it as my opinion that the spirit form

of Mr. Shaddick was a little the tallest. Shaddick re-

plied that he too thought hiruself the tallest, re-

white, who took a gentleman by the arm and walk-ed around the room with him. He recognized the

and walked up and down the room.

that this spirit was a "Persian Magi."

another female in white.

marvelous power.

medium sits.

form as his adopted daughter.

To purloin the letters that came from the North, Or letters belonging far away South. They dreamed not of eyes that ever looked down And saw their misdeeds with awful frown, To report them at once to the courts of the town. Ah! those "peep-holes" so snug and so small Disclosed many things to the watchers all, Who watched those clerks from the overhead hall But O! could the people, the people all, Who live on this terrestial ball, Only know the things in sight and call, Of invisible ones, whose eyes look down, And see all that's done in country and town, By mortals who on this earth abound. Methinks they'd surely be more careful, And live a life by far more prayerful; And thereby prove themselves less sinful, For know ve not. O! mortal man, That close about you always stand A "host," a mighty unseen band, With wishful eves, and outstretched hand To guard you through this wicked land At d bring you up to God's right hand ;-They do what lies within their power, To shield you in temptation's hour, And call you forth to truth's "strong tower," O'er which no clouds of error lower. At least, with eyes that e'er look down, They watch you in both glebe and town. And soon to you they will make known The fact that you are not alone, Like some recluse, or "toothless crone." You are amid them day and night, The hosts of God, tho' not in sight. For you must ever bear in mind The Book hath said, in words most kind "For angels of the Lord doth round you camp," Whether in darkness or light of lamp. The blessed spirits from above Are now sent forth in holy love. To call men from the frigid North. The East, the West, the sunny South Be honest and be just they call To mortals on this rolling ball, For truth and justice win at last. When the fleeting wars of life are past, And you and I are safe at last In th' haven of our rest.

## SPIRITUAL SIFTING.

BY A FRIENDLY SHAKER.

God's sifting work is going on His true decree is being drawn Between the righteous and the wrong, The false cannot ab:de; His faithful few will guarded be. And every eye ere long will see, That truth and fraud cannot agree, The latter must subside.

Those who are chosen of the Lord. To herald forth His holy word. Will shielded be through fire and flood.

was the first form that appeared. He called up took this as an indication that the two bands were Mrs. Glasby, a medium, saying that he bad ence inaterialized in her house and assured her that there were bright spirits in the circle. He also called me up and said that the influences were imacting in concert. She called up my son and told him that she did not look like "Helen Snyder." She also told him that she had had a good deal of trouble with her two sons to keep them from drink, but they were getting along better now. This spirit was very perfectly materialized. proving, etc. He also spoke to my son in very encouraging and complimentary terms, requesting him to be patient and not discouraged, saying that

Here followed one of the strongest evidences of spirit existence I have met with. A form dressed in white came out of the cabinet, and walked over there was much in store for him, that his spirits were fully as anxious as he was. I never saw to Mrs. Wiley in the circle placing her arms around her neck. She was recognized as this lady's daugh-ter Maggie. She then retired and Haggie, her Shaddick look better, his face appeared so pure. His whiskers and moustache were perfect. Every thing about his face was well defined. In shape as well as complexion it was much unlike the medium. sister, came ont and walked over to her mother as At this point five friends came into the room, and her sister had done. She then retired and both of these forms stood side by side at the cabinet door, in the confusion a spirit, giving her name as Mother Lucy Right, from New Hampshire, appeared at the cabinet. She was very lively and chatty and one being much taller than the other. They then retired. In a moment the youngest of the sisters came out again and stood with her back to the side placed her head outside of the aperture, turning it round so as to show her white cap trimmed with black. It was perfect and in the old style. After a of the cabinet and called me up to measure her heighth. I went up and stood between the form large number had seen her she came out into the and the cabinet and door, and marked the place reached by the top of her head. After I did so, she room with dark dress, courtesying to the circle, and after talking like a friendly little old lady retired. stepped out and walked around me, passing into "Billy, the boot-black," then come running about the room. Blue Flower next came out and the cabinet, and while I stood there close to the door, she apparently sank into the floor; I then took my seat, and in a few moments this same was recognized as the "Bliss Blue Flower," the form came out again, calling up a young lady, standing by her side to be measured, her head reaching to this young lady's shoulders. After this Then came forth a female in white, with long, lack curls. She moved up and down the room, the tallest sister, Maggie, came out again, standing as the other sister had done, with her back to the An Arab, splendidly dressed, next materialized side of the cabinet, and called me up to measure The spirit known as Prince Charles, dressed in her also which I did, the spirit then retiring into rand style, appeared. He came near me, showing the cabinet, and apparently sinking into the floor his face. He had a splendid long moustache and as the other sister had done. According to this whiskers and danced around the room to lively measurement the youngest sister stands five feet singing. He then retired, and coming out again wearing a large white turban, and a cloak around one inch, and the oldest five feet seven inches. After the medium came out I requested him to bis body. He stood in the middle of the room, and stand along side of the cabinet where the two sisswung his cloak around in all directions, cracking it like a whip. He then unwound his turban and did the same with that. This is the third time he ters had stood which he did, his heighth being five

fect five inches. I have seen enough to satisfy me that if we allow the spirits to work in their own way, they will give evidence of a nature rendering all test conditions unnecessary. The forms this evening were very perfect materializations. I could not notice one that looked like the medium. Lucille Western and Edwin Forrest were in the cabinet trying to materialize. THOS. PHILLIPS.

#### WIST CHESTER.

#### The Philosophical Society-The Blue Light Laws Eclipsed.

On Tuesday evening, January 28th ultimo, the members of the Philosophical Society of West Chester, Penn., assembled in their hall at that place, to listen to the address of Alfred P. Reid, Esq., the subject being Psychology. Hon. Joseph J. Lewis presided.

The lecturer in treating the subject alluded to it in its two-fold aspect. First—the phenomena of consciousness and the faculties which produce them; second-the nature and subject of the soul, its immutability and spirituality. The address was listened to with profound atten-

tion, and after the delivery of it a discussion ensued in which the President and Rev. M. Jones took a leading part, the former contending that man was a trinity, having mind, soul and body. The "di-vine" speaker, on the contrary, contended that soul and mind were identical, and that man was a dual The debate continued at length, during being. which the gentlemen engaged in it evinced considerable depth of thought.

In reference to the subject the Daily Local News of West Chester, on Wednesday, the day following the debate, published a communication, of which the following is a copy:

#### "HAS MAN A SOUL AND SPIRIT?"

"In a debate upon Psychology last night at the Philosophical Society meeting, the pastor of the Presbyterian Church of West Chester stated, in an-swer to inquiries, that although God is a Trinity and man was created in his image, his nature is not triune or three fold, but dual or two-fold, and that those two parts are mind and body. He ignored the distinctive existence of both soul and spirit. When his attention was called to the 4th chapter of Hebrews, 12th verse,-"For the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"-he said that soul and spirit were modi-



BY MARGARET J. PRESTON.

"Only a penny a box," he said : But the gentleman turned away his head, As if he shrank from the squalid sight Of the boy who stood in the falling light.

"O! sir," he stammered, "you cannot know," (And he brushed from his matches the flakes of snow,

That the sudden tear might have chance to fall. "Or I think-I think you would take them all." "Hungry and cold at our garret pane Ruby will watch till I come again, Bringing the loaf. The sun has set, And he hasn't a crumb of breakfast yet.

"One penny, and then I can buy the bread." The gentleman stopped ; "And you?" he said, "I, I can put up with them, hungry and cold, But Ruby is only five years old.

"I promised our mother before she went-She knew I would do it, and died content ---I promised her, sir, through best, through worst, I always would think of Ruby first."

The gentleman paused at his opened door; Such tales he had often heard before; But he fumbled his purse in the twilight drear-"I have nothing less than a shilling here."

"O! sir, if you'll only take the pack, I'll bring you the change in a moment back; Indeed you, may trust me." "Trust you ?- no But here is the shilling ; take it, and go."

The gentleman lolled in his cosy chair, And watched his cigar-wreath melt in the air, And smiled on his children and rose to see The baby asleep on its mother's knee.

"And now it is nine by the clock," he said, "Time that my darlings were all abed; Kiss me good night, and each be sure, When you're saying your prayers, remember the poor.

Just then came a message\_"A boy at the door" But ere it was uttered, he stood on the floor, Half breathless, bewildered, and ragged, and strange. "I'm Ruby-Mike's brother-I've brought you the

change. "Mike's hurt, sir. 'Twas dark; and the snow

made him blind, And he didn't take notice the train was behind. Till he slipped on the track, and then it whizzed

And he's home in the garret, I think he will die. Yet nothing would do him', sir-nothing would do

But out through the snow I must hurry to you, Of his hurt he was certain you wouldn't have heard.

And so you might think he had broken his word. When the garret, they hastily entered, they saw Two arms mangled, shapeless, outstretched from the straw,

"You did it\_dear Ruby\_God bless you !" he said. And the boy gladly smiled, sank back-and was dead.

#### LAME SUSIE.

"Children," said Miss Ware to her little band of scholars, "Susie Dane is coming to school next Monday. She is fame and I want you to be kind and thoughtful towards her. She does not show

#### JOHN C. BUNDY.

EDITOR OF MIND AND MATTER: Dear Sir :- I rejoiced "exceedingly" on seeing your thorough exposure of J. C. Bundy. Had a brother of mine been guilty of the same hypocrisy, for his own sake would I unmask him. All intelligent and honest Spiritualists will thank you. The enclosed "Open Letter" to the Colonel shows more clearly his dishonest course on the abortive attempt to discredit Mott as a materializing medium than any thing that has appeared in any spirit-ual paper. It was published at the time in two secular papers; but, strange as it may seem, it never even graced the columns of the Ridiculo-Pragmatic Journal! although its editor was kindly furnished with a copy !! Yours for the "truth-the whole truth-and nothing but the truth.

STEPHEN YOUNG. Memphis, Mo., Jan. 29, 1879.

#### OPEN LETTER TO THE EDITOR OF THE RIDICULO-PRAGMATIC JOURNAL, CHICAGO.

Colonel John C. Bundy :-

DEAR SIR ----Believing all human emotion, thought and action to be controlled by laws no less exact and undeviating than are those that govern the chemical action of lifeless matter, it would be inconsistent to entertain unkind feelings towards a single human being, let his conduct be what it may, But at the same time, believing honest, frank, and even sarcastic criticism to be sometimes promotive of moral elevation, by enabling us in some degree to "see ourselves as others see us," I feel impelled to ask your serious attention to what follows.

Knowing that you must have seen numerous counts by able and honest investigators, like Warren Chase, Isaac Kelso, etc., of having met their spirit friends at Mott's, who fully identified themselves by personal appearance and mental tests, which were in no degree dependent on the honesty of the medium, I was surprised to see how readily you opened your columns to the Pattee version of his futile attempt to damage the reputation of Mr. Mott as a materializing medium, giving a column and a half on that side, much of it being from anonymous sources, while from an editorial, the writer of which had carefully examined the stains on the walls of the cabinet, you admitted but two lines. evidently because it was on the other side! You merely gave his conclusion, but not the facts on which it was based, and which would have given your readers a fair idea of the utter failure of the Pattee attempt. And of the article written by my-self you gave but about three lines, and those were garbled evidently for the purpose of prejudicing the reader in favor of Pattee. The editorial and my letter, which together would probably have made half a column, you gave not more than five lines, and those in fragments. But I was still more surprised at the deliberate

falsehood with which you introduced and closed the account. You opened with: "Below we give all the telegrams and letters that are needed to give our readers a comprehensive knowledge of the affair,"-and close with: "In pursuance of our duty, we have given our readers both sides of the affair." Nothing could well have been further affair." Nothing could well have been farther from the truth. The above is from your issue of May 18. But you did not stop here, but in your paper af June 1st you repeated the falsehood with variations. You sought to justify yourself for garbling my letter in the following style: "Some of Mr. Mott's friends feel unkindly towards us for publishing the Pattee version of the late trouble, and especially for not publishing in the same issue a letter from a gentleman whose very existence we had never heard of, \* \* \* and who filled most of his letter with irrelevant matter. We published all there was of it that could benefit Mr. Mott. as we also did of the editorial from the local paper." Thus you reiterated and amplified the same falsehood. I described the cabinet-the stain on the wall-and showed conclusively that the medium sat in his chair when the analine was thrown. That was the burden of the article—and you know The trouble was that it was too relevant for your purpose. It is well known that you are a materialist, and clutch at every thing that promises to militate against the cause of Spiritualism. You wage the most deadly warfare against the materializing phase because that affords the most conclusive proof of immortality.

It seems then that according to your ideas of social usage, strangers have no rights which you are bound respect. For if you can garble and misrepresent a stranger's letter you can with equal propriety mal-treat him in other respects. You can slander him, So do or if you meet him on the street knock off his hat. In the present case it is of little consequence, but I would suggest that perhaps the wide world contains a few persons of considerable intelligence and moral worth who never even heard of that august personage, Col. John C. Bundy, nor he of them. Hope your will give your views on etiquette in full, with the appropriate caption: "The Code Bundy." It was very kind in you to offer to do all our inves tigating and thinking for us, simply requiring us to "follow the teachings of the Journal," as you did in your paper of May 18th. Yet on the whole, you will please count me out.



" A little nonsense, now and then, Is relished by the best of men."

A printing house is a house of correction.

What tree yields the most truit? Industry.

WHAT NEXT .- A man advertises his "wife's

The following illiterate diction is in the window of a corset maker's store, somewhere: "All kind of ladies stavs here.

Why is a circus acrobat jumping through a baloon at a single bound, like a man snoring? 'Cause ne does it in his leap.

A good-for-nothing, crusty old bachelor says the talk of women is usually about men-even when they laugh they say he-he-he.

CAT IN A CORNER.-There is a room with eight corners. In each corner there is a cat, and before each cat there are seven cats, each cat on a tail. How many cats are there in that room? The answer is eight.

A traveler in New York State put up at a country hotel. He got out of bed some time in the night to see what sort of weather it was, but in mistake opened the sash door of the cupboard and exclaimd, "Landlord, what kind of a night is this, 'tis plack as Egypt and smells like stale hash!"

SPIRITS.—A Frenchman having heard a person all Jamaica rum spirits, stopped at a saloon one evening and called for a punch.

"Yes, sir," replied the bartender, " what kind do you want, Irish, Scotch or rye?" "No, saire, I vant-let me see a leetle- eh, I

orget - make it with ghosts from Vest Injies."

COURT SCENE. - In the Court of Quarter Sessions he other day the name of a witness was called, whereupon an elderly gentleman arose and said : "Your honor he's gone-"

"Gone! where has he gone to?"

"Don't know, your honor, only he's gone dead; that's all I know."

The clerk, who was getting ready to issue a bench warrant, dropped the pen and called the next witness.

THE LAND OF DREAMS .- Professor Brown, who had been on a revival tour in the Western country, was regarded by the faithful as an Evangelist of great mesmeric powers, and an able ex-pounder of the gospel, and the effects of brimstone. the theme of much conversation everywhere, and especially at the corner groceries. His words of burning eloquence had a dream like effect upon his listeners and were as soothing to their souls as the atest syrup is to the gums of a teething infant. At cross-road grocery a general conversation ensued n regard to the the revivalist, and one old stager known as Uncle Joe, listened silently to it. Finally e proposed the following conundrum :

"Why is the Professor the greatest revivalist of he present time?"

One said, "Because he cannot tell a lie." Another replied, "'Cause he cannot climb an ape tree.

"You are all wrong and have no wit in you," re-plied Uncle Joe. "The reason is, 'cause there's a general awakening of the congregation at the end of his preaching.'

And foes cannot defeat; The false alone need fear and quake, For God's unerring arm will shake, And speedy separation make Between the chaff and wheat

No matter what the name we bear. Nor where located, here or there, Nor yet the creed for which we care. The truth alone will stand. The palace, hovel, and the hut, Alike may hold life's treasure, but 'Tis not the cloak's peculiar cut These latter days demand.

Profession, merely stands for naught. Since seeming saints so oft are caught. In evil acts which can be wrought Alone by guileful heart. With haughty mein they lead the file And preaching Jesus all the while, With soft seductive artful smile Not always truth impart.

Down deep within the hidden life, Where Christ is throned and never strife, Nor yet hypocracies are rife, Is truth enshrined in love. God's fan will sweep throughout the earth. Reserving only that of worth, All else is doomed to die henceforth By angel powers above.

Ye mortal agents one and all, O! hear ye not the trumpet's call? Come forth and fight for truth, or fall. The judgment day has come! A loud reverberates the peal. God will iniquities reveal His hand of truth affix the seal. And justice will be done.

The above beautiful poetic effusion was refused iblication by John C Bundy of the *Religio Phile* phical Journal.]

#### SPIRIT MATERIALIZATION.

MORE MARVELOUS MANIFESTATIONS-AN EVI DENT INCREASE IN SPIRIT POWER.

EDITOR MIND AND MATTER:

On Sunday afternoon I visited H C. Gordon's slate writing circle, at which a lady requested the medium to place in the box a paper she held in her hand. She explained that the paper had been given to her by a gentleman who had his private mark upon it, and who had stated that if it was written upon he would begin to think there was truth in Spiritualism. The paper was placed, as requested, in sight of all, and the box was fastened truth in and placed under the table with no human hand When the paper was taken out it was near it. found to have been written upon it in several places. At this same seance, while the slate was held

close to the table lid, the following three communications were written upon it at one time. I copied them off of the slate just as they came, and give them here in the same way :

"MR. PHILIPS :-- Just a greeting to you. "DANIEL O. CONNEL." "Where is your son, he is not here.

"PATRICK HENRY."

"Tell Will I am with him. "THOMAS PAINE."

On a previous Sunday, at the afternoon circle. we received the following, both on the slate and in the box:

"DEAR FRIENDS-Wonderful developments are to come through William Phillips. "THOMAS PAINE"

While this was being written I noticed the pencil made a heavy scratching noise, and remarked to the twirling his playful feet in truly characteristic circle that it must take considerable power to drive that pencil. Had that any thing to do with the character of these men? Are these wouderful deelopments coming? Is Cardinal Richelieu and the above spirits in one band, or are they opposing bands contending for mastery over these ing development? If so, I believe the Paine band will win. He met them with superior brain power on earth, and I do not doubt that he will oring a power of spirit to bear against darkness and ignorance and give the victory to the progressive spirits.

at the same time that he had a very large full chest. Wm. Suydam is five feet eleven inches After several recognitions of friends at the cabinet, a lady came out to her daughter and grand-children, being fully recognized. Dr. Monroe also

ecognized his wife. After this Billy the boot black came out and called for a banana. William Suydam told him there was none, when Billy informed him that there was one in the pocket of the medium's coat in the other room, and sure enough, on looking, there was one found. After the seance the medium stated that while at Mrs. C----'s, that lady had given him a banana for Billy, and it seems that Billy knew this.

Here a form came out and passed over to Dr. Monroe, he taking it to be Blue Flower. Some doubt was expressed as to its being that spirit, its movements not being characteristic. My son invited it come over to him, when it did so, and looked him in the face. He then asked it if it was Blue Flower, when it shooked its head negatively. He then asked it if its name was Nanny Makee, and it nodded in the affirmative.

The next form was covered from head to foot with pure white. It was of dark complexion, having long dark hair. It came direct to a stranger. a lady medium, who recognized it and declared it to be Mrs. Dr. Ford, of Fifth Avenue, N. Y. This form came to this lady several times, expressing much feeling in her actions, and seemed much dis tressed, lying down full length on the floor. as much as to say, I have been brought low. This lady stated that this spirit had less than a year ago made fun of her, hurting her feelings very much, because she was a medium. And now she came, acknowledging her mistake and faults, and testifying by her presence that Spiritualism is true and that this melium was right. Several forms afterwards appeared, but beyond

this nothing of note occurred. Konkeput stated that the positive element was weak in the circle. or we should have had more.

This is the first time I have had a chance to measure a spirit. This form of Shaddick was fully six feet, while the medium stands five feet four inches high. I thanked Shaddick for this practical evidence, and told him that I would like to have more like it to put in MIND AND MATTER.

On the 31st ultimo I again visited the circle and had a good time. Passing over several recognitions cabinet, the first form that came out was a at the man dressed as a sailor. He had on a jacket and pants of blue cloth, and walked about the room. He then retired and came out with a change of dress. A sailor song was sung and he danced about the room.

The artist then came out dressed in citizen's dress, with a swallow tailed coat on, looking at the pictures he has painted through the medium A young man next came out, at first with a can on his head, walking directly to his mother. He then retired and left bis cap, coming out four more times, showing himself plainer and plainer to his mother, looking her in the face, being fully recogthe Spirit-see Jude 19th verse. It is not my presnized

soul and spirit, but I may say the spirit is the high-Here stepped out an Eastern character, with a est part of man as a trinity, created in the image of the invisible God as manifested in His Son Jesus large white turban on his head. He was richly dressed in what looked like velvet, and white silk Christ, and that it is through the spirit that we com stockings. This form occupied the floor a long mune and hold intercourse with Him, and as we time, exercising himself quite vigorously. He walk in the spirit we shall not fulfill the lust of the pulled off a cloak and spread it out on the air a great distance. He then did the same with his turflesh. The spirit should rule the soul and the soul rule the body. When we see such reckless and ban, and then replaced it. This was a strong man-God-dishonoring statements made by a teacher in one of our churches, as are stated to have been ifestation, tending to show that Eastern spirits unmade, it is not surprising that infidelity is rampant derstand spiritual laws and conditions better than Western people. in the community

At this point Billy the Boot Black came out. looking for his banana as usual, but got some candy instead from a lady, which he divided with the sitters, placing a portion in the hands of each. He ualism is immoral. manœuvered around considerably, twisting and style. He then sat on the floor, conversing with the sitters, saying that he wanted a certain gentleman to come to the circle, as he had something to tell him, and requested the sitters to inform him of it. He stated that Mrs. Bliss is doing good work in Washington, and that she had sent him to the

circle. The next form was the renowned Mrs. McCarthy. than mules. This is the first time I ever saw her, and I think makes up the full list of the forms (whom the conspirators swore they personated,) which I have seen since that time, and under circumstances which preclude the possibility of personation, She On the following Monday evening, 27th ult., I which preclude the possibility of personation. She terial glycerine is insignifi-attended the materializing circle. Mr. Shaddick also stated that Mrs. Bliss requested her to come. I with that of the spirit world.

fications of the same thing, like the joints and marrow; that the Christian Scriptures were written for the common people and have no philosophical exactitude; and that the words "psyche" and "pneuma"—soul and spirit—are used indiscrimiher lameness until she commences to walk, and then you can see that one of the little legs is longer than the other, which makes her limp. ot watch her as she walks. Be sure not to run against her in your plays, and do not shut her out nately throughout the Scriptures without any regard from, them because she cannot run and jump a to their distinctive meaning in the Greek. you do, but choose some of the time plays in

"The above is interesting to all, Christians and which she can take part. Remember I make this others, as showing the degree of reliance they themrule: When you leave the room at recess or after selves place upon important passages in the original chool, wait, every one of you, in your place till she text of what they call their 'Holy Scriptures,' and has past out, then she will not be hurt or jostled in as showing also how slender their reason for the any way. Her lameness is a hard trial for a little hope that is in them, of a life beyond the grave. girl. She would like to run and dance as well as Verily, the Christian world stands in need of a new any of you, and I do hope you will feel for her, and at least not make her burden heavier. How many, dispensation!

"WM. HENRY DARLINGTON."

now, will promise to try to make her happy ?" Every hand was instantly raised, and the child-It is very evident that the people of West Chester rens clear, honest eyes met their teacher's with a want a new dispensation, because they have on their burrough statute book a law containing a clause absolutely prohibiting "any spiritualistic performances on the ground of being immoral," as look which was a promise. You have read stories, no doubt, of lame, blind or deformed children, and poor ones in patched will be seen in the local department of the Village clothes, who meet treatment from others harder to Record of the 27th ultimo. Under this law the ministers of the Gospel, being most excellent citiendure than their poverty, privation or pain. Sometimes their school-mates have been foolish and zens, in favor of law and order, will do their level cruel enough to shun them, cast them out from best to prevent anything spiritual being introduced their plays and pleasures, brush roughly against them, talk about and even ridicule them. into their thurches. This is almost equalled by the vestry men of St. hope it is not often so. In this case it was by far Mary's Episcopal church of Burlington, N. J., who the reverse.

say they never allow politics or religion to be discussed in that church. The following is a copy of another communica

tion in reference to the same subject : MAN-HIS SOUL AND SPIRIT.

God.

soul

MR. EDITOR :- As there is considerable interest

tatize and reject the truth, they are said not to have

ent purpose to point out the difference between

on the make-up of man, I send you a few thoughts which have the Scriptures as their foundation, and frequent request.

in which intelligent readers of the word are settled. "Susie dear, here's a cake I've brought you," one Man was the crowning work in the creation of would say at recess; or, "Take half, my Susie," We read: "The Lord God firmed man of from another.

One day, as Susié was on her way to school, she the dust of the ground, and breathed into his nosmet a large drove of oxen. Poor little girl! she trils the breath of life; and man became a living was very much frightened, and the big tears were soul: "Gen. ii., 7. No other animal became a living fast filling the blue eyes when Henry Barton, one thus. Man, and man slone, enjoyed or par of the school boys, stepped up before her and said, "Don't cry, Susie, I'll take care of you. Nothing Now let us took of the breath of the Lord God. turn to another Scripture, after the Lord Jesus arose from the grave as First Begotten from the shall hurt you while I am here." And right bravely dead. He met his disciples and said, "Peace be he stood before her until the last one had passe unto you; as my Father hath sent me, so send I and then took Susie to school, kindly helping her you; and when he had said this, he breathed on over the rough places.

So the seasons wore on, and Susie, who, though them and said unto them, receive ye the Holy she ardently desired to learn, had dreaded going Spirit"-John xx., 21-22. Such is the true source of the soul and spirit of man. The first has referamong other cLildren, was always happy with them. ence to the natural man, of the earth earthy; the She loved her teacher and schoolinates, and made second breathing, to the regenerated man, born of such progress as she could not have done had these things have been different. the Spirit-born of God, for God is a Spirit. Re-

generated man is therefore a partaker of the divine days of early autumn, with sunshine glistening nature. He that is joined to the Lord is one through the crimson foilage, dropping nuts and Spirit." Hence it is that the apostle Paul addresses golden harvests, passed swiftly away, and cold the Christians at Thesalonica, V. 23: "I pray God your whole spirit and soul and body be preserved veather came. blameless until the coming of our Lord Jesus Christ." Also Heb. IV. 12 &c. When men apos-

The schoolroom was pleasant still with its cherry fire and bright faces. One day when all were busy as usual, a cry rang out— "Fire! Fire! The schoolhouse is on fire!"

Books and pens fell from trembling fingers, little faces paled, and eager, appealing eyes turned in-

Only one moved-lame Susie. She limped along as fast as she could, and all the rest, frightened as they were, remained in their places till she was safe outside the walls. Then with a rush they cleared the room almost in an instant. Even in that time of peril and dread they remembered their duty towards her, and gave her the richest proof in their power of their thoughful love. Not mere obedience to a rule could have prompted this unselfish act and as such a proof she must have felt it. It is a beau-

for all living, and for all times. "As ye would they should do to you, do ye to

HOLD on to your foot when you are on the point of kicking, running off from study, or pursuing the

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with

Hold on to your heart when evil associations seek your company and invite you to join in their mirth, games, or revels. Hold on to your good name in all times, for it is

of more value than gold, high places, or fi shion ible attire.

In conclusion allow me to propose a motto fo your paper more in keeping with its character than its present one in favor of Truth—which appears quite out of place-discard that and adopt the immortal command of Sir Oracle :-- When I ope' my mouth let no dog bark.

STEPHEN YOUNG. Memphis, Mo., July. 1878,

DOMESTIC RECIPES.

But I To Corn Beef or Ham .- Eight pounds or salt to one hundred pounds of meat, four pounds of sugar. These children remembered their pledge, and one-half ounce saltpetre, one of saleratus, to which they made Susie so happy that she almost forgot add four gallons of water.

her lameness. She was a cheerful, pleasant, good Suet Pudding .- One cupful stoned and chopped little girl, and her school-mates, who began by raisins, one cupful finely chopped suct, one cupful itying and trying to help her, soon loved to be sugar, one of sour milk, one teaspoonful soda. flour enough to make it stiff as bread dough; steam or "May I sit with Susie, Miss Ware?" became a boil three hours.

> Danbury Pudding.-Scald one quart of milk add the yolks of four eggs, four tablespoonfuls of corn starch, four of sugar, beat together, flavor with lemon. Take the whites of the eggs, four tablespoonfuls sugar, spread over the pudding when cold and brown.

Plain Fruit Cake .--- One cup butter, one cup sugar, one cup molasses, four eggs, three cups flour. one and one-half teaspoonfuls cream tartar, one easpoonful soda, citron and raisins, one teaspoon ful cloves, one of cinnamon, and one of allspice one small nutmeg.

Honeymoon Cake.-Two eggs, one and one-half ups sugar, two-thirds cup butter, one cup chopped raisins, one cup sweet milk, one teaspoonful saleratus, two of cream tartar, flour enough to make it the proper consistence.

Surprise Cake .--- One egg, one cup sugar, onehalf cup butter, one cup sweet milk, one teaspoon ful soda, two teaspoonfuls cream tartar, flavor with lemon. and use sufficient flour to make the proper consistence, and you will be really surprised to see its bulk and beauty.

Cracker Pudding.-Four common crackers ground fine, one pint milk, yolks of two eggs, two tablespoonfuls of sugar, one cup raisins, little salt and nutmeg; take the whites of your eggs and a cup of white sugar, and beat to a froth, place this, after the pudding has baked, on it, and bake a while longer. This is very rich.

Sponge Cake .-- Three eggs, one and one-half cups sugar, two cups flour, one teaspoonful cream tartar, one-half cup cold water, one-half teaspoonful soda, flavor with lemon. First beat the eggs two minutes, put in the sugar and beat five minutes. then stir in cream tartar and one cup flour and beat one minute, now dissolve the soda in the water and stir in, and finally add the other cup of flour and beat all one minute, and put into deep pans in a moderate oven.

> White Cup Cake .- Four pounds of sugar, and one of butter, beat five eggs with the sugar, put one teaspoonful of soda in a cup of sour milk, grat one nutmeg and put in it, with one teaspoonful of cinnamon, then cream the butter and flour together. add the eggs and sugar, with the other ingredients, stir it well and bake in a tin mould.

Drawn Butter .--- Take one-quarter pound of best fresh butter, cut it up, and mix with it two tea-spoonfuls of flour, when thoroughly mixed, put it into a saucepan, and add to it four tablespoonfuls of cold water. - Cover the pan and set it in a pan of boiling water, shake it round continually, always moving in the same way. When the butter is entirely melted and begins to simmer, then let it rest until it boils up. In melting butter for pudding, some substitute milk for water.

GREAT AWAKENING.—The Saturday Stand ard, a lively and interesting weekly cosmopolitan paper, published in Baltimore, Md., is responsible for the following:

Rev. Josiah Rushem, professor of the latest improvements in salvation, is happy to conform to the practice of other revivalists, and announces through he columns of the Standard that during the last seventeen hours, under his slap-bang, high-pressure ministrations and gymnastic performances, there have been-

Attending the means of grace, 613 men; 450 romen, and 42 infants.

Interested and aroused, 304 men, 200 women and 39 infants. Made to look serious, 140 men, 310 women and

infant-the last frightened into convulsions. Visited and talked to 600 men. 450 women and infants.

Induced to come forward to be prayed for. 89 men and 106 women.

Hopefully converted 16<sup>1</sup>/<sub>2</sub> men and 34<sup>1</sup>/<sub>2</sub> women. Said they enjoyed the meeting, 618 men, 450 vomen and 39 infants.

Intend to live a Christian life, 2 a man and a woman.

Entered the inquiry room, 763 men and 213 vomen.

Collected in cash \$18.75.

From sale of hymn books, \$3.00. From sale (to girls) of photographs of Rev. tushem, in the character of a savior, \$4.75.

Rev. Rushem returns his thanks to his patrons, and gratefully acknowledges the assistance he has received from the Lord, and also from the members of the ballet and the regular chorus perform-

OUR MONITOR CAT .--- There he calmly sits, on an unabridged Webster, silently meditating on that perplexing problem, how to bridge over the many chasms in his eventful life. The position is one of importance, at the head of the column, like a general, neither swerving right nor left. He never smiles, not even at the con-cat-enation of funny things in his train. He presides with dignity and does not fear Spiritual mediums nor Spiritual circles or seances, but he rather courts their presence, as he never did anything in his life that he is ashamed of. His patience is so entirely inexhaustible that he ought to be known by the name, style and title of Job. He is not so poor as Job's turkey, that had no tail at all, for our noble cat has

a tail that any of the feline race might well be proud of, and he could speak he might a tale unfold of scenes and incidents in the MIND AND MAT-TER office amusing, instructive and interesting. His "photo" is not recommended even as a spiritual picture, certainly the reader is not de sired to think it a spirit likeness. Some thought-

less creature might suppose it to be spirit, because. as may be seen, the rats and mice are making tracks as though they saw a ghost. The coat which our cat wears is really beautiful. It is mostly black, handsomely mottled with rings, streaks, curves and scales of bronze of several shades. He can be recommended to the Gothamite Spiritnal Conference as anything else than a fraud. His eyes are pale green, but that " conference " can feel well assured there is nothing of the green eyed mons-ter about him. They can haudle him with impunity. He never scratches nor blinks his eyes when well treated, as a cat should be, for at such a time he never looses his dignity, propriety or characteristic gentleness. If, however, any one should surreptitiously cut, tear, pull, mangle, or otherwise injure his coat, he might at last resort to the law of self defence. He is, in fact, so much an admirer of his own coat that he never superficially excoriated the covering of a rat or mouse that chanced

to cross his pathway. He has too much soul for that. No kind-hearted creature would ever libel bis character by supposing him to be an evil spirit, putting the devil into the head of the biped at the table with a curious cap and tassel on his cranium. Our monitor cat, when not on editorial duty, is often at home in the mailing room, and enjoys the

bliss-ful presence of the actual workers there. He can blot the mail wrappers in a somewhat bold and artistic style; and though he does so with spirited effect, yet he is is not presented as a "spirite per." Nothing of the kind, gentle reader.

His voice is flexible, and it possesses considerable compass. His mews are amusing-one for each of the nine muses-and music seems to have great effect upon him. He has a mind of his own, and no matter how the world wags he seems to say "I'm monarch of all I survey."

he glycerine returned the backward compliment I'he result was a dual exhibition by the mule and the driver of grand and lofcy tumbling, clean out of the State of Kentucky and every other State. That mule will never try it again-glycerine kicks worse The moral in this is obvious. The John Donkey journalists who kick against spirit glycerine will find themselves whirling and twirling through

space in regions unknown, as the power of the material glycerine is insignificant when compared

them."—Happy Days. TAKE CARE How YOU KICK, A mule kicked can of glycerine, in Kentucky, the other day, and

path of error, shame or crime.

E. PENN WORRALL. tiful illustration, as it is a true one, of God's love It is not at all surprising that such a thing can be when the law of West Chester says that Spirit-

stantly to the teacher. "Run, children!" she said, hurriedly.

The summer vacation was over. The glorious

