### EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

On Saturday, April 21st, 1877, I called upon Mr Henry C. Gordon. I found him in an unsettled condition, owing to some business disappointment. He is one of the most' sensitive men I ever met with and susceptible to every influence by which he is surrounded. Under good influences he is a perfect instrument for control by the most intelligent and highly developed spirits; but he is equally susceptible to all interfering influences and it is this fact that establishes his remarkable mediumistic

On this occasion I took him from the work at which he was engaged and tried to divert his attention from the subject that was annoying him. It was some time before I succeeded so far as to induce him to give me a sitting. Soon after we were seated at the table for that purpose, rapping was heard upon the floor of the room and the medium itrolled by his Indian guide, Konkapot. At once the drawer of the table was jerked out by some invisible power, and its contents, consisting of loose papers, were scattered over the floor. The loor of an empty closet which was entirely beyond. the reach of the medium, was thrown violently was repeated. While this was going on the rapping became quite general and loud. I had never witnessed such a demonstration of spiritual power before. I asked Konkopot what all the racket meant. He told me it was the work of bad spirits who were trying to get control of the medium. Shortly thereafter Mr. Gordon was made to hold the slate under the table cover, I having hold of the slate at the same time. Soon there was written upon it the following communication: "Exalted influences are present from the higher

MATHEW ROBERTS.' This communication purported to come from my uncle or brother. The slate was again placed under the table, when the following communication was written upon it in an entirely different hand from the first.

'The good and faithful Jesus is in your midst. God be praised for his blessing.

M."

It was evidently intended that I should understand this to come from the same source as the first. My experience had taught me that the signature of a spirit communication with initial letters only, required the anticipation of decep-tion. I did not allow the spirit author of the last communication to read my thoughts. I was as passive as possible and ready for anything that might be given. The slate was again placed under the table when there was written upon it:

"Believe I am the Christ. My father sends his angels unto you, praise God. I shall come again and show myself to the world. I sus.'

This was in the same hand-writing asthe previous one and had evidently been produced by the same controlling spirit. Having had great reason to suppose that Mr. Gordon had been subjected to the persecution of obsessing Jesuit spirits, I came to the conclusion that they were the bad spirits whose presence Koukapot had mentioned and that they were seeking to deceive me as to their real character. To test this matter I wrote upon the slate without the medium knowing what I had

"Is the history of your immaculate conception and of your sojourn on earth, true?"

I received this reply:

'Be not deceived—God is not masked—Believe for this is sacred truth. ST. JOHN. This communication was in the same hand-writ ing as the two previous ones, and as the three purported to come from three different spirits I concluded that a lying influence was at work. I therefore warned the spirit deceiver that I understood his purpose and to prove it defied him to control the pencil and write another word upon the slate. This he utterly failed to do. While those communications were being given, as each of them was read by me loud knocking sounds were made the floor beside me such as would be made if the floor was struck powerfully with a heavy wooden This pounding of the floor took place in the front room, and was so loud as to alarm the other inmates of the house in the basement apartment, two stories below us. I had never before, but once, heard such loud noises produced by spirit power. I thought that was decidedly too boisterous a demonstration for the gentle Jesus and his beloved apostle; I was therefore all the more satisfied that it was priestly spirits that were inimical to the medium and myself that were controlling the medium. This closed the sitting. When I informed the medium of what had taken place, and that I was satisfied that he had been used by malevolent and untruthful spirits, he was deeply distressed, and it was with the greatest difficulty I could convince him that I did not blame him in the least for what had occurred.

Three weeks after the sitting above described, I called again upon Mr. Gordon who consented again to sit for me. He was soon entranced and the slate was again brought into requisition. The first line that was written upon it satisfied me that the same malign, untruthful, interfering spirit who had monopolized the previous sitting was about to repeat his annoyances. I therefore requested him to leave the medium, who was under his entrancement, and permit friendly and truthful spirits to come instead. He very defiantly told me that he would not leave and that I should get nothing from my spirit friends. I then arose and approached the person of the medium intending, by magnetic power, to compel him to yield the control. Realizing the control. Realizing my intention, he darted toward the door of the room, and before I could prevent him he opened the door and rushed for the stairs. A friend Mr. Suydam, who was ascending the stairs, was just in time to prevent the inedium's person from being thrown headlong below. We forced him back into the room, where for fully one-half hour he fought us with the fury of a maniac. We were compelled to use all our trength to prevent the devilish spirit from doing physical injury to the medium. At length, completely exhausted, he seemed to be lying in an insensible condition on the floor, when quick as thought he sprang to the window, threw it up, and was about to leap into the street as we again caught him and threw him upon the floor. Another strug-gle of a half hour followed, at the end of which time he began to talk to us. We then could not mistake the character of the control. He had been an inquisitor. His imprecations and declared purpose to destroy the medium were most painful to hear. Finally he sank into silence and refused to say anything more. For thirty-six hours, although partially conscious, the medium was held in a condition that rendered him entirely deaf, blind and speechless. This encounter seemed to weaken the opposing forces, and Mr. Gordon's guides have since been able "to keep the upper hand" of them, although their interference is sometimes still appa-

rent at his public seances. At a seance given by Mr. and Mrs. Bliss, at the residence of Col. S. P. Kase, 1601 North 15th street, Philadelphia, April 2d, 1877, while the materializations were taking place, through Mrs. Bliss, who was alone in the cabinet, Mr. Bliss complained of being very sick and faint. He requested me to take my seat beside him and hold his hand. Hardly had I done so when he was controlled in such way as to denote the hostile character of the entrancing spirit. Thinking I could break the control. I seized his other hand and tried to force him

of him. He then tried to strike me, but this he was prevented from doing. His arms became as rigid as stone, and every muscle seemed to be motionless. In a few moments the control was broken, and the medium was about falling to the floor limp and helpless, when I caught him and bore him to his seat.

Afterwards, at the close of the seance, Mr. Bliss was controlled by his chief guide, Capt. Wm. T. Hodges, who addresseed the circle substantially as

follows: "You who have witnessed what has taken place through this medium have seen the manifestation of a power which has largely prevailed in the spirit world against the efforts of good and beneficent spirits to bring the truth to earth's inhabitants. This malign power has been everywhere exerted to cause trouble and distress to all persons who would not yield willingly to their control of them. warn you that in every relation of your lives you are liable to the malign effects of this antagonizing power, and your ignorance of its existence and methods of operation in carrying out its designs, render you helpless to resist and counteract their pernicious work. You have been permitted to witness the nature and character of one of the chief, if not the chief, instruments of that malignant power, in order that you may comprehend the dangers which beset you from that source. The spirit who a few minutes ago controlled this medium was none other than Ignatius Loyola, the founder of the Jeopen and a moment after was slammed shut. This suit order. He is still the head of a compact, nu merous and thoroughly organized band of spirits whose especial aim and object is to suppress the spiritual movement, and to this end they seek to destroy all mediums through whom the truths of Spiritualism is being given to mankind. There is not a medium anywhere who has not, to a greater or lesser extent, been subjected to the persecution of this trained and skilled psychological power Detachments of these evilly disposed spirits are as signed the duty of watching each medium, and as opportunity offers, to control them to so act as to render them odious in the sight of the public, and even of their friends. Investigators as well as me diums are alike subjected to the same bad influences, and are kept from realizing the truth of what they witness in the way of true spiritual manifestations So great has been the influence exerted by this ma-lignant power that the work of the higher and more advanced spirits has been greatly retarded or entirely prevented from being carried out. Owing to the fact that even the higher spirits were igno rant of the nature of the opposition which they were meeting with, until quite recently, owing to the concealment under which that opposition was carried on, they were unable to break and overcarried on, they were unable to break and overcome the power that was resisting them. Now that
we know just what we have to contend with and
surmount, the higher spirits will ere long entirely
prevail over all opposition, whether in the spirit
life or on the earth plane. This was the third time
that this same inimical spirit had attempted to
break up the scances of Mr. and Mrs. Bliss, but
without success

without success. (TO BE CONTINUED )

#### PHENOMENAL FACTS OF SPIRIT-UALISM.

It is proposed to publish in MIND AND MATTER well authenticated facts of spiritual phenomena The following will prove to be very interesting to

Oswego, May 26, 1879.

J. M. ROBERTS, Esq: Dear Sir :-- In MIND AND MATTER of May 10, noticed that facts based upon personal experience incident to the phenomena of Spiritualism, or any thing that connects the material with the not dis tant Spiritual world, is solicited. Enclosed I send a rough sketch of some facts in

my experience, and offer them (not as an adverisement of spirit painting, for I am not sitting for painting, as my time is otherwise occupied), as evi dence of spirit communion and man's continued existence after passing through the change called death. Should you consider them worthy of a place in your valuable paper, please use them as Respectfully, J. B. FAVETTE. you may see fit.

THE ARTIST'S LABORS. In the year 1857 I was led to commence the in vestigation of the so-called Spiritual phenomena by sitting at stated times with a friend, and I soon found that tables and stands would move without physical force, and at times they seemed endowed with life and intelligence, and spelled. out many communications by tipping as they called the al phabet, and wrote down the letters as indicated by the tipping of the table, and also by raps. Some

of those communications read as follows: "Neglect every non-essential requisition that the spirit-world its messengers; behold, truth and knowledge will come to you. Fear nothing; heed not false reports; be strong in faith, you are protected by a strong power; put confidence in nothing which does not bear the impress of truth and reason.

Through this promised mode of communication was promised all the evidence that my skeptica nature required to prove to me that my friends who had passed through the change called death still lived, and could and would manifest their presence and prove their identity to me, on condi tion that I would follow certain conditions that would be given, and that nothing would be required of me but what my reason would endorse. promised to follow any and all directions that might be given, as I desired to know something of the beyond; I longed to know if my friends, that passed on, still lived, and could they return and manifest their presence and prove their iden-tity. These and similar thoughts seemed to be continually in my mind, and in hopes of getting answers to these thoughts, I willingly followed where the ever-present unseen power seemed t lead me. By directions, I sat in various circles for physical manifestations, and received various communications, and was promised different manifesta tions. They promised to materialize and talk with me through their own vocal organs, and materialize hands and play upon various musical instruments. At these seauces I was addressed by a spirit, who said:

JOHN:--I lived on this earth thousands and thousands of years before your Adam ever lived. I lived on this earth when man had no language; when he was but little above the beasts, but I have progressed in coming in contact with mediums."

I was told by this spirit that the time would arrive when the disembodied spirits would clothe themselves with materiality, and manifest their presence to their earth friends, and prove their identity beyond a question, and this you will see, and many wonderful manifestations you shall wit

All these promises have been fulfilled and wit nessed by many. I have witnessed beautiful materializations of flowers and various other objects under test conditions. I have seen the beautiful spirits fully materialized, and have walked with them hand-in-hand, and this has been witnessed by many persons. After witnessing the above and hundreds of other manifestations, my entire being seemed changed. To say that I was happy would be a feeble expression. Death with its ter passed away. I fully realized that there was no death; no angry God or ugly Devil, and that my loved ones still lived—they had only changed from to remain sected. This I could not do. He rose a lower to a higher condition, and that they could

and with extraordinary power broke from my hold and did manifest their presence and proved their senses, that they can hold communion with the identity to me.

In the height of this enjoyment of the glorious truth of spirit intercourse, my guides told me that they had other work for me to do. That I must commence sitting for drawing and painting, and they would paint portraits of the departed. I comnenced sitting as directed, one-half hour morning and evening. At the commencement of these sittings, I was in receipt of communications from various sources, and all invariably referred to something to take place. Some of them read as fol-

DEAR CHARGE :- Your mission is a bright and the widowed heart, and send a thrill of joy through the bereaved souls of earth's disconsolate ones. YOUR SPIRIT GUIDE."

"DEAR CHILD OF EARTH :- For a long time have watched over thee, and have been giving thee essons from spirit-life, educating your interior nature, so that you will be better prepared for the mission for which you are destined, although your external senses have not realized the development of your spirit powers, yet a change in the spirit influences is soon to be made, and you will realize the development of your Spiritual unfoldment. Then will be shown you the good you are capable of doing to mankind. All that has been promised will be accomplished.

SPIRIT GUIDES,"

FAYETTE: -It is the wish of your controlling spirits to develop you to take spirit likenesses. Be faithful to the powers God has given you, for by their use you can do much good. JULIUS, Spirit Artist."

I sat as directed for six weeks. At the end of this time I commenced drawing, and, after much discouragement, a female portrait was drawn in This was colored up and sent to N. I. Wood, West Killingly, Conn., for whom I painted

two or three postraits. For five or six years I devoted all my time. both night and day, in painting for all who wrote to me or spirit portraits until I painted myself out of ealth and out of money. Then I resolved that I would no longer be dependent on humanity for domestic support. I was permitted to seek business n a different direction to enable me to support my family, under a promise to devote all my spare time, and nights especially, to the spirit friends. Under this arrangement conditions were better, and very many portraits were painted and sent to all parts of the United States and Canada, for which I have received the heartfelt thanks from many who received correct paintings of their dear departed loved ones, persons with whom I never had any acquaintance or had never seen, except in spirit The acknowledgement of those paintings as likely nesses, and characteristic of those they were intended for, was to me a great satisfaction, and at published full accounts of those paintings, and from some of those publications, and from the many letters I have received. I will copy and submit some of them in evidence as to the truthfulness of the above statements, and as evidence of man's continued existence, and of spirit communion.

I will commence by giving a copy of the letters from the parties to whom I sent the first painting. INTERESTING CORRESPONDENCE. WEST KILLINGLY, CONN., 1860.

MR. FAYETTE: Dear Sir:-The two paintings you sent us are safe at hand. Allow me to congratulate you on your success in procuring a perfect likeness. I tell you one of them is just the thing. All recognize it as Mary, but some swear the Devil painted it. Mary's father and mother send their respects to you. I have not received any communication from you in relation to your charges. I enclose \$5, and hope to receive your price by return mail, and will forward it to you. There is not bullion enough in England's bank to purchase one of those pictures.

N. I. Wood.

# CLEVELAND, OHIO, 1860.

MR. FAYETTE: Dear Sir:-I saw a notice in the Banner of Light, signed by Mrs. Lanie Kennedy, of Chickasaw, Iowa, that she had (through you) obtained two correct likenesses, one of her father, who had been in spirit life twelve years, and who never had a likeness in his earth life. I would like my father's portrait, and would hold it a priceless jewel. DAVID MALTRY.

ALEXANDER BAY, N. Y., 1865.

MR. FAYETTE: Dear Sir: -We received the painting you sent us. It is very satisfactory to us. It looks so natuman may give, and desire truth. Welcome from ral that we feel anxious to obtain more of our spirit friends.

SAMUEL GRIFFIX. ELIZABETH GRIFFIN.

NORTH POTSDAM, N. Y., 1865. SPIRIT PICTURE. I wish to inform all who would like to get a

painting of their unseen friends to correspond with Mr. Fayette, of Oswego, N. Y. I had him try to paint my boy (who died last April), and he, or some power through him, has succeeded to my satisfaction. The painting is recognized by the friends and foes of Spiritualism. I never had a picture of any kind of my boy, and Mr. Fayette was an entire stranger to me. Money cannot buy this paint-

> JAMES K. DEARTH. [TO BE CONTINUED.]

### WHAT HAS MODERN SPIRITUALISM ACCOMPLISHED ?

EDITOR MIND AND MATTER:

The above question is often propounded by non-Spiritualists. It is a fact conceded by vast numbers of orthodox Christians that a great change has taken place, within the last quarter of a century, in re-lation to the creeds and dogmas held by their respective organizations. A great modification and toneing down from what it once was. It is very seldom we now hear from the pulpits the doctrine of a personal devil, and an endless hell of fire and brimstone, or even the resurrection of the mortal ody; or that people, when they die, assume wings and fly away so far that they will never be seen or heard of again, unless, perchance, at some future general judgment.

Artists no longer, as was the custom of the past, paint angels with wings, so that whether the great mass of the people have had any knowledge and ex-perience in the phenomena of Modern Spiritualism or not, they have very generally heard about it, and have had it rung into their ears from the rostrum or by reading its voluminous literature, until it has commanded attention sufficiently to arouse some degree of reflection. The Infinite Spirit, the angelic host, and grand old Nature, are so blended together and rendered so harmonious and beautiful through the teachings of modern spirit intercourse, that most people are awed at the grandeur, justice and reasonableness of its divine philosophy, whether or not, they hold to the belief in direct spirit interiourse.

denizens of the higher life. Therefore, standing upon the rock of ages, are steadfast in their heaven-born experiences. Not so with our neighbors resting their blind faiths upon the human creeds of

Spiritualists can recur to the days when Abraham on the plains of Mamre cast away his servant girl, with her little waif, the child of Father Abraham, upon a cold world; and in the wilderness the angels in person fed them and cared for them by adninistering to their wants. Following the medium, prophets and seers through

he ages preceding the advent of Jesus of Nazareth with all the spiritual phenomena occurring, held beautiful one; you shall calm the wild beating of by our Christian friends to have been miraculous, including the wonderful manifestations of spirit power, produced through the mediumship of Jesus, controlled by the wise spirit of Christ as well as by the immediate disciples of Jesus; and on which spirit power then displayed, old theology crystalized into the miraculous through the suspension of natural law.

Ever since the morning stars sang together. when the forces in nature evolved world after world in illimitable space, the same universal laws have attained; and whether recorded back as far as Abraham, Jesus or the Fox girls, the same universal law has governed. Ancient and modern henomena originate from the same source. It is this intelligent understanding revealed through the spirit manifestations daily occurring in our midst which enables Spiritualists to interpret the Bible record bearing upon its wonderful phenomena.

Our Christian friends going upon the hypothesis that the phenomena occurring at the time of Jesus was an especial favor and power, conferred upon Jesus and his disciples, which ceased after the apostolic times. It was upon these miraculous workings of spirit power the priesthood, in after centuries, inorporated into their creed the doctrine of a triune Godhead, and manufactured the gentle Nazarene, crucified upon the cross for the truth of what he preached, into a God, to be worshipped as the Deific Power, when in fact he was a grand spiritual teacher and exemplar of spirit power and correct moral eachings.

hrough a glass darkly, and Modern Spiritualism has dispelled much of the darkness which surounded | time his successors have occupied that position old creedal theology, by hoisting the curtain, dividng mortal from immortality, throwing the rays of light across the pathway. Our Christian neighbors are now often thrown into spasms, doubts and conusion, and beginn to square themselves accordingly, by ceasing to further promulgate their old exploded theories of hitherto misconceptions, and to a great degree to enhance the new spiritnal gospel. The Churches are gliding into the spiritual philosophy as rapidly as the mass of people are capable of receiving it. And whether they admit it or not, it is Modern Spiritualism that is slowly but accomplishing the work.

Junuary as sages that are met with in the Old Testament. It is the New Testament and some passages extracted from the Psalms and the Prophets which are allowed in the churches. The people, however, are allowed to read the whole of the Bible at home in private if they desire to do so.

of the case, is to be found the reason why the vast number of Spiritualists in America have been un-able to effect any national organization. At the present rate of progress the spirit phenomena is oc-curring; in less than a quarter of a century the whole civilized world will present one grand universal whole of a religion founded in science ema nating directly from the Father of us all. It is high time to dry up the missionary fund and

perations in foreign lands, and extend our chariies to the poor and needy that, daily surround us in the common walks of life. That Modern Spiritnalism is decidedly revolutionary in its tendency, and that the older order of things must undergo radical change in whatever affects the human fami ly, we entertain not a doubt. Change is written cross the archway of heaven. The law of progress is immutable whether applied to mundane or super mundane things.

If we have carefully read the history of the hu man race, we find through the religious, political. and social organizations of the races, that cruel desootisms, tyranny and oppression have been the order of the day. The world has been deluged in human gore. In taking a glance over the impending conlitions of affairs to-day throughout the world they are anything but satisfactory under the old regime God and the angels will, and must have, another and better way. Truth and justice must prevail. The wails that have gone up from the down-trodden and oppressed must be righted by the tribuna of Heaven. The milennial era cannot dawn upon mankind, nor peace, harmony, and love prevail until a new order of things generally is inaugurated. To secure this our teachings must come di rect from the heavenly hosts. "When the way be comes so plain that a wayfaring man, though a fool, cannot err," it will be no difficult matter to demol ish the most powerful organizations now in ful blast. When the intercourse between this world and the other is rendered plain and general to all, the puny arms of the most powerful Popes and monarchs can no more withstand the terrible blows of spirit power than did the Babylonian monarch who read the handwriting upon the wall. The grand truths of Spiritualism cannot be enforced by hetoric and argument; they are merely adjuncts It is only the phenomena and manifestations, with the accompanying test appliances, that will convince the human judgment operating upon the

In some of my practical experiences I have, within the last three years, learned many wise and valuable lessons, sitting at the feet of a band of spirit children, surrounding the little medium, Hat tie Helmick, 925 Ninth streeet, Washington, D. C. experiences which our wisest philosophers and theologians might envy. These lessens of occular proof and demonstration of actual spirit intercourse are but ripples upon the great sea of spirit workings of to-day compared with the grand whole. We are rendered strong in the faith of the Infinite Spirit and his divine messengers in revealing the long-hidden secrets, hitherto shut up, in the grand arcana of nature.

There is no reason why the man or woman who has tasted of the powers of the world to come, through his or her experiences, by holding sweet communion with loved ones passed on before should not stand bold and erect and enter into cor dial co-operation with the grand army of angelic friends to lift the heavy burdens imposed by the devices of men. Our cause is based upon immutable truths. The power that stands behind can direct he impending crisis when the full blaze of light shall stream down from that summer land whither all are destined ultimately to reach through the inlexible law of progression.

J. EDWARDS. Washington, D. C.

Mr. William Butterfield, of Silverdale, Cowley eunty, Kansas, writes :- "I would not have missed reat necessity in the interest of Spiritualism, for he defense of mediums against the arrogance and ignorance whether Bundy, Denton, Coleman, Home or any of the other clowns, who presume to in struct controlling spirits, as to what conditions they hall manifest through their mediums.

Make the same demand of a chemist in his labor atory, and if he was inclined to anger, the presuming or assuming intruders would be kicked out of his shop, for their impertinence. I would not have missed your reply to Mr. Denton in No. 7, for the or not, they hold to the belief in direct spirit entire year's subscription price. Go on, friend not experienced Spiritualists know of a truth, spiritualists will come to your assistance, with all founded on knowledge appealing directly to the necessary sympathy and support.

# **H**istorical.

The Russian Greek Church and Other Sects of the Greek Church Proper.

It cannot be settled with certainty at what time

Christianity was introduced into Russia. It is possible that the Grand Duchess Olga was the first person of distinction converted to it in Russia, in 955. At her conversion she assumed the name of Helena, under which name she stands as a saint in the Russian calendar. Methodius and Cyril went from Greece to Moravia in the year 900. They translated the gospel from the Greek into the Sclavonian language, and it is thought the princess thus imbibed the first principles of what then passed for Christianity. She tried to convert her son, Grand Duke Sviatoslav, but he declined to have anything to do with it.

In the course of time a sect arose called the Raskoluiki, which caused great tumult within the kingdom, until Peter the Great ascended the throne in the tenth century, when he made many changes in the form and administration, both of its civil and ecclesiastical government. Many attempts, Jesuitical and otherwise, were made by the Roman Pontiff to unite the two Communions, but all in vain. In these attempts, Pope Honorious III, Gregory IX, Innocent IV, Gregory XIII and the Academy of Sorbonne were foiled. The Russians maintained themselves firmly as the Greeks, and tolerated all kinds of religion in their dominions. It was Pope Gregory XIII who proposed to the Russian power in the year 1581, to banish the Lutheran clergy from Russia, but the Czar said no, and further answered that in that country the people shall have a free exercise of their religions, and now Lutherans, Calvinists, Hernhutters, Armenians, Jews, Mahometans, Pagans, Hindoos, Latins, etc., are tolerated. (Within the last quarter of a century, Modern Spiritualism has taken deep root there, and being cordially received in the palace, was the means of abolishing slavery, or serf-dom in all Russia. The greatest reform in the pre-Our Christian friends have been looking sent century.) Peter the Great declared himself arough a glass darkly, and Modern Spiritualism as the head of the National Church, and since that The doctrines of the Russians agree with the Greek Church, but allows no graven images or

statues, but admits pictures and invocations to saints. Their Bible is translated into the Sclavonian lan guage from the Greek Septuagint, but they never suffer it to be carried into church for fear of pro-faning it (that is the church) by the immodest pas-

private if they desire to do so.

In the cathedral church at Moscow is a garment Blessed Virgin drawn by St. Luke. One of thirty-six shrines contains some of the blood of Jesus;

another, one of the hands of St. Mark, and a. few bones of the prophet Daniel. Every Russian has his titular saint. For pomp or magnificence in many of the ceremonies of the Russian Church, they are far more

attractive in splendor than anything in the Roman or Latin Catholic Church. In their illumination, fireworks, firing of artillery,-musketry,-their batismal and marriage ceremonies-their grand processions—the immense number of people engaged in them-their glittering sumptuous vestments, at times, amid snow and ice, incident to a Russian winter, the dress and figures of the Prelates, the great solemnity of some occasions, and joy and good cheer on other occasions, are not even approached by anything in the Latin Church. These ceremonies have an immense dramatic effect upon the popular mind and they are simply imitated by the Latin Church, that is all. One peculiarity in this church, they allow that any Christian has a right to kill himself for the love of Christ and another is, that a priest must never give a blessing except with three fingers, sign of the Trinity.

There are different sects in the Greek Church. The Syrians and Mesopotamian Christians are so pure, that men and women in a state of nudity wash themselves in the sacred waters of the Jordan. They jump into the water promiscuously. The Nestorians, Copts, Greeks all do the same thing with great solemnity, in commemoration of Jesus and his baptism. The Christians of St. Thomas are the descendants of an Armenian merchant who had two wives, one white, the other a negress.

The Jacobites, Abyssinians and Ethiopians occupy distinguished positions in the Church. The latter are black, and they claim to be lineal descendants from Solomon and the Queen of Sheba, and the monarchs to this day call themselves the "Kings of Israel." Solomon himself admitted that the "sun had darkened his skin," and the Ethiopians, putting a literal construction on this phrase, claim to be his descendants, for the sun or something else had darkened their skin in never-fading color. The Ethiopians very urgently press their claims as the lineal descendants of Solomon, the wisest man, and, therefore, though within the pale of the Greek Church, claim for their mon-archs the title of Kings of Israel. Such is impartial history.

# Ill Treatment of Mediums-When will Such | man" is a well authenticated fact, while the story Things Cease?

WILLIAMANSETT, Mass., May 19, M. S. 32. Editor of Mind and Matter:

I received last week a package of papers, for which you have my thanks. Rest assured I will send them to parties who will take an interest in the move you are making in regard to our mediums. It has always seemed strange to me that those who are so willing to take the time of our mediums, with little or no remuneration, are the very ones to forsake them in the hour of need. Mediums are, as you well know, dependant upon their time which should bring them money for a support. Yet how few there are who are sufficiently remunerated to enable them to rest when those who take their time and talent do so during the warm months. I think every one who is fit to be called a public medium, should insist upon being remunerated by those who are able to pay for their services. I have a case in view of a lady medium who was in poor health. The parties who were to give her a home until she was able to give sittings, kept her under influence the greater part of the time, and whenever she was not so influenced thought she must work at cleaning house, which was the cause of her becoming prostrated. About this time your procuring the back numbers of MIND AND MATTER humble servant appeared on the premises, and have for twice the price of the paper. I feel that it fills a ing a position which warranted the advice given, recommended that there be less work and less influence, in order to enable the medium to re ain her health. She immediately commenced to improve in health, and continued to do so very rapidly, considering the nature of her ailments.

This was noticed by all the inmates of the house, but the landlady was of a jealous nature, and im-

mediately came to me to give instructions how to proceed, wishing me to tell the invalid that the proceed, wishing me to ten the invalid that the spirits said she must do so and so. As she was my patient, I considered the restoiation of her health was the greatest object to be reached, and I replied, I never was a tool for mortals and thought too much of myself to sid in saymich matter. I well if she is runover by a locomotive, while error was soon after prostrated, and at last accounts the

medium in question was struggling for a living in the State of Massachusetts, taking care of herself and mother. Previous to my leaving the house I instructed a lady to give one dozen bottles of perfume. of my own make, to the medium in question, the profits of which she was to have. I received a line from her a short time since, saying she never received them and was not aware that I had left any message to that effect, until I wrote her. I had given the lady receiving the perfumes credit for being more kind-hearted than her companion, who was quite irritable from long sickness; but I little thought she would wrong one of God's children who was an instrument through whom the spirits communicated with mortals here.

One of your correspondents, A. B., a good, earnest soul and a co-worker with Milo Townsend, for a time previous to his ascension to the higher life, were under the same roof, and I judge greatly wronged in a pecuniary point, by these same parties. Another good, generous soul was wronged out of a large sum of money and many were made victims to these pretended benefactors of mediums. From what I can learn you have at the present time an institution in your city, claiming to be liberal, which it will be well for all persons to invesigate and weigh well their pretended claims before. donating funds to encourage a class of physicians who are not an honor to Liberalists and Spiritual-We need all the money we can raise to be placed in the hands of competent persons for both homes and schools for our, young people who are coming before the public in a short time and who should receive instructions from a source that they will ever have cause to praise as their teachers. Such institutions can be made self-supporting in many ways. One error occurred in my first article in regard to the reduction of my weight while in the asylum. It should have read less than sixty pounds, instead of eighty pounds. I was pleased to see your article in regard to Gordon and learn the reason why he was subjected to the imprisonment in the insane asylum. I have not as yet ventured o print the causes of my own incarceration, and were I to do so, you would certainly see that our laws need either to be enforced, or new ones made o protect those who are instruments in the hands of invisibles, to aid mortals here on earth. God speed the day is the wish of

Yours for humanity, A. HARTHAN, M. D.

[We know nothing of the cases of injustice reerred to in the above letter of our correspondent. and publish the statement solely with the view to discourage such treatment of mediums should any persons be tempted to act towards them in the manner described.—ED.]

# PERPETUATING SUPERSTITIONS.

On Sunday, the 25th instant, there was dedicated n New York City the most magnificent and expenthis time, \$1,900,000, and it is estimated that completion of its towers, and some other unfinished portions of the structure, will cost \$500,000 more, making a total cost of \$2,400,000. The New York Sun of Sunday, the 25th instant, has seven and a half of its capacious columns filled with a descrip-

tion of the building.

The Sun describes thirty-one memorial windows, costing over \$100,000, presented by parishes and individuals, nearly every one commemorating some superstitious tale, that will be discarded as a sheer fiction long before the edifice shall become an antiquity.

I clip from the Sun the following description of a window donated by Daniel Murphy:

"The first window on the south side of the sancmary represents the sacrifice of Abraham. The oreground is composed of three figures, the angel, Abraham and Isaac. The boy lies on a rude altar of wood, on a pile of faggots. His hands are bound, but his countenance does not betray the least suspicion of harm. A vessel filled with fire stands ready near the altar to consume the human sacri-The patriarch has "taken the sword to sacrifice his son, and behold an angel of the Lord called to him saying: 'Abraham! Abraham! lay not thy hand upon the boy." The face of the "father of the faithful" is full of astonishment, showing the depth of his conviction that God must be obeyed, even though an angel should forbid. The calm exression of the angel forms a striking contrast to that of the patriarch as the former stays the stroke with one hand and with the other points to "a ram amongst the briers, sticking fast by the horns." A well wrought mountain scene in "the land of vision" forms the background. This window is the gift of Daniel Murphy to the cathedral."

Surely there ought to be another window comnemorating the "sacrifice of Freeman," the Pocasset fanatic. A picture representing the pious and prayerful father plunging the fatal knife into the leart of the little, innocent, sleeping Edith, while the consenting mother is devoutly looking on, would be a fit companion-piece to the window above described.

As a test of faith the act of Freeman far surpasses that recorded by Abraham. The former executed the supposed bloody command in solemn earnestness, while the faith of the latter was not tested up to the fatal point; and it must forever remain uncertain whether it would not have failed him at the last moment, but for the timely interposition of the , entangled ram. Besides, the "sacrifice of Freeof Abraham may be a pure fiction.

But, seriously, the prominence given to the story of "Abraham's sacrifice." by such a picture as is above described, in a window of the most magnificent temple of worship on this continent, cannot fail to have a pernicious effect. Beyond a shadow of doubt, Freeman was instigated to perform the bloody deed upon his beloved and innocent child by the story of Abraham, thus conspicuously commemorated in the window of this consecrated edifice. He was a sincerely devout man, and religiously believed that he was acting in accordance with the will of God.

Who knows how many more innocent children may yet be sacrificed by fanatical parents, as the result of the unnatural conduct attributed to Abraham being held up to them as a transcendant xhibition of religious faith and obedience to the will of God? It is to be hoped that the people will ere long learn to so justly appreciate the horrible stories told in the Old Testament of murderous deeds committed in obedience to the commands of a cruel and blood-thirsty God, as to obviate the danger of any repetition of the Pocasset tragedy, un-der religious excitement, induced by the teachings of that ancient book.

But surely such a conspicuous illustration of the tory of "Abraham's sacrifice," as is above described, displayed in the window of a magnificent edifice, which the people are taught to regard as the "House of God," must tend to perpetuate the baleful influence of that story upon ignorant and weak-minded religious enthusiasts.

Washington, May 26, 1879.

Truth is tough, it will not break like a bubble evening. Does not Mr. Bryant say: Truth gets PHILADELPHIA, SATURDAY, JUNE 14, M. S., 82

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## Mrs. Newton Cobb's Mediumship.

We have read with especial gratification the account, by H. N. Shipman, of the Spiritual manifestations which the writer witnessed at certain seances given by Mrs. Newton Cobb, of Mantua. Portage county, Ohio, at Milan, in the same State. This account was published in the Religio-Philosophical Journal, of the 7th inst. The editor of that paper, in introducing that account, says: "We publish the account, and our readers have the same opportunity to judge of its value that we have." We would have been obliged to our brother of the Journal had he told us what he adjudged its value to be. We naturally infer, however, that he considered the statement worthy of some credit, or he would not have given the account a place in his columns. We consider it a great point gained to have the Journal to become willing to allow testimony to the reality of spiritual phenomena to appear in its columns. To be so entirely non-committal as to ums. the value of that testimony on the part of the publisher of that paper is unfair to the writer, to the spirit workers and to the medium. From what the correspondent of the Journal says, and in the light of our own extensive experience in the observation of such phenomena, through other mediums, as those described by Mr. Shipman as occurring through the mediumship of Mrs. Cobb, we do not hesitate to declare our convictions of the truthfulness and reliability of his whole statement. We the strange conduct of Supt. Kiddle, of New York, in are corry that our space does not admit of our pub-

"We were informed by 'Jimmy,' the controlling spirit, that the seance was closed. The light was turned up and the cabinet door opened, and the medium found in an apparently unconscious condition, seated as she had been at the beginning of the seance. At the close of the first seance, on the opening of the cabinet, Dr. Catlin immediately entered the cabinet and reported the medium's pulse to be 36 per minute, accompanied with symptoms of great depression. In conclusion, Mr. Editor, let me say that I attended these seances as a skeptic, and expecting at the close to be able to account, in some manner, for what I might or should see. I examined the cabinet to find what held the curtains back, but found nothing, but I must acknowledge that I am wholly unable to do so, on lany ry save the one given by themselves, to wit, that they are what they represent themselves to be. the spirits of our departed friends and relatives. I ask no person to believe that they are so, simply because I say I saw them, from the fact that I myself, prior to this, but would have done as others will do by me, simply give them credit for thinking they saw them, whereas, in fact they were the victims of deception. But the fact still remains that, from the person and features of one person in the cabinet, and with the clothing above mentioned, at the two seances, some twelve distinct, differently clothed and featured individuals, male and female from youth to old age, have been present and recognized by us as friends and relatives, dead and

We cannot but think our Chicago contemporary would have been warranted, in view of such testimony as that, in recommending all who desire to positively know the truths of Modern Spiritualism, and who can avail themselves of Mrs. Cobb's services as a medium, to do so without fail. This we do not hesitate to do, in view of the experience of Mr. Shipman. Go. by all means, and see and judge for yourselves. We rejoice to know that our Kiddle; but when he could no longer ignore them, spirit friends have another admirable channel through which they can manifest their wonderful mission. How long will it before the "weeders of Spiritualism" will seek to deprive them of the instrumentality of Mrs. Cobb's mediumship by some Jesuitical attempt to discredit her? We will see. The non-committal attitude of our brother of the Journal, in the premises, is ominous of such a

#### Dr. J. R. Buchanan's Reply to W. Emmett Coleman.

Some of our readers will remember that Mr. W. Emmett Coleman, in his efforts to discredit the psychometric proofs which Mr. Charles R. Miller, of Brooklyn, adduced to demonstrate the gennineness of the mediumship of Alfred James, of Philadelphia; with supercillious ignorance, undertook to criticise the public course of Dr. J. R. Suchanan, as being that of an unskilled psychometrist. His criticism was published in the Religio Philosophical Journal of May 3d. To this criticism Dr. B. replies in the last number of that paper. The rebuke which Prof: Buchanan administers to Mr. Coleman and those who are in sympathy with him in his warfare against mediums. is thorough and well deserved. We have only room for that portion of Prof. B's reply which relates to the attempt to discredit Alfred James as a medium, and which lays bare the folly and injustice of those who were concerned in that attempt.

"I am responsible for the statement that certain manuscripts have produced certain impressions, and that in my experiments it makes no difference in the result whether the subject matter of the experiment is or is not known to myself. The merest tyro in psychometry knows this to be the case in experiments properly conducted in the normal state, and he who does not know this elementary fact is not urgently required to become a public instructor

"As to re-incarnation, which has been lugged in, I have never expressed an opinion, simply because I have no satisfactory knowledge and do not know that any one has. And, as to the mediumship of ligious sect existing to-day that would not seize Mr. James which has been discussed, I do not besi- upon Modern Spiritualism and make it their own if | delusion.

istic capacities, notwithstanding the truthful statements of my Brooklyn friends. "The fact that a number of excellent mediums

have engaged in fraudulent practices, and that some have been accused unjustly by skeptics, has given rise to a very unnecessary and unwise controverse among Spiritualists in which I cannot sympathize with the ultra views expressed under excitement.

"The skeptical public are always unjust to mediums-often brutal as well as slanderous-they assume every medium to be a fraud, and this treat ment tends to degrade the moral nature of a weak and sensitive medium. It also imposes on Spiritualists the duty of protecting mediums. A medium of strong and independent nature, who engages in fraud, ought to be totally discountenanced or kept under the most rigorous conditions; but a feeble individual without moral or physical stamina should never be left to his own erratic and uncertain impulses, but should be treated kindly and managed as a child.

"The personal character of a medium should not be brought under discussion or made a prominent matter in the public mind, for the phenomena should be so managed as to be satisfactory in themselves by the conditions in which they appear; as it is scientific facts that we require—not personali-ties. All spiritual phenomena which are made subjects of investigation can be and should be presented in a manner which precludes doubt of their reality. It is not the precautions necessary to certainty that are in themselves offensive to a medium, but the hostile, dogmatic and suspicious spirit, which assumes the existence of fraud before it is proved, and which in itself is an insult, and a moral assault, disturbing the experiments. Ex periments conducted in a friendly spirit generally have a satisfactory result, and hence amiable inquiries without any precaution, may get better and more convincing results by increased power than a ostile investigator with all his precautions. There is really no difficulty in well disposed persons conducting investigations so as to combine courtesy to the medium with perfect demonstrations.

"Psychometry has enabled me to determine that in certain cases there was true mediumship—in other cases gross fraud, and in others again a mixture of truth and fraud, but I have not thought it desirable to publish such experiments, illustrating personal character, for I think too much has already been said upon a subject which ought to be excluded from discussion by judicious precautions, so that Spiritualism might be as free from personali-

### ties as chemical or medical science. J. R. BUCHANAN, 1 Livingstone Place, New York City.

We ask those Spiritualists who have been devoting so much of their time to raising personal issues within the spiritual ranks, whether it is not wise to heed these admonitions of Prof. Buchanan, and hereafter confine their efforts to get the phenomenal facts of Spiritualism before the public mind. We certainly think so and will do what we can to render that very wise and reasonable course the prevailing work of Spiritualists. Let us have the facts carefully observed and as carefully stated, and every friend of Spiritualism will have enough to do to keep up with them; and have no time to waste in seeking to blacken the character of those who are and who must be the instruments through whom Spiritualism can alone have an existence. We mean the sensitive and misunderstood medi-

### The Assailants and Defenders of Spiritualism.

In commenting on the public declaration of Prof. Kiddle, late Superintendent of Public Schools in the City of New York, the Alliance, of Chicago, of May 24th, says:

"In some respects it is rather late to comment on embracing with such apparent suddenness and such owed by the spirit of our institutions, it is that the odium of unbridled free thought and expression is great enough to destroy the best part of It has also proved too teacher's influence. in hundreds of cases that the acceptance of spirit ualistic doctrines and beliefs have been the first outward sign of mental weakness, especially in the professions already mentioned. We hope there is something better in store for Supt. Kiddle, than to be henceforth the mouthpiece of an oracle whose utterances have for years brought its believers into

disrepute and its followers too often to ruin." We have here a specimen of that enlightened and unprejudiced judgment which is so generally dis played by those brilliant intellects who set themselves up as persons qualified to do the thinking and speaking for their fellow-men. Utterly ignorant of that which they seek to fasten upon the minds of their followers, they set out by declaring all persons insane who will not accept their perverse or unavoidable ignorance as the source of genuine wisdom. The inexperience of Prof. Kiddle, in observing spiritual phenomena, led him to conclude that those phenomena had not been properly understood and interpreted; and that by his very brief and inadequate examination of the subject, he had found the key that would unlock the esoteric and mystical treasures of instructions and doctrines which were hidden under the letter of the Christian Scriptures. Accordingly, Prof. K. hastened to announce to the world his wonderful discovery, as he esteemed it to be. He would have the world know and understand that he alone was competent to determine the uses of knowledge concerning spiritual manifestations and occurrences. Those manifestations had stood as a menace to prevailing theology, and hence were not worthy of acceptance by Prof. his only thought was how he could dove-tail them on to that receptacle of spiritual error. That he should have limited his view of the proper uses of spiritual knowledge to modifying and construing the principles of orthodox theology show hows little qualified Prof. Kiddle was to become a successful champion of the cause which he aimed to lead and mold to his contracted purposes. His fate at the hands of the spirit world, whose operations he sought to restrict, has been precisely the same as that of every person who, before him, had attempted a similar undertaking. They found means to place Prof. Kiddle in a position before the public which would defeat his restrictive opposition to their labors, and prevent him from doing the cause of Spiritualism the injury that he contemplated. While Prof. Kiddle acknowledges the reality of the fundamental facts of Spiritualism, he is at the same time a more dangerous opponent to its success than is his critic, the Alliance writer. The latter can see nothing in Spiritualism but a pernicious delusion. On the other hand Prof. Kiddle can see nothing but evil in it, nuless it can be used to prolong the theological errors of the past and present. We cannot but regard them as alike the assailants of the cause of Spiritualism. There is hardly a clergyman of any denomination but whose knowledge and expeience in spiritual matters compels him to acknowedge that spiritual manifestations and possessions, and obsessions by spirits, are as common at this time as they were in ancient Bible times; but they one and all ascribe these occurrences to evil spirits, and rendered him unable to distinguish between who are the emissaries of the Devil. It would be just as rational to regard those clergymen as the friends of Spiritualism, as to regard Prof. Kiddle as such a friend. The only difference between them is, that the clergy, Protestant and Catholic, wholly ignore Spiritualism as being of any good to man-

kind at large, while Prof. Kiddle thinks it may be

of some use, provided, always, that it can be made

to square with his preconceived and peculiar views

of what is right, just and true. There is not a re-

tate to say that I think he has remarkable medium- i they could make it a profitable appendage to their theological system.

Prof. Kiddle may may have displayed "the first outward sign of mental weakness," which the Alliance writer alleges he has done. If so, it is not because he publicly acknowledges the facts of Spiritualism to be true, but because he seeks to subordinate those facts to prevalent errors; and his fate will naturally be that of the devout and brilliant Hugh Miller, who fell a sacrifice to the delusion that he could reconcile theological errors with geological facts, unless he abandons his futile project

of reconciling facts with fiction. There is nothing which so conclusively demonstrates the truth of Modern Spiritualism as the impossibility of reconciling it, in any way whatever, with the theological principles and systems of the world, which have effected little else than discord, persecution, desolation and war among mankind. It comes to us teaching, as no theology has ever done. the brotherhood of man and the common des tiny of humanity. So far from "the acceptance of spiritual doctrine and beliefs" having been in hundreds of cases "the first outward sign of mental weakness," its acceptance is the first outward sign of emancpation from religious delusions that have filled this world with millions of fear-oppressed people and the spirit life with billions of helpless and despairing souls.

The editor of the Religio-Philosophical Journal in commenting upon this groundless aspersion of the Alliance says: "Does this slanderer of the Alliance presume to fool his readers with such an assertion, when we can point to men like Flammarion, astronomer; Wallace, naturalist; Crookes, chemist; Zollmer, astronomer; Weber, electrician; Varley, electrician; Butleroff, physicist; Fechner and Shieler, German University professors; Fichte, philosopher and anthropologist; Hoffman, professor of philosophy, and hundreds of men equally cultivated and endowed-does he presume so far on the ignorance of his readers as to say that these men have given outward signs of mental weakness? It is a miserable attempt to give a bad name to facts which are as veritable to liberal, unprepossessed minds as any fact in chemistry or geology. It is an ebulition of that wretched clerical bigotry which would join hands with outright materialism rather than admit that there are any proofs, other than the metaphysical and the biblical, of the existence of an immortal soul in man."

We cannot understand why our brother of the Journal should have limited his resentment of the insult which the Alliance gave to every Spiritualist, to a protest against the injustice which it had done to less than a dozen foreign professors and hundreds of men equally cultivated and endowed. We cannot, for the life of us, see how the learned men he has mentioned are any more insulted by the Alliance than is every man or woman who has been convinced of the truth of Spiritualism. What does any of those learned men know more about Spiritualism than any other person or persons endowed with common sense who have witnessed the spiritual phenomena that convinced them? We venture to assert, nothing. If Spiritualism depended upon the individual judgment of any number of

men, however learned and distinguished, for its acceptance, it would not be a whit before all the other theological theories which have been taught for truth, on nothing more substantial than just such dogmatical authority. The magnitude and groundlessness of the insult of the Alliance would not be a whit the less to those who have, through the exhundreds of thousands of men and women in this country to-day who have been so convinced, who are in every respect the peers, and in some respects the superiors, of the conductors of the Alliance and those who coincide with them in the religious delusions which spiritual truth has come to dissipate, who have been insulted by these supercillious bigots. We regard the offence of the Alliance as one which more concerns American Spiritualists than it does foreign professors; and on their behalf we protest against it as an indecent and intolerable ontrage to them. This kind of warfare against truth will not help the enemies of that truth, and with that assurance we can well await the result

# DEDULSIVE SPIRITS.

# The Board of Pardons Appealed to in John S. Morton's Behalf.

It is more than probable that the Board of Pardons will at its next meeting, on the 17th of, next month, be asked to consider the application of Mrs. Eleanor S. Morton, for the pardon of her husband, John S. Morton, who was sentenced to ten years imprisonment on the 17th of December, 1878, for fraudulently issuing certificates of stock of the West Philadelphia Passenger Railway Company, of which he was, at the time of the over issue, the

president Petitions asking for the pardon of Mr. Morton are now in circulation, and are receiving a large number of signatures. The grounds upon which clemency is asked are principally that he was not criminal in his intent in making the overissue. The first clause, which is as follows, dwells on the deermination of Mr. Morton to make no defense at his trial and the fact that he was influenced exclu sively in his actions by so-called "Spiritual medi-

First. The said John S. Morton was at the time of the commission of said offenses of such mental unsoundness as would have justified his acquittal if it been shown upon his trial by way of defense. This defense was not then made, because, first, contrary to the advice of his counsel, the late E. Spencer Miller, Esq., her said husband refused to make or allow others to make in his behalf, any defense whatever to the charges against him, but strenuous ly insisted upon pleading guilty to them; and, secondly, your petitioner was persuaded that, owing to the refusal of her husband to allow any defense to be made in his behalf, as well as to the popular prejudice and clamor then existing against him, and the peculiar nature of the evidence upon which such a defense must have depended, it was advisable to postpone making it until such time after her husband's sentence, as an appeal for Executive clemency could be made to the high intelligence and impartial judgments of those appointed by law

to consider such appeal. The form of mental unsoundness under which the said John S. Morton labored was that technically known as "delusion." It consisted in his fixed belief in what is popularly called "Spiritual ism," and in the delusion that the spirits of deceased persons were constantly communicating with him through the agency of living persons known as "Spiritual mediums," that it was his duty to believe in and to follow the advice and instructions thus received by him, as he believed, from the "Spirit world;" and that, in following the advice or instructions thus received, he could not be de

ceived or led to commit any act morally wrong.

This delusion, under which he has labored from the year 1865 to the present time, controlled his will, clouded his reason, unbalanced his judgmen right and wrong as to all subjects on which he be lieved he had received communication from the

'spirit world." So completely was he controlled by it that he was in the daily habit of consulting these so-called "Spiritual mediums" about all the affairs of his life and business, even those of the most trivial character, relying implicitly upon the communica-tions which he believed he received through them, and following their advice and guidance without

doubt or hesitation All his actions in the matter of the over-issue of the stock of the company of which he was president, were the direct and immediate results of this

The second specification in the petition is that on account of this delusion the prisoner could not have had a criminal intent in making the overssue. On this point the petitioner sets forth: "Acting under the advice of the 'spirits,' with

whom he believed himself to be in communication, he was induced to purchase a large quantity of Reading Railroad stock on margin, and to place in the hands of his brokers, as collateral, a large numor of shares of stock of the company of which be was president, belonging to an aunt, whose business he transacted, and who allowed him to treat her securities as his own.

"A sudden and heavy decline of the stock, bought on speculation, followed; his brokers demanded that more collateral should be instantly forthcoming; the 'spirits' were again consulted, and advised a temporary over-issue of stock to avert the threatened ruin of his aunt as well as himself. At the time this stock was over-issued Mr. Morton was in such a financial condition that he could have easily, n a short time, redeemed and cancelled it, as he fully intended to do. But as soon as his action became known to other officers of the company. heavy peculations by them of the company's money followed, and he forthwith became the victim of them and their associates on the one hand and of his brokers on the other, and over-issue after overissue was made under the compulsion of their threats and the advice of the 'spirit,' who pointed out various wild speculations which they assured this most deluded man would certainly provide him with the means of redeeming and canceling the over-issued stock and saving the company from

We clip the above item from the Philadelphia Inquirer of the 30th ult. We know nothing in relation to the matter be, and the fact that Mr. John S. Morton was investigating the subject of Spiritralism in 1874, and subsequently. If the result of his investigations was as stated in the above plea for mercy on his behalf, then his case affords one of the most important lessons to be derived from the teachings of Modern Spiritualism. According to this statement of his wife and friends, John S. Morton, a successful and prudent business man, in 1865 became convinced of the truths which are the foundation on which the Spiritual movement rests. So convinced, he sought to turn those truths to his worldly advantage, and, under the delusive belief that the spirits of the departed knew better than himself what was right and proper for him to do in the management of his business, he consulted them n relation thereto and followed their advice. The consequence was disgrace and ruin to this victim of deceiving spirits. Mr. Morton, if the above plea on his behalf is true, was possessed by the delusion that he was cared for and shielded by spirits that were friendly to him, and who would not advise him to his injury. Under that delusion he fell an easy victim to spirits whose aim and object it was to use him to bring disgrace upon the cause to which they were malignantly opposed.

As a natural consequence, they advised Mr Moron to violate the high trust and confidence that he enjoyed, in order that his fall from the ways of honesty and virtue might be used to prejudice the public mind against Spiritualism. Had Mr. Morton realized the fact that in spirit life, as upon the earth plane, there are human beings whose rule of ethics and religion is, that "the end justifies the means," he would not have so readily fallen into the trap set by deceiving spirits for his undoing. This is one of the most important truths that Spirtualism teaches; and yet how little it is understood, even by Spiritualists, and how little have they prof-

It is most unfortunate that Mr. John S. Morton sa type of a large class of persons who claim and luxury. As a sincere friend of truth, as illustrated by the intercourse of earth's people with the spirit world, we rejoice that just such lessons as those which the experiences of Mr. Morton inculcate are given; in view of the fact that nothing less impressive seems adequate to overcome that devotion to selfishness which animates so many persons o resort to Spiritualism to reach their unworthy

It is wisely ordered that selfishness engenders selfishness, and that those who seek selfish ends will attract to themselves those kindred spirits who mutually with them seek to advance what they deem their individual interests. What is the natural consequence? Mutual disappointment and disaster. In nothing is the sentiment of selfishness so out of place as in Modern Spiritualism; the whole teachings of which demonstrate the suicidal folly of self-worship and self-service. Oh! when will mankind learn that the great end and object of life is, not personal aggrandizement and exaltation, but the common good and welfare of all mankind. Until that time comes, suffering, ruin and desperation will reign in human affairs, both on earth and in the spirit spheres.

We can well understand how Mr. Morton became the victim of the delusion under which he seems to have committed the wrongs for which he is now suffering. His case is not an extraordinary one. It is for this reason we avail ourselves of it to warn all who have been following the same course, or who are now doing so, to arouse from the delusion which is leading them to their own injury, and that of the cause to which they have attached themselves, as barnacles to a ship.

Never was there a wiser or more needed admonition than that attributed to St. Paul, when he enjoined his followers to "Try the spirits," etc. If all investigators of Spiritual truths would do this, an end would soon be put to the operation of those obsessing human spirits who have so long cursed the earth with their baleful influences. When returning and manifesting spirits come here, with words of flattery and seductive suggestions, at once "try them," and they will be invariably found to be deceiving spirits who are seeking some wicked or unworthy object. Especially be on your guard when they come telling you how intelligent, mportant and deserving you are. In every case you will find that this is done to use you, not for your good or that of your fellow-men, but for the gratification of some unworthy personal end of their own. Refuse to be used by them.

When they come suggesting any departure from the dictates of your natural perceptions of what is just, right, and true, assert your manhood or womanhood and refuse to entertain their suggestions. By so doing you will guard yourselves against deception, and at the same time benefit those who seek to deceive and use you.

Had Mr. Morton observed these common sense uggestions he would never have thought of consulting spirits, through mediums, as to his business transactions. As a friend of Spiritualism, we hope that every one who gives way to the follies and delusions that have landed Mr. Morton in a criminal cell will share a similar reward for his or her folly. Nothing short of that will suffice to relieve Spiritualism from the load of selfishness that has been bearing it down, and preventing it from going forward with the grand work of regeneration which it has come to accomplish.

Our readers will see that we recognize the probability that Mr. Morton was the unsuspecting vicdiscredit the cause of Spiritualism. We are all the more inclined to do this on account of the preva-

truthful or trustworthy spirit will seek to lead come with a persistent purpose of that kind, they are the most dangerous enemies of truth, however they may profess to be its friends. It is to rescue interfering and obsessing spirits that we are laboring, as well as to promulgate its many benificent truths. Help us, ye advanced and unselfish spirits, and all ye of earth who love truth, right, and justice more than all else besides. Thus supported we become the alpha and omega of human devotion.

### The Religio-Philosophical Journal vs. A. J. Davis and

Harry Bastian. In the last Journal its editor says: "A correspondent calls attention to the following

entence in one of Mr. A. J. Davis' recent communications, and asks, not without reason, 'Do you endorse it?"

'The Parsee for his fire, the Hindoo for his Ganges, the Christian for his Bible, the Spiritualist for his manifestation—all resist, from the powerful impulse of the affections, the demonstrations of science and e authorities of reason. "If the intent here is to intimate that the Spirit

ualist's knowledge of the fact of materialization is a superstition, like the Christian's bibliolatry, or the Hindoo's worship of the Ganges, most emphatically do we reject the insinuation as discrediting not only the materialization phenomena, but all the other physical phenomena of Spiritualism. We cannot believe that Mr. Davis meant that the remark should carry such a meaning; but, if not, we must confess it is unfortunately worded and calculated to create deception.

"Our own views on the subject of the physical phenomena, have been repeate ly expressed withont reserve and in a manner not to be mistaken. In some remarks published February 8th, 1879, on 'The Value of Physical Phenomena,' we said what we now repeat:

'Evidently something more was wanted wherewith to give the human mind a realizing sense of its immortality; and it came in the physical phenomena that broke out at Hydesville, in 1848 All gratitude, then, to the good Providence,' (Why not to the good spirits, brother?) that supplemented what was already known, but which had proved insufficient for many, but the hydrical phenomena. Spiritualists. by the physical phenomena of Spiritualism! To undervalue these is fatuity; to slight them, to think of dismissing them as unmeaning, or as ministering solely to coarse, unspiritual wants, is to break to pieces the ladder by which we have been hetped, and thus to prevent others from availing themselves of it as a means of satisfying them of the stupendous power of suirit over matter? power of spirit over matter.

"Surely all this is plain enough; but lest there should be any doubt as to our views on the great fact of materialization, we proceeded in the same article to remark as follows:

'To underestimate such a phenomenon as that of alerialization—a most stupendous proof of the powe malerialization—a most stupendous proof of the power of spirit over matter—is to put aside with ignorant and arrogant unconcern, one of the most suggestive and inspiring facts ever revealed to mortal man by the bounty of the Spirit world. It is to render ourselves unworthy of this inestimable boon; a truth pregnant with the grandest promises and the sublimest issues. It is to reject a proof, such as Christ gave to his disciples, of the existence of a man after the dissolution of his earthly body.'

"If this does not make our record clear and plain on the subject of materialization, we know not what could. If Spiritualists are to be considered as superstitious for holding their materialization belief, we have freely offered ourselves as one of the foremost to incur the disparaging reflection.

"Brave words be these" and grandly spoken, brother. We take it for granted you have had the most positive proof of "the great fact of materialization," or you would not so emphatically and unqualifiedly testify to that fact. In all this you have our most cordial sympathy and approbation. It gratifies us beyond measure to know that in reto have received positive proof of the truth of Spiritualism, but who see in it nothing beyond a measure to know that in regard to one branch of spiritual phenomena, and that the most important one, that we are in such perfect accord. Now, brother, let us see whether we cannot go forward, shoulder to shoulder, in our maintenance and propagation of that momentous fact. There are millions of persons in this coun try who have not the faintest knowledge of it. It concerns those millions as much as it does us t know it. How shall they be enabled to know it? That is the thing which is next in importance to the fact itself. It can only be known through the instrumentality of mediums in whose presence the spirit world can alone manifest themselves in that

manner. Where are such mediums to be found? Through what mediums have you received the demonstration that spirits can and do materialize themselves so as to be seen, heard and touched? We have had the most positive proof of spirit mate rialization through Dr. Slade, Mr. and Mrs. J. Nel son Holmes, Mrs. Harriet Wilson, Mr. and Mrs. lames A. Bliss, Mr. Henry C. Gordon, Miss Mary Holion, Mr. Alfred James, Mr. William Eddy, Mr. Henry Bastian, and quite recently through Mr. Peck, lately arrived in this country from England We have every reason to believe that the same phe nomena have occurred through the mediumship of Mrs. Stewart, Miss Morgan, Mr. Mott, Mrs. Cobb Mrs. Markee, Mrs. Huntoon, Mrs. Taylor, formerly Mrs. Andrews, Mrs. Hull, Mrs. Pickering, Mrs. Boothby and others. We ask our brother to add to this list if he knows of any mediums for mate rializations that we have omitted. Or, if he knows of any of those mentioned who are not materializing mediums, that he will state which of them. If they are, one and all, mediums for that phase of manifestation, why not let your readers know that fact, so that the truth may be spread as rapidly and widely as possible. It is not enough, brother, for you to know that spirit materializations do occur, for every sensible person will insist on having the proof of that fact presented to his own senses. How can you ask any person to credit your statements of what you have seen, heard and touched as materialized spirits, when you either entirely ignore the evidence which others adduce of similar nenomena, or do all you can to discredit their tesimony? Let the world have the truth as well as yourself, and seek not to place difficulties in the way of their finding that truth. This you certainly have been doing by your efforts to cast doubt upon the genuineness of all materializing phenomena which are accessible to the public. That you are still engaged in that work is made manifest in the next column of your paper to that which we have been quoting from. Referring to Messrs. Bastian

and Taylor, you say: "Our readers will recollect that about eighteen months since the Journal called attention to the unsatisfactory conditions under which Bastian and Taylor were exhibiting the manifestations of fullform materializations. These young men repeatedly refused large offers from their prtrons who desired strictly test seauces. Finally a large and highly respectable number of prominent Spiritualists united in a respectful request for a series of test seances, under such reasonable test conditions as should be agreed upon. This petition was treated in the most flippant and supercillious manner by these misguided young men. The result of their action in this case, and other circumstances, including instances of detected fraud on their part, convinced the investigating public that great imposition had long been practiced. In consequence of this wide-spread feeling the mediums found their business rapidly declining.

harvest was passed and left Bastian, as he had previously deserted his former companion, the notorious Harry Gordon. Bastian worried through a few months with meagre support, and finally was starved out and had to leave the West. He is now on a pilgrimage towards the Hub, that Mecca for tricky materializers. That he is, or at least has been, powerful medium for physical manifestations is apparently beyond dispute; that he is a skillful trickster and unconsciouable and dangerous falsifier, is equally certain. If there are people who can draw amusement and comfort from this performances, we are content to let them do so, but we do not propose that Spiritualism shall be responsible for his acts, and therefore as a faithful recorder of current events, we will tell the truth and stand ready, as we do in every case, to substantiate it.

Spiritualism has nothing to fear from the truth." Now, brother Bundy, on behalf of the cause of Spiritualism, in the interest of which you allege tim of deceiving spirits, who sought through him to you published the above heartless and malevolent slander against as honest and truthful a medium as can anywhere be found, we demand of you, in the lence of similar victimizations among those who same interest, to stand not only ready to substanlook for spirit guidance in the ordinary affairs of tiate the truth of those slanders, but to fully sublife. This is a most deluding view to entertain of stantlate them; or stand adjudged an enemy of

the uses of Modern Spiritualism, and we will not that cause which you pretend to defend. We have cease in our efforts to dispel that delusion. No given his false statement to our readers in extenso, in order that they may know and understand just mortals to surrender their reason and sense of right | how much dependence may be placed upon our to spirit dictation or counsel, and, when spirits | brother's asseverations of honesty, sincerity and truthfulness, as the editor of a Spiritual Journal. We have every reason to believe that this renewed manifestation of personal spite towards Mr. Bas-Spiritualism from the evil effects of the actions of tian, on the part of our brother, is prompted by his enmity to that reliable and successful public medium, and not by any desire to advance or defend truth. Our brother knows, as well as any man can know anything, that Mr. Bastian is "a powerful medium for physical manifestations;" and he will labor and wait until this trinity of principles knows as well that any person who, witnessing the manifestations, which occur through him or in his presence, will be convinced of their genuineness as Spirit manifestations; and yet so blinded is he by personal prejudice and enmity towards Mr. Bastian, that he is willing to sacrifice his reputation for honesty and veracity in order to deceive those who place confidence in his statements adverse to Mr. Bastian, and who, for that reason, may be induced. to condemn the latter without seeking the truth for themselves.

> To all who desire to know the truth as between our brother and Mr. Bastian, we say, go by all means to his seances, and see for yourselves where it lies. From what we have ourselves seen of the mediumship of Mr. Bastian, we do not hesitate to endorse him as a most useful laborer in the spiritual movement, and deserving the patronage of all who are seeking true knowledge concerning the after life.

> In view of the fact that we have been in a measure the cause of this renewed assault of our brother upon Mr. Bastian, we will recur to what we published in March last concerning our experience at one of the seances given by the latter.

While in Chicago about that time, we attended seance given by Mr. Bastian, in the seance room constructed by the late Stevens S. Jones, the cabinet used being the same which Mr. J. had had constructed for that purpose. The seance was given under the strictest test conditions. The manifestations both in the dark and in the light were most conclusively convincing of the presence of acting and intelligent spirit friends. Among the forms to materialize on that occasion was one which was thoroughly identified as the spirit of Mr. Jones, who had fallen at the hands of an assassin, within a few feet of where he then appeared and conversed with us. That assassin was Dr. Pike, afterwards tried and acquitted of murder on the plea of insanity. To this murderous act Dr. Pike was incited by the false accusations of his wife against Mr. Jones. That wife was a very weak woman, and being a member of the Catholic church, was easily influenced by her priestly masters to instigate her husband to murder Mr. Jones. The Catholic Church had realized that Spiritualism was destined to become the destroyer of its power, and that some method must be devised to suppress or control that movement. The instrumentality of the Jesuits was invoked to crush out its dreaded rival, or failing in this, to so cripple it as to render it helpless for further aggression against the ecclesiastical power of the Pontifical church. To accomplish this it was necessary that the fearless, resolute and able editor of the Journal should be removed from his post, and the control of that paper should pass into the hands of one who would manage it in the interest of these priestly foes of humanity. To accomplish this without letting their develish scheme be known as essential to the success of it, hence the ous means resorted to accomplish, and at the same time to conceal their designs. They succeeded in accomplishing their two principal objects, to wit: in removing Mr. Jones from and placing our brother in the editorial chair of the R.-P. Journal. More than this, they were successful in having that paper run in their interest, and everything seemed to be working to their hand. We were singled out by these Jesuitical intriguers as one whom they well knew was carefully observing their movements, and we became the target for the shafts of their malice through the columns of their journals, the R.-P. J. and the Times, of Philadelphia. We had learned from the spirit of Mr. Jones not only the motives of his murderers, but the means that they used in effecting that horrible act. This was not to be borne by them if they could help it, and from that time the Jesuitical warfare against us has

been kept up. Our brother of the Journal, in whose especial behalf the murder of Mr. Jones was committed, dreaded, most naturally, that the truth should become known concerning that most foul transaction, and he made no effort whatever to defend the reputation of Mr. Jones against the false and malevoleut accusations of his enemies, and took no steps to have the real facts of that case given or brought to the light. Nothing could more strongly have indicated that he had a guilty knowledge of those facts. It was the misfortune of Mr. Bastian to have Mr. Jones appear at his seances soon after his taking off, and to have as one of his visitors our brother of the Journal. That spirit, well knowing why he had been violently deprived of his physical life, for some time sought to defeat the schemes of his real murderers, and used all his influence upon our prother, the present editor of the Journal, to induce him to stand true to the cause which he was expected to betray. For three or four months the Journal was conducted fn accordance with the policy which had characterized it while under the editorial management of Mr. Jones. But this state of things soon ended. The Jesuits had been indusriously at work, in Philadelphia, seeking to find some means of throwing discredit on the whole Spiritual movement. Through the ingenuity Spiritual movement. Through the ingenu of The Times, of this city, and those were associated with the conductors of that Jesuit publication, a prima facie case of fraud on the part of Mr and Mrs. James A. Bliss was concocted and published. This was the opportunity for which our brother of the Journal had waited, to enable him to begin the work for which he was laced in the position he was then occupying. From that time the spirit of his murdered predecessor abandoned all hope of preventing the Journal from becoming the tool of the Jesuit power, to create discord among the friends of Spiritualism. and by the specious pretense of seeking to purify and elevate Spiritualism, to do all that possibly could be done to bring reproach upon it, by showing how corrupting and demoralizing it could be made to appear. If the Journal has done anything else for the past two years than to execute thi Jesuitical project, we have failed to perceive it. Like a vicious cow, he fills the pail with Spiritual milk, only to kick it over as soon as full. We, have a sample of this work in the case under con-

sideration. The materialized spirit of Mr. Jones continued to come at the seances of Mr. Bastian, but our brother of the Journal, well knowing that his predecessor could not approve of his treacherous design to betray Spiritualism in the interest of his enemies, at once discontinued his visits to Mr. Bastian's seances, and set to work to discredit the medium, lest the returning and indignant spirit of his predecessor should disclose the true inwardness of his conduct. This was the real cause of our brother's attack upon Mr. Bastian at the time to which he alludes, and it has been kept up without cessation from that time to the present. Our brother greatly mistakes the province of legitimate journalism when he supposes that it can be used or personal ends without injury to him who uses for that purpose. Every person who will attend Mr. Bastian's seances will see how heartlessly unjust are our brother's efforts to injure that powerful medium. We advise all to see and judge for themselves, and hope Mr. Bastian will receive the liberal patronage that his distinguished services as a public

tend to possess. [Editor.]

Communications received through the mediumship of Alfred James, June 9, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD DAY MONSIEUR:-There will be a great excitement in ze political world soon and it will be over zat question of finance and I am glad zat La Belle France is ze best off to-day. I vill also say, zat great combinations of spirits are formed for ze relief of ze suffering humanity. You vill find zat ze spirits are gradually gaining, more and more, ze hold upon ze matter of zis universe, no matter vat ze philosophers says zat mankind haf not improved. Zare is a great deal better class of eminations zrown off in zis day zan has been in all ze time zat is passed. Zat I vas a Catolique is ztrue, yet I haf nozzing to do vis ze religion but to fint out ze truth and holt to zis after I gets it. "You salt

know ze truth and ze truth shall makes zu free." Ve haf two kinds of Catoliques ze bigotted and ze enlightened; aut it is only viz ze ignorant and bigoted vons zat do try to keep ze world back. Zar a few ehlightened leaders of ze ignorant whose only cry is "Power—power," but zat must fade avay. Each tay of this universe ze atmosphere ecomes more and more cleansed, and ze man ant voman vork vith greater hopes of revard; and I hope zat ze day vill come ven all I haf said to-day, vill pe accomplished. Ze monsieur vill put zis name zare.

MONTESQUE. "Stand aside, will you?" I say. Rather a rough way of entering here. No man ever balked me when I made up my mind to accomplish a certain object. In fact I never allowed an enemy to outflank me when I had the command in person; but I have often been sold by the pusilanimity and

what is this thing called death? A mere transition. To-day you have a name here; to-morrow you have a name also in the spirit. That is, you take your identity with you. Do you know that I am terribly bothered in my surroundings in spirit. When the Franco-Prussian war was going on I was in my glory. Since its close it has been terribly monotonous. I do wish we could get up an excitement somehow. It is not exactly right to wish for war, but there is a charm about it that I do not believe will ever leave me. I like to see it. Oh! it feeds my scul. I died amid the roar of cannon as a soldier should die. I have taken that love of war with me, and if I could only find some commission t) carry out—some hing that this restless spirit of mine could feed upon, I would be a happy man. I am a man of action—a man of deeds. If I do not reach some condition of excitement in some way the monotony I endure will be, to me, equal to a hell. That is all I feel it necessary to say. Perhaps you can give me some advice.

PHILIP KEARNEY.

[Whether that controlling intelligence was the spirit of Gen. Philip Kearney ("the one-armed devil," as he was called) or not, the communication inculcates the truth that military renown is but a poor passport to happiness in spirit life. A braver, more devoted, or more heroic soldier never live than was he whose name was given as above stated. We were glad to have it in our power to direct the attention of this martial spirit to the great war that is going on in the spirit world between the friends and foes of human liberty; and we were more than gratified to have his assurance that he would seek to do battle with the spirit hosts who are bearing the standard of Spiritualism wherever there is a human soul to be enlightened or freed from the shackles which the errors of the past have fastened upon it.—ED.]

I was known as

GOOD DAY, MYNHEER:-What a strange (that word I cannot get) metempsychosis this is to me. Many long years have gone since I left this earth to go to that place where you are neither damned or saved until you have worked out your own redemption. Yes, mynheer, it is strange that when you die

you just begin to live. There are temples in this spirit world, the depositories of such immense amount of learning, that it will take an eternity for you to grasp it; and, mynheer, when I sit in spirit and look down and see the sufferings, the rascality, and the good actions going on here, and then find such calm, quiet study in my own spirit life -such deep, grand and noble thoughts-I deem it a wonder that more of mankind do not commit suicide than do. I was one of the first to come to this land, when the only inhabitants it had were the wild Indians of the forest; and when I come here to-day, my God! it looks just like the old country. Who would have thought that this great change could have taken place in so short a

I have a heart that beats for my fellow men and women, and I want to see all people get on the right road, and that is, to think and reason out for themselves everything relating to their interests, and go less on belief. Try all things, whether they be true or not, and when you find the truth hold

Mynheer, give me your hand, and I will tell you who I am. PETER STUYVESANT. [The above communication was given with so rman an accent as to prevent us from giving it in that way. We are, therefore, compelled to con-struct the ideas of the controlling spirit in English words as they were uttered.-ED.]

GOOD AFTERNOON, SIR:—Once more I express my thoughts. Although to you I am invisible vet I am here as real and tangible as ever I was in the mortal life. We all realize our own happiness by the degree of peace there is in our own spirits. I you are gentle, loving and kind in your mortal life. when you make the change to the immortal state, these virtues are around you and you enjoy yourself in them. You can look about you and see those who have been translated to the spirit state, suffering the tortures of a hell through the inhering had qualities that they have brought with them. Many persons complain because we spirits do not bring everything satisfactorily to those in a mortal state, but you must remember that we do just as much as it is possible for us to do under the circumstances, and no mortal can do more than that. Well, did that old man that preceded me say, "Peace is one of the principal enjoyments of the spirit." To be free from suffering in the material sense is a great boon, and I wish that all people would turn their attention to a thorough investigation of the Spiritual truths that are all ready to be showered upon you from the spirit world. If they will only seek "this pearl of great price," it will never leave them, and will be their savior in their dying bour.

LUCRETIA DAVIDSON. Saratoga, N. Y. ["Wild Cat," the Indian guide of the medium, said, "She says she was a poetess. I think that is what she said as she was fading out."]

GOOD AFTERNOON, SIR :--I' am a man of busi-

ness, and in my earth-life was very prompt in my business actions. This disposition of promptness luss followed me to the after-life.

I come here to-day because I had heard of this way of coming before I left the mortal state. I

gave it some attention, but not so much as I ought to have done, if I had not been engaged with great zeal after the almighty dollar. But you must not infer from this, sir, that I was a miser. I sought for money because I had instilled into me, in early life, a great love of trade. Since leaving my mortal have devoted my mind to learning all that I could on the subject of religion, and I must say this, that, after a thorough consideration of all the prevalent creeds, dogmas and beliefs of the present day, you may rest assured of one thing, and that that you will have to be your own savior. There is enjoyment to be had in the spirit-life, but you must work for it, and you must earn it in the spirit just the same as you earn money to support yourself in the mortal life. Virtues are the only commodities to be worked for over here. Thank you kindly, sir. You will sign me WARD CHENEY.

of Manchester, Conn. I was pretty well known there as a silk manuEditorial Briefs.

MR. C. R. JOHNSON, a prominent and outspoken Spiritualist, passed to the higher life from Washington, D. C., May 21.

THE Harmonial Society of Sturgis, Mich., will hold its annual meeting in the Free Church at the village of Sturgis on the 13th, 14th and 15th days

THE Vermont State Spiritual Association will Plymouth, Vt., on Friday, Saturday and Sunday, June 13th, 14th, and 15th inst.

THE next meeting of the Northern Wisconsin Spiritual Conference will be held in Spiritual Hall, Omro, Wis., June 27th, 28th, and 29th. Win. M. Lockwood, President, Dr. J. C. Phillips, Vice duct.] President.

MRS. JULIA E. WRIGHT's mediumship is highly spoken of by Mr. John McLean of Faribault, Minn., who has received some very convincing tests of spirit-communion through her mediumship. She is now in Philadelphia.

WE have received several works from the publishing house of W. H. Harrison, 3\$ Great Russell street, London, C. W., England, which we will notice in our next. They are worth the attention of advanced minds generally, independent of their special bearing upon Spiritualism.

MISS LOTTIE FOWLER, business and test medium, has had excellent success since her return to Boston. She can for the present be found at 150 Tremont street, Room 9. In about wo montths' time she purposes embarking on a business tour to Hartford, New Haven, New Yok, Baltimore, and perhaps other points.

INADVERTENTLY, No. 2 of Mr. E. G. Andersons' able and dispassionate discussion of the "Chinese Question" was overlooked until too late to appear in the present number of our paper. We are in receipt of No. 3 of the series, which maintains the anti-Chinese view of that question with marked force and sound judgment. We will endeavor to find room for both papers in our next

In publishing the proceedings of the Executive Committee, having charge of the Spiritual Camp-Meeting to be held July 18, at Neshaminy Falls Grove, we inadvertently headed them with the words "Spiritualists and Liberalists." As this may be calculated to mislead the public as to the nature and objects of the enterprise, we deem it proper to say that the published call, to be found in our advertising columns, defines these correctly, which please see.

THE useful work accomplished by that brilliant and truly eloquent medium and speaker, W. J. Colville, in the short period since his arrival in America, cannot be over-estimated. Spiritualists owe him a debt of gratitude that they cannot overpay. May he reap the reward while here that his labors justly entitle him to. His reward in the after life is assured, and glorious beyond conception it will be. He was fortunate in making his first soiourn amid the culture and intelligence which characterize the people of Boston.

WE invite the attention of our readers to the most interesting and instructive narrative entitled "The Remarkable History of a Harvard Student," published in The Banner of Light of May 31 and June 7. It is an account of the mediumistic experiences of that distinguished medium, Dr. F. L. H. Willis, and no unprejudiced person can read it without being convinced of the truth of Spiritualism. We would gladly lay it before our readers, but have not the space to spare, at this time, to

"At Newark, N. J., June 2, Bishop Carrigan declined to allow the Ancient Order of Hibernians to participate in the parade of the German Catholic Society on that day. He said the Hibernians were not recognized as a Church Society."

[A straw which shows which way the Roman Catholic wind blows. The Catholic Church tolerates only such secret associations as it authorizes and sanctions. The Ancient Order of Hibernians tamely submitted to the command of the Roman Catholic Prelate. The State of New Jersey had nothing to say in the matter. So things work.—ED.]

A STRANGE scene occurred at the burial of Agnes Germain at Belleville, Ill., on Monday of last week. Her mother assaulted the Catholic priest while he was reading the burial service at the grave. All are good Catholics, but Mrs. Germain thought the priest had used undue influence on her daughter in making a will. She was nursed by Sisters in her last illuess. She gave all her money to Catholic institutions and none to her family.—Commercial Advertiser, of New York.

[This unnatural conduct was not the result of spiritual delusion, but the result of the beneficent influence of dogmatic religion, as embodied in the Papal church.]

COMMUNISM in France means the same thing as Socialism in Germany, and Socialism in Germany is the same thing as Nihilism in Russia, and Nihilism in Russia is the same as Greenbackism in the United States .- Col. Hoggatt, the leader of the Greenback Convention at Des Moines.

. [What between the intrigues of political demagogues and the plotting of theological dogmatists, American institutions were never in greater danger. Citizens, you who value the inheritance of American Liberty, arouse and stamp out these threatening evils. Organize for a desperate struggle with these votaries of selfishness. By night and by day labor to arrest these threatening evils to society. To the ballot box, is your only safety.]

THE New York Tribune says: "Pupils attending the public schools of New Rochelle for some time past have been required to meet in the assembly room of the school fifteen minutes in advance of regular school hours, to listen to the reading of a portion of the Scriptures and a repetition of the Lord's Prayer, except upon a written request of the child's parents to the contrary. Throught the efforts of the Rev. Father McLaughlin the Board of Education of New Rochelle has adopted a resolution permitting any pupil to be absent from the exercises in the general assembly

room whenever it wishes." [Where is this struggle for religious domination in this land of religious freedom to end? A pretty mess the advocates of "dogmatic teaching," Protestant and Catholic, will make of it, if they keep on. The one phase of dogmatism is about as rational as the other, and both are intollerably disgusting to all unprejudiced minds. Hands off of the public schools, or sooner or later expect a row that will be the worse for you.-ED.1

FROM the Norristown Herald and Free Press: "A Spiritualist organ in Philadelphia offers an inducement to persons to subscribe that is almost irresistable. It is no cheap chromo; it is not a \$40 sewing machine; nor is it a silver-mounted seven shooter. It is the likeness of Billy, the boot-black, as he appeared in earth life, and as he appears in Who doesn't want to see Billy as he appears in spirit? Of course he wears a shining crown, and doesn't chew plug tobacco nor smoke cigar stumps. Now is the time to subscribe."

[We thank this very funny friend for his stupid attempt to do us a favor. Of course he knows just about as much on the subject he has attempted to ridicule as he knows about anything that would be to do?" It covers the whole ground, and every me useful to himself or others, and that is so precious dium will appreciate and thank you for it." ridicule as he knows about anything that would be

little as not to be perceptible. We will send our silly pated friend copies of Bily's picture's and he will then know more than he seems to know now about a matter that he will some day find he will need correct information about. It is true he had not the courtesy to tell his readers that the paper to which he refered was MIND AND MATTER, but he doubtless supposed all of them knew of that wideawake and outspoken advocate of truth; we therefore overlook his bad manners, and will do what we can to cast a ray of light into his prejudiced hold their Annual Conventiou in Eureka Hall, and narrow mind. Try it again, my funny friend; It will do you good. MIND AND MATTER is not a Spiritualist organ, or any other kind of an organ. It is what it professes to be, an independent advocate and defender of truth, and the fearless and indefatigable foe of all that is false in human con-

Spiritual Camp-Meeting.

The Spiritualists of Philadelphia will hold a camp-meeting, commencing July 18, and continue four successive weeks, at Neshaminy Falls Grove, distant from Philadelphia 18 miles, and from New York 70 miles.

Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 vards, at the low rate of fare of fifty-five cents for the round trip from Philadelphia; children, over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company. A detailed list will be published in due time.

We hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting with profit, spiritually, and at a low rate of transportation.

The Neshaminy Falls Grove contains twenty acres. The station is within fifty yards of the ground. A beautiful stream of water, called Silver

Lake, is immediately adjoining the Grove, with twenty-four new row boats, and fifteen patent selfacting swings. Three springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oaks and maples. The cool breezes from the cross valleys impart fresh and invigorating air, thus rendering it one of the choice places of resort so much

sought for during the heat of midsummer in a

crowded city. Vocal and instrumental music will be provided during the meeting. There is a large pavilion erected, 64 by 40 feet; also, an ice house full of ice, and other improvements already upon the grounds. Other additional improvements are being erected, together with tents, so that the sojourners shall be properly cared for at a low rate for board.

application to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee. Speakers will occupy the public rostrum daily, mornings, afternoons and evenings. Mediums for different phases of manifestations will be present,

Persons wanting tents must make immediate

who will furnish evidence of spirit control.
S. P. KASE, Chairman,
No. 1601 N. Fifteenth Street. JOSEPH WOODS, Corresponding Secretary, No. 1506 N. Seventh Street. Philada., Pa.

CORRESPONDENCE.

AURORA, ILLS., May 26th, 1879.

EDITOR OF MIND AND MATTER. DEAR SIR: Many thanks are due you for so kindly sending to me your truly valuable paper, and please permit me through its columns to say a few words in behalf of the cause you so nobly advocate. I love a fearless, outspoken advocate for truth, and such a one I profess to be, though friend But I took my pen to say something of my vail.' experiences. After passing through various phases of manifestations, from the raps, playing on musical instruments, writing on slate, to writing, speaking, and healing, I came to a new phase, and that was taking photographic spirit pictures in light; then to taking them without a ray of light, and these all in symbols and views in "Summer Land," as I was told by some of Boston's best mediums, as vell as by the spirit of Webster, through Mrs. Boothby's mediumship, myself a stranger to all present, the medium included, and he then telling ne all my different gifts, and, among the rest, said I was a spirit artist, and would yet see and paint his portrait. I asked, "Have I any other phase of mediumship." He said, "Yes, you are a photographic spirit artist," and promised to sit for me. Consequently, one day while engaged in an argument in regard to Mrs. Boothby's mediumship, the door bell rang, and Mr. Hastings, Mrs. B's. business manager, came in and said, "I came here by mpression. I know not for what, unless to look at your paintings." While in conversation I got the impression to sit him for a photograph. He refused at first, as he was not dressed well enough for that. I said Dr. Webster has brought you here to sit, so he could more readily show himself. He finally consented to sit, and a well-developed head

of Webster, as seen at Mrs. Boothby's, was the result. A few days after that he and Mrs. B. called to "look at my paintings," and I asked them to sit for a picture, and, while sitting, we sang, and behind the curtain a voice was heard. After we got through, a beautiful moonlight view being obtained, Dr. Webster held the curtain up, stood before us, and talked of my work for some minutes, giving advice, &c. Now, in view of all this, who shall say fraud or humbug? I have tested this phase under the eye of several photographers, as well as others, and, as Dr. Webster and all the mediums consulted, both in Boston and Chicago, as well as here, have said, "I was to paint these views, and a new power would come to me." So now, for the first time, I have made the attempt with more wonderful success than I ever dreamed of, for, while I paint, the symbols represented are read or impressed upon me. My first picture I will describe as given. Tis one of my test pictures in Chicago, the artist trying and getting nothing, then timing me with the same time, and the description will give you the result. On the right is four lobes of mountains, large rock in foreground, with a group of heads partly concealed by foliage and rocks, said to be my guide's family. Half way or more up the third mountain is seen a woman. symbolizing "my ascension to a higher sphere." To

with plants, represent "my healing power." rock-Faith-founded on the eternal "Rock of MRS. M. M. PRATT.

KIND WORDS.

the left an "all-seeing eye." "You shall famish

not, for that eye shall guide you." Balloon—"An added power." Rough water, over shadowed by a

the left a rock with Indian girl-"Pensive Queen,"

dove-"Peace to the troubled waters of life."

Ages" and progression.

S. B. Miller writes; "We received a specimen copy of MIND AND MATTER, date of April 26, and like it very much, especially what you said to Bro. Bundy in defence of truth, justice and fairness. Enclosed find P. O. order for two dollars and twenty cents, for which send your paper for six months to George McWeever and S. B. Miller, both at Minden, La.

N. W. Brown, Nederland, Colorado, says: I am overjoyed at the course you have pursued in conducting MIND AND MATTER, and in defending the lights that have been placed along the rugged road of progress to point us to the land over the river, and may you continue your course until your light shall go forth as the brightness of a lamp that burn

Dr. Woodworth writes from Mayersville, Miss.

When I reach a northern location and settle there will subscribe to MIND AND MATTER, as the best, most fearless, and progressive paper I have ever read, and I have seen them all. I admire your courage and ability, and in defending the mediums you justly deserve and will receive the plaudit of every medium of whatever class or kind in all parts of the civilized world. The persecution heaped upon this class of gifted human beings can hardly be comprehended; they cannot say too much in your behalf; I shall talk this matter over wherever I go, and extend the subscription to it as much as I can. I heartily approve of your well-directed humane article, entitled, "Can he find nothing better

J. C. Johnson, Sedalia, Pettis Co., Mo., says: "Whenever I get your loved paper I feel jealous that I cannot reach to the same places, where I, like others, could see and hear some of the beautiful phenomena of Spiritualism. Nobody ever comes here to give a liberal lecture, so we are living in a perfect desert, surrounded with the most intense orthodox superstition, and every honest liberalist in this town is literally starved by the orthodox persecuting element. I wish we could have some convincing phenomena to make them silent. Form a circle with a few earnest friends and await developments.

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she has removed from 394 to 1533 S. Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner. She has secured the services of one of the best magnetic healers in the country—a lady—who will be in attendance, to treat patients magnetically when ever desired.

MRS. A. H. ROBINSON.

Healing Psychometric & Business Medium MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced that science takes cognitions ffect that is produced, that science takes cognizance

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

MRS. ROBINSON also, through her mediumship, MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters \$3.00. The money should accompany the application o insure a reply.

\*\*PHereafter all charity applications, to insure a reoly, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

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

MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for obacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user eed, when the directions on each box are followed weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian
root is no remedy for the appetite for tobacco, but it is
injurious to health to use it. Mrs. Robinson's Tobacco
Antidole tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and
is warranted to be perfectly harmless. Send for circular and testimonials, 1533 South Dearnborn, St., Chicago, Ill.

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads. One box of the remedy is usually sufficient to efficit a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 1533 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson. 1533 Dearborn Street, Chicago, Ill.-Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 1533 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result, you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all

Your ever grateful friend. T. W. GALLOWAY, No. 581 Ada St., Chicago.

PHILADELPHIA MEDIUMS.

Dr. HENRY C. GORDON—Materializing and Slate Writing Medium, No. 691 North Thirteenth st., Philadelphia, Pa. Seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing states and communications. tests and communications.

MRS. W. H. YOUNG-Healing medium through when we have the place, has returned to Philadelphia, and will treat all diseases magnetically at her office, 465 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited at their homes, or will be boarded while under treatment if desired.

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seauces at the same place every Monday and Friday evenings. Test and developing circle on every Wednesday evening. Mrs. E. S. POWELL—Clairvoyant, Trance and rest Medium—No. 259% North Ninth street. Public rest Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

Mrs. SARAH A. ANTHONY—Test Medium— No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. DR. C. BONN—2129 North Eighth street. Healing and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests, clairvoyant, trance tests, describe and explain spirits explain spirits.

Mrs. C. B. BLISS, will hold a Materializing Seance until further notice every Saturday evening at 8 o'clock, at the Office of MIND AND MATTER 713 Sansom St. Admission, 50 cents. MR. AND MRS. T. AMBROSIA-1030 Shackanaxon street, Clairvoyant, Trance and Test Mediums circles, Sunday. Tuesday and Thursday evenings littings daily. Friday evening circle at 2570 Frank

Mrs. GEORGE\_Trance and Test Medium—No. 80 N. Eleventh st. Circles on Tuesday evenings. Sitlings daily. MRS. FAUST, Test Medium, 936 N. Thirteenth St Private Sittings daily from 9 a. m. to 5 p. m.

MRS. PHOEBE GLASBY — Test Medium
808 Marshail Street, Phila. MRS. J. HOFFMAN—Electric and Magnetic Treatment, 1518 Wallace street, Philadelphia, Dis-eases of Women and Children a specialty. Mrs. CLARK, Physical, Trance and Business Medium, No. 263 North Ninth Street, Philadelphia. Ladies Fifty Cents. Gents One Dollar. Sittings daily. Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samariton—At the Northeast corner Eighth and Buttonwood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs Anthony. Medium.

THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the evening.

LYRIC HALLSPIRITUAL ASSOCIATION. At No. 2594 North Ninth street. Free conference every Sunday afternoon at 2:30 o'clock.
FIRST INDEPENDENT ASSOCIATION OF Spiritualists. Developing circle Monday evenings at No. 680 N. Eleventh street.

SPIRITUAL MEDIUMS.

SALLIE L. MECRACKEN.—Psychometrist and Symbol Cairvoyant Readings of character and lifeline symbol \$1.00 Business questions answered ten cents a piece. Life-line landscape symbols in oil cents a piece. Life-line landscape symbols in oil colors one dollar for reading which will be deducted if a painting is ordered price according to size and subject. Requirements for all the above Lock of hair age, sex, married or single in applicants own writing. Also the following general symbols painted to order on acadamy board ten by twelve inches, for five dollars and the piece. on academy board ten by twelve luches, for live dollars aplece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price. Address, WEST DES MOINES, IOWA.

C. YEISLEY, Cedar Rapids. Iowa, heals diseases

MADAM M. J. Phillips, 169 Prince street. Bordentown, N. J. Cancers and Tumors successfully cured. She treats all diseases with great success. MRS. LIZZIE LENZBERG Trance Test and Business Medium, No. 884th Ave., New York City Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

MRS. H. S. PHILLIP'S the gifted Trance Business and Test Medium, may be consulted at her home, 1113 S. 3rd St., Camden, N. J.—Sealed letters answered and Claivoyant examination given by hand writing Lock of Hair. Enclose \$1.00.

JOHN M. SPEAR, may be addressed at the office of the Banner of Light, 9 Montgomery Place, Boston, MRS. L. A. PASCO, 353 Main street, Hartford Conn Clairvoyant and Magnetic Healer and Psy-chometric reader. Reference given when required.

MRS. DR. J. W. STANSBURY will write you a Psychometric Delineation, or answer brief questions on Health, Business, Marriage, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents, (stamps.) Consultations at Office, 10 to 12 a. m., and 2 to 5 p. m. \$1.00 and \$2.00. Call or address, 164 West 20th street, New York City.

J. V. MANSFIELD Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3.00 and tour 3-cent stamps. Register your letters. MRS. MARY METZGER, Clairvoyant, Trance Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 232 W. 31st St. New York. Admission 25 cents.

HEALING MEDIUMS.

C. J. RAICHARD, Healing Medium, Highgate Cenire, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00, renewal 50 cents.

J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 118 East 10th street. New York City. Examinations by lock of hair \$2.00. W. L. JACK, M. D., Clairvoyant. Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-ease by Lock of Hair, \$2.00.

MRS. R. F. BERRY, Magnetic Healer, 809 9th St. N. W., Washington, D. C.

DR. H. B. STORER. Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to

cure all forms of disease, sent to all parts of the country. SPECIAL NOTICES.

JAMES A. BLISS, Developing Circle has journed to meet the first Tuesday in September.

WANTED,—A good, quiet, neat, orderly house-keeper. A man and wife or a lady with or without, a child, can have the use of house and some things from the place, as a cow, hens, fruit etc. etc. to board two persons. Can refer to Mrs. Katie B. Robinson, of 2123 Brandywine St., Philadelphia. Address.

Dr. B. P. FUSTER,
VINELAND, N. J.

SPIRITUAL CAMP MEETING. The Spiritualists of Phila, will hold a CAMP MEETING between July 18th, and August 13th, at NESHAMINEY FALLS GROVE at Willel's Station 18 miles from Philadelphia; and about 70 miles from New York. Information given by S. P. KASE, Chairman of the Executive Committee No. 1001 North Fifteenth street. Phila-

hairman of the Executive Hairman of the Executive Fifteenth street, Phila:

JOSEPH WOOD,

1506 North Seventh St. THE NORTHERN WISCONSIN SPIRITUAL CONFERENCE. Will hold a three days meeting, in Spiritual Hall, Omro, June 27th. 28th and 28th, 1879. MRS. S. E. [WARNER] BISHOP, and E. SPRAGUE, are the only engaged speakers. All Liberalists invited to participate, as our platform is a free one. Remember this is a three days meeting and will be called to order at sharp 10 o'clock. Friday, a. m. So, friends, please be in season. Good Music Secured for the occasion. Those wishing can bring provisions for table and board same as at home. Meals will be furnished for 15 cents. Now friends, let there be a grand turnout. Social Party Friday Evening. Those expecting to attend from a distance please notify the Secretary, that ample arrangements may be made for their entertainment. Papers please notice.

tertainment. Papers please notice.

DR. J. C. PHILLIPS, WM. H. LOCKWOOD, ATLANTIC CITY. "CONOVER'S COTTAGE," located on Arctic

Avenue, between Maryland and Virginia Avenues, Atlantic city, is now open for the season. Terms MRS. R. K. STODDARD. moderate.

STATE CAMP MEETING. Michigan State Association of Spiritualists and

Liberalists. A State Camp Meeting, under the auspices of the Michigan State Association, will be held at Lausing, the capitol of the State, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, aunouncements, and other information, address

S. B. McCRACKEN,
Chairman Ex. Com.

Lansing, Mich JOHN WETHERBEE, Stock Broker and Dealer in Securities. Office No 18 Old State House, Boston.

MIND AND MATTER AGENTS. PHILADELPHIA AGENCY

At Harmonial Home and Healing Institute for Acute and Chronic cases. DR. G. D. HENCK, 446 York Avenue, between Callowhill and Noble streets, where MIND AND MATTER and Spiritual books and papers are kept for sale. Also, at the Spiritual Meetings, 810 Spring Garden Street. WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washingon D. C., keeps constantly for sale MIND AND NEW YORK PERIODICAL DEPOT,

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly or sale MIND AND MATTER. CLEVELAND, O., BOOK DEPOT. LEE'S BAZAR, 16 Woodland avenue, Cleveland, O. Circulating Library keep for sale MIND AND

MATTER. CHICAGO, ILL., PERIODICAL DEPOT. "SMITH'S PERIODICAL DEPOT," 122 Dear born street, Chicago, Ill. keep MIND AND MATTER

ANDREW STONE, M. D. Troy, N. Y., "Author of the New Gospel of Health," will act as agent for Mind and Matter, for Troy and ST. LOUIS, MO., BOOK DEPOT.

MRS. M. J. REGAN, 620 North 5th street, St Louis, Mo., keeps constantly for sale MIND AND MATTER. HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn.

keeps constantly for sale MIND AND MATTER. BALTIMORE AGENCY. DB. GEO. E. MOltRILL, Dentist, 26 North Eutaw Street, (between Fayette and Lexington,) Baltimore, Md., keeps constantly for sale MIND

WILMINGTON, DEL. AGENCY. JOSEPH HART, N. E. Cor. Eighth and Bennet treets keeps constantly for sale MIND AND MATTER.

AND MATTER.

ADVERTISMENTS.

LIST OF

# Spiritual and Liberal Books, Litherraphs Photographs, Engravings, etc.

For Sale at the Office of MIND AND MATTER 713 Sausom street, Philadelphia.

The New Gospel of Health, by Andrew Stone, M. D. cloth
The New Gospel of Health, by Andrew Stone, M. D. paper.
The Hollow Globe, by Serman & Lyons; cloth.
The Gospel of Nature, by Sherman & Lyons, cloth The Clock Struck One, by Rev. Samuel Samuel Watson, cloth
Spiritual Magazine. Vol. II., by Rev.
Samuel Watson, cloth
Love and Transition, by Mrs. M. F. Til-LITHOGRAPHS, PHOTOGRAZHS, &c.

Transition, or the Spirit's Birth, by John FOR SALE AT THIS OFFICE.

BANNER OF LIGHT. - The Oldest Journal in the world devoted to the Spiritual Philosophy. Published in Boston. Mass. Per year, \$3.15. Single copy, Sees. SPIRITUAL OFFERING—A Monthly Mismaine, published in Rochester, N. Y. Perannum, Storists months, \$1.00. Single copies, 25 cts.

VOICE OF ANGELS.—A semi-weekly Spiritual Journal, published in North Weymouth, Mass., \$1.55 per annum, single copy 8 cts. Subscription Received at this Office for

BANNER OF LIGHT.—A weekly Journal Silisper year: \$1.58 six months; 79 cts, three months SPIRITUAL OFFERING.—A monthly Magazine, \$2.00 per annum; \$1.00 six months; 50 cents three months. MIND AND MATTER and Spiritual

JUST PUBLISHED.

The New Gospel of Health, An effort to teach people how to replenish the

An effort to teach people how to replenish the springs of life without drugs or stimulants.

By ANDREW STONE M D.

Physician to the Troy Lung and Hygenic Institute; Inventor of the "Pulmometer, or Lung Tester." Author of a "Treatise on the Curability of Pulmomary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene," etc.. "A Treatise on the newly-discovered system of Electro-Vital and Magnetic Remedies," "The Early Physical Degeneracy of American People," and several other works. Illustrated with one hundred and twenty-five engravings, a steel plate engraved likeness of the author, also of the Goddess Hygeia. Comprising 537 pages 38 sections, and is published in TWO forms. ONE on fine paper, elegantly bound in muslin, at \$2.50, postage by mail, 18 cents. A cheaper edition, bound in thick granite-finished paper cover, at \$1.25, postage 12 cents. The cloth bound is a magnificent copy and much the cheapest.

For sale at the office of MIND AND MATTER, 713 Sansom Street, Philadelphia.

To We have entire wholesale agency to supply the trade for the Pacific coast and South and West. PHOTOGRAPHS

JAMES A. BLISS. TRANCE MEDIUM.

Of Philadelphia, Penn. "A perfect and lifelike picture." Cabinet 35 cents. Carle de Vivile. 20 cents. For Sale at the Office of Mind and Matter, 713 Sansons st., Phila. Sent by mail. Postage free.

CATARRH SNUFF. Prepared by DR A. HARTHAN, Willimansett Muss Price, 25 cts. per Box. Five boxes for all Trial boxes, 10 cts. Sent by must on receipt of Fried

DR. C. BONN. 2129 N. Eighth St., Philadelphia, Pa.

Male or Female, including Falling of the Womb, etc. Sure cure with one sitting or more. No use

PARTURITIOM without pain Fee \$2.00. DEVELOPING OF CLAIRVOYANCE, Cost \$25.00. If not developed in two weeks, money refunded. Developing at distance can be done, and Patients treated by mail.

ap321y.

PROF. HENRY GINAL. Teacher of Languages. English, German, French and Latin. New and improved method of teaching German. 624 N. Fourth treet, Phila., Pa.

CAMP MEETING TENT.

For Sale, at a bargain a superior Bell and Wall Tent made of the Best Irish linen by William Bailey. Bachelors Walk, Dublin. Can be seen at the Office of Mind and Matter.

VITAPATHIC HEALING INSTITUTE

598 First Street, Louisville, Kentucky. For the treatment and cure of Hay Fever and all Acute and Chronic Diseases, with nature's great vital remedies. Water, Heat, Electricity, Magnetism, and Vitalized Medicines. Felons cured in 39 minutes. Female Diseases a specialty. Our Catarrh Remety.
Fruit and other Baths are unequaled. Rooms and
Board if desired. For particulars apply to or address
(with stamp)

WM. ROSE. M.D.

MRS. WM. ROSE.

AMERICAN HEALTH COLLEGE. Vitapathic system of Medical practice. Short practical instruction and highest diploma. Send stamp for book of explanation and references, to PROF. J. B CAMPBELL. M. D., V. D., 266 LONGWORTH ST., Cincinnati, Ohio. jul.

DR. MAIN'S HEALTH INSTITUTE, At No. 60 Dover street, Boston. Those desiring diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address and state, sex and age. All Medicines, with directions for treatment, extra.

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 paner (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.
D. C. DENSMORE, Pub. Voice of Angels.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

TO THE SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

At No. 9 Montgomery Place. Boston, Mass COLBY & RICH. PUBLISHERS & PROPRIETORS.

ISAAC B. RICH . . . BUSINESS MANAGER, LUTHER COLBY . . . EDITOR. JOHN W. DAY . . . ASSISTANT EDITOR. Aided by a large corps of able writers.

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NEWSPAPER, CONTAINING FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing
A LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon spiritual, Philosophical and scientific subjects. cal and scientific subjects.

EDITORIAL DEPARTMENT.

SPIRIT-MESSAGE DEPARTMENT.

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# Priginal Poetry.

### IS LIFE WORTH HAVING?

BY SALLIE MECRACKEN.

Tell me, ye angels bright, beyond the stars, Who looketh down with light upon my soul to-night Is life worth having?

Tell me soft wind that blows upon my brow, upturned To catch the breezes play with thy sweet lay; Is life worth having?

Tell me, fair Moon that sweeps the Orient's deep,

With thy majestic glide: the night time's bride: Is life worth having? Tell me, old ocean's roar, along thy wave-washed

What will thy answer be to me who loves the sea; Is life worth having?

Say, Nature, in thy sweet repose, where blooms th cauteous rose. And all that makes life lovely you disclose; Is life worth having

No voice speaks unto me; neither from sounding se

Nor stars above so bright, to tell the words to me That life's worth having. No perfumed flowers to tell to my soul's query, What I have asked to know with voice so dreary;

Is life worth baying? Nature can tell me not, with voiceless lips She speaks no word to me to still my inquiry,

But by my side there stands a bright form leaning, Whose lineaments bespeak the love of angel meaning And to my question smiles an answer, beaming. Yes, life's worth having. Go mortal prove thy worth to be of higher birth,

Is life worth having?

Then not in accents dearth wilt thou be asking, Is life worth having? West DesMoines, Iowa.

### AN INSPIRATIONAL ADDRESS.

BY MRS. NELLIE J. T. BRIGHAM BEFORE THE FIRST SOCIETY OF SPIRITUALISTS. NEW YORK.

Reported expressly for Mind and Matter. THE RESURRECTION PROMISE

The first question taken up read as follows "This being Easter Sunday, I thought I would offer this question: As the Spiritualists believe in no resurrection of the natural body, and that Christ was only an ordinary man of great mediumistic powers, I thought it would be appropriate, as we have proof positive in the Bible history of the resurrection of Christ's natural body, to ask if this be all untrue; and if he was not the true Christ that was promised and spoken of as the Redeemer of the world? What disposition was made of Christ's body on this memorable day of the resurrection that has caused so much gladness and the moving of the hearts of so many; and why was this an exception to the rule of natural law in His case? Will the control please give an honest and candid opinion, our Heavenly Father being our judge, who is the source of all life and all that is bright and beautiful?"

This is Easter morn, as it is called, and it is beautiful to the Jews; it is beautiful to the Christians, but on different grounds. Not only to the Christian, but, as we look back among the Teutonic people, under the shadows of materiality, it beautiful to them also. Indeed, they named the day, and Christianity has accepted the name as it has accepted many other things from the heathen.

Easter means uprising. The uprising of Nature from the imprisoned death of frost, cold and winter. It is the resurrection of the blossoms, too, and though the air may be chilly to-day, and the skies es of printer days to come. For now the heart of the forests are beginning to pulsate, and, by and by, all over the land will be the sweet, beautiful buds and blossoms and flowers of spring. All the earth is awakening, and this is typical of the resurrection of Jesus of Nazareth from the embrace of death, and, through him, it is a promise to every heart that they shall awaken and not sleep in the darkness of the grave. But you say this: "Spirit-ualists do not believe in the resurrection of the natural body." That is true in one sense, but not in another. We believe in the resurrection of everything, and that nothing can die or sink into the condition of perpetual darkness. All things rest, but your bodies only rest as the atoms of dead flowers rest, as all other forms of nature rest. Your bodies belong to the earth, are fed and sustained by the earth. Your bodies do not belong to your spirit. They are only lent to you for a little time. They are your transient abiding places, and, like an inn, you stop in them on your journeying but for a little while only. Then you leave them and go on your journey to the bright hereafter. So, as they rest like atoms of dead leaves and flowers, and as all things else in nature come from growth, from decay, in that way we believe in the resurrection of the body. As Paul expresses it, just as a seed, a grain of wheat; it cannot be quickened unless it die; and you know, if you have ever watched this wonderful proc s; of growth, that in the kernel of corn is a tiny portion—a germ, and ali that lies around it. The shining yellow surface that covers all that is only the outside or shell; that which is most valuable is the central partthe germ. Now, when it is softened by moisture, when warmed and fed in nature's processes, this little kernel grows, expands, and all that which lies around it feeds and nourishes it; and, by and by, decayed and softened, the outermost encasement gives way, and from the germ then grows out a real life which cannot live except that which enfolds it dies; except that which enfolds it is broken and the inner life comes in the resurrection. Paul could not have chosen a more beautiful illustration of the resurrection than he did. It would be impossible for any human being to make a better illustration than he made, or express it in language more feelingly, logically and beautifully than "For it cannot be quickened except it die." Then here is our resurrection precisely as Paul explained it. The body is not the most valuable, but the innermost, the spirit, is the most valuable. As the pulp of the apple protects the seed, benefits it in a certain way, so your body protects your spirit while you are gaining certain experiences. It is your schoolhouse, and, as a little child, you are learning your lessons every day, and by death you will see that school is dismissed, and you will go home as happy as children are to go to their homes. Then, in this change, friends, while you speak of it as death, angels will show you that you are a child of immortality, and you will know what the resurrection means.

# SPIRIT IS MATERIAL.

"Is the spiritual body matter?" The mind of man is limited in its power of comparison, in its ability to comprehend the grades of refinement, which are possible. Matter rises, as you are well aware, from that which is exceedingly crude and coarse to that which is so fine and delicate that you can scarcely comprehend its existence. Is it for you to limit it, either to the point where you fail to perceive, or to that point where you are able to have some idea of what matter is? Would it not be better to take the philosophical statement in regard to it, that if spirit exists. spirit is something—something is matter—matter is material? Now spirit is either something or nothing. If it is something, then it is matter. But can we comprehend that spirit is matter? Can you believe when you take into your hand the tiniest of all the most delicate flowers, that that is matter, and yet, on the other hand, you take a piece of brick, or granite, or iron, and say that is matter also? Take a feather as it floats down from the nest of the tiny humming -delicate, fragile, fine—and yet it is matter Hold that tiny feather in your band, and then take up from the ground at your feet a piece of granite, broken from some great rock; hold the two together; are they out of harmony? They are both mat-When you think of the human spirit, there is just about the same difference between that and the material form, that there is between that tiny, fragile, delicate feather and the piece of granite. Yet

they are both matter. Spirit is something—matter so refined, so spiritnalized, that you could not feel it with these hands. that you could not see it with these ordinary eyes, interjections into nouns, and his nouns introduced and is it strange that it should be so? Now Your verbs and formed language. That, at the same

spirit and body are widely separated in the qualities of fineness. And yet they are held by a certain tie, and it is right and natural they should be. The body enfolds the spirit as the egg shell enfolds the undeveloped life of the singing bird, It will grow out of it some day and come forth in songs of joy. So your spirit will grow out of your body, and you will never find the true significance of your character until the shell is broken and you have grown out into the light. Yes, the spirit is material. Now when you leave this body you will find yourself in an object world—a real world—as tangible as this one is to you, in your earthly life; and yet, being still so allied to spiritual things, there will be nothing strange to you. It will seem as though you had almost always lived there, for the spiritual part of you is fitted to its surroundings. Consequently there is no jarring discord in the music of its life.

PERSONS SEPARATED COMMUNE SPIRITUALLY. "Can two persons in the form, living in different towns, communicate one with the other by spirit agency? If yes, please explain by what method it is done?" This character of communication has been in operation to a certain extent, but never general. for the reason that the conditions for it have never been fully developed. Two persons perhaps not knowing anything of Spiritualism, being in different towns, being in rapport, or in perfect sympathy-and this rarely occurs that two are in perfect sympathy; but this condition does sometimes exist, and, as you say, it is a coincidence. Then if one thinks intensely of the other, it is precisely like the telegraph; and their thoughts flow through a channel, and harmony makes the channel and through this channel flows the message. Two persons being in the form, perhaps almost strangers, and yet in a certain condition of sympathy, one with the other-in harmony, and thus in sympathy-there is an invisible connection. When siting in an audience, can you not feel, sometimes, there are persons in perfect sympathy with you? But, oh! how easily the communication is closed. One little jar will break the current of feeling. With those you love, who have passed away, the connection can never be closed here on earth. Your thought travels to them. It finds them wherever they may be. Now there are conditions in this earth where this connection exists; but to have it in its perfect fullness is something which is exceedingly difficult, and it very rarely occurs. You seem to speak as though the spirit carried the message, and that this telegraphing might be done by spiritual agency. It can be so done, but it is very difficult. Now if you have a spiritual agency, to carry a message, do you not see what you must have? You must have two mediums who are in harmony, who are in the perfection of their development, and it is one of the most difficult things to accomplish. You perhaps notice that we make great use of the word conditions. It is a word which has been abused, but we do not see how we can dispense with its use.

TRUE VISION. "Shall we stand in the same heavenly relation to each other as we now bear on earth?" You must remember that the world is like the very early morning dawn. Suppose you were perfectly clear -wide awake-and you were to give your impressions of the scenery of the early dawn, and you were to look out and see something that appeared like a mountain to you; and as you would go on with your description, and the sight came in full upon you, you might find that your mountain had turned to a hay stack. Your description was in accordance with the light you had. You are standing in the very early gray of the dawn, but you think you can see it all. As for clear vision, you have not very much of that to boast of; but it is not your fault, it is owing to your lack of development. By and by, when you come up into the clear daylight, in the sun light, you will look upon these things and have a true understanding of them. Where true relations exist, here, they will exist beyond the vale; wherever the ties have been true on earth, we tell you that in heaven these ties

are still held true. FAITH PREPARES THE WAY. "And He did not many mighty works there because of their unbelief;" Matthew xiii-58. We are requested to explain how this is. We fall back est results? Physicians will tell you that faith pre-pares the way to the resoration of health. Why, it is like the gardener who makes the soil light and plants the seed to grow. The soil must be made light that the tiny seed may spring and grow into the light. The gardener has faith and Nature works the rest. When Jesus went to certain places he found that the soil was not light, the minds of the people were full of evil, a condition born of pride and there he did not do His work because of their unbelief. Make yourself responsive to the truth and then judge of that which is given to you.

ON GIVING ATMS.

"When one is asked alms by a beggar in the street, what is the duty of the person so asked?" Suppose we were to say that it was your duty to give if you had anything to give; because there be many who ask you when they do not need, it would be better to give to them than to turn the needy away. Suppose we said that? Then you might say, and say the truth, "In this way we are sowing the seeds of idleness; in this way we are encouraging a plant which is growing fearfully over the land—a plant of idleness and wickedness, for the two are generally pretty near together. What is the best to do then? We can only say, act up to the best light you have—act according to your own judgment—not by the advise of others. Look into your own conscience and see what is right. That is, what it is best to do. If you could follow those who importune you to their homes, and look into their lives, you would be able to realize whether they are worthy or not. That seems to us the best way. Although we plead for those who suffer, yet would it not be the best charity to discriminate, for we know that ofttimes the sufferer who is most deserving, shrinks and hides away from the light of day, and dies in misery, while that which is blatant, that which comes before the world parading its anguish, deserves the contempt which is ofttimes heaped upon it, for back of its outer pretensions, lies no effort towards anything but wickedness.

#### MODERN SPIRITUALISM-THE COM-PLEMENT OF THE AMERI-CAN SYSTEM.

LECTURE LATELY DELIVERED AT HARVARD HALL, NEW YORK, BY ROBERT W. HUME, OF LONG ISLAND CITY.

Spiritualists are believers in progress. Many, if not most of them, in consequence, accept and in-dorse the scientific theory of evolution. They do not generally credit the two Biblical myths of the Creation, or believe that man leaped into the world, like Minerva from the brain of Jupiter, in a state of absolute perfection. They do not admit that Adam awoke to life with a Webster's Dictionary in his right hand, Murray's Grammar in his left, and Euclid's Geometry between his teeth. They know that in the present day languages grow, and consequently assume that it has been so from the begin-The English of the present time is not the English of the past; few can understand that of Chaucer of the fourteenth century, and probably all of us would be unable to even read correctly that of Alfred the Great, as written in the year nine hundred. There are tribes now on earth whose vocabularies comprise less than fifty words, some whose languages are spoken but have never been written. and others whose languages, like our own, are both spoken and written. When we read that the day after he was created Adam "gave names to all cattle, to all the fowls of the air, and to every beast of the field," we are positively shocked at the extent of his vocabulary, for, at the present time, when our geologists unearth the fossil remains of a strange animal they not unfrequently have a dozen now wows before they can accommodate it with a name whereas, if the statement in the Bible be accepted our worthy and learned ancestor, Adam, readily conferred the rite of baptism on all the animals in

But, it may be asked, how do Spiritualists account for human development? We answer, they go with the scientist as far as he goes, then a little further. Let us admit the reasonable idea that man was once a mere brute, and only in form a man; that, after passing thousands (if not millions) of years in that state, in many different and differing developments, spread over the surface of the habitable globe, his grunts grew into interjections, his

time, the intellectual man was in him developed, mainly by war, which taxed his powers to think how to add to his strength and skill for the purposes of offense, defense, and subsistence; that this exercise of his thinking faculties was the germ of the arts and sciences. and introduced him to semicivilized life; that this necessitated the introduction of forms of government and forms of law; that the administration of laws and the application of the sciences brought him where he condition which, in the most advanced communities, may be termed enlightened. So far the scientist goes with the Spiritualist, but the latter finds in the history of our race something beyond and above intellect-born science, which exhibits the growth of the Spiritual element in the race of man.

It is not possible to point out the period of the commencement of this last and greatest motor of human actions, but its growth can be traced in the religious field. It is submitted that the advance may have commenced when savage man first appealed to powers he deemed to be above himself for aid or sustenance. This originated the religion of mankind, and was the germ of the soul element which has long ruled our race. Subtile as light and limitless as air, its structures remain, after their material birthplaces have crumbled into dust. The parent Asiatic creed, on which the ancient Egyptians based their faith, the knowledge of which was imparted to Moses in the University of Heliopolis (for he was learned in all the learning of the Egyptians), yet rules, modified in Christianity and Mohammedanism, the most enlightened nations. The thoughts of Homer have outlived ancient Athens: those of Virgil, Rome; and, even at the present time, few who speak our language would be willing to admit that the benefits conferred on the world by the labors of the scientist Tyndall are equal in value to or will outlast the dreams of the Spiritualist, Shakespeare.

But, while we assert that the Spiritual element is the highest attribute yet pertaining to man, we do not ignore the importance of attention to the cultivation of the physical and intellectual elements of our nature, out of which it has arisen, and on which it is based. Believing in progress, we proclaim its constant growth and improvement, but are far from asserting its perfection, even in its latest development-Modern Spiritualism. We believe Judaism to be an advance upon Brahminism, and Christianity and Mohammedanism to be superior to the former. That there is inspiration in the sacred books of all nations we readily admit; that any one of them contains unalloyed truth we steadily reject. That they have been serviceable in the past and requisite for human improvement we will maintain: that they are now useful, or rather that they are (or any one of them ought to be) now dominant, in the presence of a superior instruction, we utterly deny. Religions have their rise and fall like their originators; they are born, they attain their growth and they die. When alive they are like salt, they penetrate and purify the moral world; when dead and people have lost faith in them, which we hold to be now the case, they are evils, breeding among nations and communities, as they are now doing, hatreds, wars, and miseries.

Having thus discussed the subject of the growth of our race, let us apply a similar course of reasoning in tracing the rise and progress of our people or nation. Our intent is to show that what is termed Modern Spiritualism is the necessary complement of the American system, and, to that end, we will first sketch the formation of the character of the people who instituted the latter.

Men are the nuclei of nations, and nations form

our race. Their onward march is similar. First they exhibit material, then intellectual, and, lastly, Spiritual power. Circumstances largely control human development. What air and food are to a man, climate and soil are to a nation. The people who formed our Republic were culled from all climates, and accustomed to force their living from he earth under all circumstances. At the time of he Revolution our forefathers proved themselves true successors of the hardy pioneers who first col-onized our country. Trained for centuries in the school of adversity as colonists, they had long been accustomed to combat with savage animals and savage men, to be ever ready and self-dependent, and to supply with labor and ingenuity the necessities of civilized life. Under the circumstances a hardy and valiant race was developed, not to be excelled by any on the globe. This was proved in the first battle in the Revolutionary War, when the farmers of New England met at Bunker Hill the best ap-pointed and best disciplined soldiers of Great Britain, and the latter had no reason to rejoice in the encounter. This sketch is given to show the material or physical condition of the people to whom the world is indebted for the American sys-

The intellectual progress of our forefathers was shown in the State papers which distinguish the Revolutionary era. The Declaration of Independence is not a tissue of glittering generalities, but the very foremost footprint of the intellect of man. It may not yet have been carried into full effect, but, if we are true to the teachings of that instrument, it will be in the near future. The Constitution is a noble Code of Laws worthy to follow it. Are they perfect? No, nothing human is per-

fect; but, as governmental charts, they exhibit the nearest approach to perfection that has ever emanated from the brain of man. As inspired intellectual documents they take the first rank. Now let us see whether the working of the system contained in them justifies such conclusions. The War of the Revolution enabled our forefathers to establish here Civil and Religious Liberty which were conserved for us in the Declaration of Independence and the Constitution. If we have not secured either of them fully, that is our own fault, hardly that of our fathers. The Civil Rights of all human beings, women as well as men, are asserted in both these instruments. The right to vote, the base of political individual sovereignty, is the highest function of Civil Liberty. If "all just governments rest on the consent of the governed," ither women, who are under our law, have the right to vote, or our government is not a just government, and it is our duty to remodel it in that particular. The Constitution declares, on the same subject, that "the members of the House of Representatives shall be chosen every second year by the people of the several States"-we omit the remainder of the sentence, which is inconsistent with that ordinance, and partially nullifies it. If women are "people" under that law, they have the constitutional right to vote; if they are not, what are

they? But the founders of our Republic only laid the foundation stones of the Temple of the Future, "Civil and Religious Liberty." These are Amer-The buildings that we have erected on them, already rotten and decaying, are British. Of course, a false land system will alienate the estate of the people, and it has been so alienated; an unjust money system will produce millionaires and paupers, and so pride and poverty have been here established; a cruel industrial system will wrest from producers the fruits of their industry, and thus immorality has been gendered by the oppression of the hard toilers among us. It is no wonder that out of the evil workings of these systems, which are at war with our governmental policy, have arisen gigantic corporations, far more powerful and more arrogant than the aristocracies of the old world, which dominate over our legislatures and dictate law to our people. This is the case now, yet all feel that this state of affairs cannot long continue, and none recognize the fact more strongly than the individuals who form such corporations The insecurity of the tenure was the reason why European capitalists demanded greater interest from us than they were willing to accept from bankrupt nations in Europe. National debts do not rest se-curely on the shoulders of a people whose males use the right of self-government; did women vote here also, the public debt system would fall before true universal suffrage, as the fish-god Dagon fell before the Ark of Jehovah. But, while we suffer from the evil effects of European systems, the fruits of the American system are plainly visible in the improved condition of the peoples of Europe. The doctrines of Seven-

ty-six were the real motors of the great French Revolution. Like Columbus, our forefathers made the egg of Democracy stand on its end, in full view of all mankind, and it was comparatively an easy task for France to imitate the example set before her. Since then England has followed suit, by largely extending the right of suffrage among her people, notwiths anding that she feels that every movement which strengthens the power of the nasses tends surely to the destruction of her system of classification, which was formerly her stronghold, and is yet her glory. France and Ger-many have also partially endorsed the doctrine of the Declaration of Independence, by accepting and instituting the right of universal male suffrage. But it is in the theatre of the religious world that the American system has made the greatest

endorsing a special form of religion. The effect of so grand an exhibition was injured in the French Revolution, where the populace, at one time, diected unnecessary attacks against the clergy. Such were needless, and injurious to the cause of spiritual liberty. In England, it has also wrought great changes. Before a half century had passed, t broke open the doors of the British House of Commons, when Daniel O'Connell, the Catholic, ook his seat as a member therein. Since then it has remodelled the oath presented there to the representatives of the people, and stretched it sufficiently to give the right of entrance to a man swearng fealty to the Queen of Great Britain, upon the faith of a Jew.

These changes, be it remembered, were not results brought about by arbitrary laws, but have risen spontaneously out of the improved conditions of peoples emancipated by the American system from ancient rulings on the subject of government and religion. The liberality of our country with regard to the latter, has more than once received the endorsement of Rome itself. But, while the papacy has complemented the freedom it has found accorded to Catholism here, it appears that some of its adherents among us do not feel happy in their liberty, for, were it otherwise, the bishops and priests of the Roman Church would not make hemselves conspicuous by attacking our Public Schools. Many also attribute to the operation of the element of liberality introduced into the religious world by the United States, the necessity for the promulgation of the dogma of the Catholic Church which asserts the "infallibility of the Pope;" a declaration which has sundered the partnership which has so long existed between priest and king, the firm which has so long dominated over the larger part of Europe, but is now a dream of the past and can never be re-established

But, while we have reason to be thankful for the spiritual freedom ordained for us in the Constitution, i is questionable whether we can claim it to have been freely instituted by our people. It is true that we are not indebted for it to either churchmen or politicians, but it is equally certain that it arose out of the necessity of our position at the time of the Revolution. The grandest and most beneficial advance ever made by the human race, came freely from God-nature or fate, and was not soiled by being tendered to us by the hands of man. Our fathers rather endorsed spiritual liberty than instituted it of free will, otherwise they would not have invalidated their own ordinance by the appointment of chaplains. While we can trace the material and intellectual growth of our nation at the period of the Revolution, being the only evience of its spiritual progression beyond that of the world around it, it appears to have been a free gift from beaven.

But, notwithstanding, it is unquestionable that the civil and religious liberty secured for us in the constitution formed the base of the grand spiritual movement of the present century. Phenomenal Spiritualism had existed and been recognized from time immemorial in all the civilized nations on the globe. It is believed that even now it is better understood in Asia and Africa than it is here. Instances of the phenomenal are given in the Bible which surpass the belief of many Spiritualists. The translation of things and animals as well as the body of a man, is affirmed in the history of Elijah. In the preaching on the day of Pentecost people of different nations are said to have heard in their various languages what was uttered by men who were unlettered Hebrews; in which case the me-diumship must have extended to include the audience. Notwithstanding even these Spiritualism made no further advance. Why? The seed was there, but not the soil. Before phenomenal could expand nto intellectual Spiritualism conditions were reuisite, and those conditions were first found in the civil and religious liberties enjoyed by the people of our Republic.

Modern Spiritualism is an improvement or derelopment of the spiritual knowledge and spiritual nature of man, which, abjuring faith, retains the good and rejects the evil of iron-bound creedal religions. The reader of history will admit, that, during the past, true faith in any form has been the that rules nations, the main spring of the clock of the human universe. In esthetics, it has ever taken the lead, and most of the triumples of man in the tries, are due to, and have spring out of the religthose of modern Christians, it is because the former has superior religious fervor, and more faith in their

Though our fathers refused the aid of religion in government, they did not forbid it. They recognized it to be rather above than below legislation. and declining to attempt to bind with material law that which was immaterial, they proclaimed in the Constitution the right of all our citizens to spiritual freedom. At the period when that occurred. there was no real faith in the world, which, having the power to forbid, would have tolerated the intrusion of another. It was this feeling that instituted the union of church and state which has so long and so cruelly affected the destinies of man-

The experience of the past proves that there is something like a necessity for this union between the two elements of government, the spiritual and the temporal. There is the difference of the sexes in things as well as in persons. Masculine power is unfortunately alone dominant now in the ruling of our race. It represents (or should represent) The churches should represent the femi ustice. nine half of our natures, they represent (or should represent) mercy. Neither of these elements ought to be supreme, but probably the Jews did not err n placing the seat of Mercy above the Ark of Justice. Conceding the necessity for the admission of both these governing principles, let us see whether a credal religion can or would satisfy, were it in power, the spiritual freedom ordained for all our itizens in the Constitution. Let us suppose that three-fourths of our people are Catholics. Would they endorse the words "Congress shall make no law respecting an establishment of religion or forbidding the free exercise thereof "? No! answers us by pointing to the 86,990 auto da fe's of Spain. We appeal to the Episcopal Church, and again the warning finger turns to the bloody spots of her murders in Scotland and Ireland. If the minor protestant sects have not been cruelly tyrannous and sanguinary, it is only because they lacked the power, and could not by such acts exhibit their anipathies. But the persecution of Roger Williams, the hanging of aged women by the Puritans, and the burning of Michael Servetus by the Presbyterians, serve to show what feeble sects of Christians, when dominant, will do for the conversion or rather the destruction of those who differ from them in religious matters.

This being the case, it is evident that no creedal religion, nor the olla podrida of creedal religions bound together by the Young Men's Christian Association, ever will or can sanction the spiritual freedom ordained in the Constitution. Indeed, from the efforts now being made by the latter to place its God in that instrument, it is plain to be seen that it desires to annihilate them. There is but one development of our spiritual nature that can honestly, heartily accept and endorse them, and that is Modern Spiritualism. That already has introduced into its conferences, now held, it is believed, in almost every city in the Union, the same democratic liberty in spiritual that is to be found in the Constitution with regard to temporal affairs. With Spiritualists, aristocracies of priesthoods are things of the past, for we hold that all power, spiritual as well as temporal, of right pertains to the people. We hear with courtesy, if not with profit, all who address us, Catholics or Protestants, Brahma worshippers, Buddhists, Mahommedans or Infidels. They are all human beings, spiritually all our equals, and are all made welcome. Spiritual ists hold that the Hottentot has as much right to roll himself in the dust before his pinchbeck Birmingham god, as the Pope of Rome has to offer prayer in St. Peter's. Indeed, the poor African savage who is true to the minimum of light he has received, and walks honestly by its guidance, is progressing faster toward the goal of happiness in the sweet summer land, than the enlightened Spiritualist who flinches from performing the more ardnous duties devolving upon him in consequence of his su perior intelligence. Thus, it may be seen, Modern Spiritualism runs parallel with- the great state papers of the nation in asserting spiritual as well as natural equality, and the religious as well as the civil liberty of mankind. It has been affirmed, and with justice, that the

great doctrines of the Declaration of Independenc respecting the rights of human beings are not nationally bounded, but are applicable to all peoples of all countries. The new development of Modern Spiritualism corresponds with it in that particular. advance. In 1897, for the first time, it is believed, it also is universal in its application; and carries inthe world saw a nation start into life without a
nationally acknowledged presthood, and without the Declaration of Indepence exhibits.

n temporal matters. To the Spiritualists, all are Spiritualists, the only difference he recognizes be ng their various grades of advancement. The spirit of charity which is seen in the Constitution, which limits even the cardinal crime of treason, is more than reflected in the charity of Modern Spiritualsm, which rejects in toto all the anathemas which have been and are yet used by the religions which have preceded it. In fact, it may truly be said that Modern Spiritualism introduces into the moral world the needed complement of the American sys-tem, and that without the civil and religious liberties which pertain to us, which are already attacked by unscrupulous politicians and bigots, cannot be conserved in their purity for our descendants unless they are now crowned by the grand spiritual ad-vance which is the culminating glory of the age.

Napoleon the First said at the time of the formaion of the Empire of France, that if there had been no religion on the earth, it would have been requi site to have invented one for the occasion. It may be said of our Republic, that if the new develop ment, Modern Spiritualism, had not occurred, would soon have been necessary to have improvised a similar religious reform for the benefit of our community. Man is ruled through his emotions, as well as his intellect, collectively as well as individually. Temporal rulers have operated hrough the latter, and priests controlled the former through the long past. The American system places temporal power in the hands of the people, and Modern Spiritualism declares that spiritual force resides there also. It is requisite for the wel fare of our Republic that these doctrines should be accepted and established, for the conflicts that are already fomented by creedal religionists have already introduced strife among our people with regard to the public schools, and may soon threaten

our continued existence as a republic. But let us trust there is little reason to fear that our American system will be overthrown by bigots and fanatics. One of the distinguishing characteristics of the present century is the war against creedal or so-called revealed religions. After a long battle, science appears to have fairly triumphed over blind faith. Education is marching forward with giant steps, and few educated people credit the two Egyptian myths, describing the creation as found in the Bible. The geologist has captured our dic-tionaries, if not our churches. A bishop discusses he statements in the Pentateuch, and proves them to be inaccurate in many instances. That all the races of mankind have originated from one development is specific but hardly credible. It is taught in our pulpits, not in our schools. Shem, Ham and Japhet peopled Asia, Africa and Europe for centuries, but when America and Australia were discovered, even Washington Irving deplored the fact that the family of Noah had been limited to three sons. The clergy themselves have attacked the njustice of awarding endless punishments for finite offences, and many believe that the teaching of vicarious atonement, which condones evil actions, s the fruitful parent of crimes.

But there are doctrines in the Mosaic dispensation, the precurser of Christianity, which have rendered it worthy of the triumphs it has achieved over other forms of faith. The unity of Deity and these fuzzy little things instead. Then I looked the forbiddance of object worship decreed in the first and second commandments were worthy offshoots of the male religion of intellect and of force. The female religious element of Grecian and Roman paganism, though more human and more emotional, fell before it, or rather was absorbed by it. All that is excellent in both is conserved in Modern Spiritualism, in which the female element again takes its proper place as the best exponent of the spiritual power of our race. The temporal changes introduced into the world

by the American system in the Revolutionary era were vast innovations, and Intellectual Spiritualism is an advance affecting the emotional nature of man that is fitted to accompany them. The world is assuredly in need of both these reforms. Its industrial, financial, religious and social systems, not only here, but throughout the civilized parts of the globe, are tumbling into ruins. Their collapse is not the work of fauatics, but the result of natural during the past, true faith in any form has been the decay. They have served their purpose in the past, salt that has preserved sweet the moral world. It has long shown itself everywhere to be the motor ples. It is the belief of many that events are heralding the way to grave changes, and that such changes cannot be controlled by the skill of the statesman or curbed by the power of the soldier. There is reason to fear that revolutions are rapidly which is real, has tended to elevate our race. If vastate the fairest parts of the earth. If humanity the works left by ancient pagans are superior to has yet sufficient vitality, it will accept and carry out in good faith the reforms presented to it by the foremost people of the new world in the American system and its complement, Modern Spiritualism; if it has not, the picture of a dead planet revolving round the sun, lately exhibited to us by Professor Proctor, may, as he surmised, become a reality in

the universe. Already, by the prophetic clairvoyant the hosts of Orosmades and Ahrimanes may be seen arranged in order for the fray. On the one side, rings, nobles and priests, under the black banner of 'Absolute authority, civil and ecclesiastical," are marshalling their legions. High over them may be read—"The infallibility of the Pope"—the last utterance of the Roman Church. On the other side stand Spiritualists, Scientists and Reformers, under the white flag of "Absolute liberty, ecclesiastical and civil." while over all floats the legend of the American system-"The sovereignty of the people." Their approach may be depicted in the words of Lilton:

"As when two black clouds, With heaven's artillery fraught, come rattling or O'er the Caspian; then stand front to front Hovering a space; till winds the signal blow To join their dark encounter in mid air.

Let them join! The world is weary of the name, the sin, the sorrow, the poverty, the misery and the oppressions that now encumber it. Let We, who believe in progress, can never them ioin! doubt the result. Forward, then, to the conflict, and, as the old Scottish blazon expresses it, "God show the right."

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# Christian Gems.

The Roman Catholic Church claims infallibility. herefore the following Christian Gems, selected at audom from a Large number, are still in force. The concluding paragraph shows that the Pope approved them in the year 1832. We have more gems of this kind of Christianity, but their publication would mantle the cheek of modesty with a permanent blush and therefore they cannot be idmitted to the columns of MIND AND MATTER. Bellarmine says, "The supremacy of the Pope is he main substance of Christianity.'

"Christ has constituted the chair of Peter above all imperial thrones and all royal tribunals." "Our Lord God the Pope." "He is the monarch of all Christians." "Supreme over all mortals." "He is judge in heaven and in all earthly jurisdic tion is supreme and arbiter of the world." universal judge, king of kings, and Lord of Lords, because his power is of God." "God's tribunal and the Pope's are the same, and they have the same consistory." "All other powers are his subjects." 'The Pope is judged of none but God." "The Pope is Lord of the whole world." "The pope as Pope has temporal power." "His temporal power i most eminent." "All other powers depend on the "All other powers depend on the

Pope. "A priest excels a king as much as a man excels a beast." He who prefers a king to a priest prefers the creature before the creator." "The Pope may depose princes and absolve their subjects from their oaths of allegiance." "The Pope may depose heretic emperors

kings." "They are not homicides, who, from zeal for the Roman Church, kill those who are excommuni cated." "No secular judge may condemn a clergyman and, if he do, he shall be excommunicated. "The person of every clergyman is sacred; that

he cannot be subject to any secular power." "Heretics by law are condemned." "A heretic, baptized or not, cannot be a wit "A heretic should not be paid what is due to him

on a promise even with an oath." "Heretics must be sought after, corrected, or ex-"The Directorium Inquisitorum contains one hundred and twenty-four papal bulls upon the subject of the inquisition, and yet there is not a Romish bishop or priest but will deny that there

ever was any connection between that infamous tribunal and the holy see." "It is lawful to kill a man who publishes great



Searching for strawberries ready to cat, Finding them fragrant, and large, and sweet, What do you think I found at my feet, Deep in the green hillsid Four brown sparrows, the cunning things!
Feathered on back, and breast, and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping lower to watch my prize,
Watching their motions with eager eyes,
Dropping my berries with glad surprise,
A plaintive sound I heard,
And looking up at the mournful call,
I spied on a branch, near the old stone wall,
The poor little mother bird.

With grief and terror her breast was wrung, And while to the slender bough she hung, She felt that the lives of her birdlings hung, On a still more narrow thread.
"Oh, birdie," I said, "If you only knew
That my heart was tender, and warm, and true,"
But the thought that I loved her birdlings, too, Never entered her small brown head.

And so through this world of ours we go, Bearing our burdens of needless woe, Many a heart beating heavy and slow Under its load of care; But, oh! If we only, only knew
That God was tender, and warm, and true,
And that he loved us through and through,
Our hearts would be lighter than air.

#### Gertie's Chickens.

"Grandma! grandma!" cried little Gertie Gale. guess what I have got in my apron?" "A penny, perhaps, or a hump of sugar," replied grandma, without looking up. "Why, grandma, don't you see how full my apron is? Guess again." "No, I give it up, I am not a full blooded Yankee, like you; and my German ancestors were not so inquisitive, therefore not so apt at guessing." Just then the contents of the apron moved, a

faint "peep" was heard, then another and another, as one little head perped but in full sight.
"Chickens, as I live!" said grandma, "where did you find them ?" "Under the barn. I lost my ball, and it rolled

through a hole in the wall, and I pulled out a stone and reached in to find it. I picked up one of in and there sat the old black hen. I guess she was sleepy, for I pushed her and she did not stir, and then I pushed harder and she fell right over, and all the little chickens began to cry, so I put them in my apron, and brought them in. Are not they beauties? What is it that ails their mamma?" "She must be either dead or dying, or she never would have allowed you to carry off her chickens." There is Tim in the garden. Ask him to go with you and see what ails old Blackee. I will the chicks till you come back."

In a few minutes Gertie and Tim returned. "Sure, ma'am, and the black hen is dead. Set herself to death, ma'am. It was trying to set she was a month before she stole her nist. I took the eggs from her, and I tied her up by the legs and dipped her into the horse-trough, but sorry a bit of good did that same. She was like some human crathers, ma'am-rather die than not have

Tom went out to bury the hen, while grandma set about caring for the little orphans. Gertie got a box and put some cotton inside, and then put the chickens in, and set the box in a warm place. Then she got some crumbs and fed them. They didn't eat much at first, but cuddled all together, chirping sleepily. Gertie covered them lightly, then went to talk to grandma. She was a great talker. So times grandma had to stop her questions, it was so tiresome to be answering all the time.

Gertie. 'Yes, everything is Centennial this year." "To-day is the fifth of July. Don't you suppose

they were hatched yesterday? "Quite likely they were." "Then they must be very Centennial indeed." A pause "I found those chickens." Grandma smiled.

"And they would have died if it hadn't been for "I think they would."

"Then they ought to be mine, grandma. Can't I have them?" Grandma considered a moment: "You may have just as many as you will count

correctly the first time trying. "I shall have them all then. I can count to twenty, and there can't be more than that," cried Gertie, clapping her hands. "I know you can count to twenty, but you seldom do without making a mistake until- you try two or three times. Now I want you to be careful and not make a single blunder. Count slowly, and I think

you will get them all." "One -two-three-four-five, black ones like their mother; six, that's a white one; seven, speckled; nine-"Stop! Eight comes before nine," interrupted

grandma. Gertie had hard work to keep back the tears, for four of the eleven chickens could not now be hers. Gertie's chickens seemed to be the favored ones however, for as the summer went on one of the four moned and died, a stray cat caught another, a third was drowned in the watering trough, and a pile of wood falling killed the other. So only Gertie's seven lived the season through.

They were fine growing fowls when papa and mamma returned from Philadelphia; and after the other Centennial treasures had been admired, Gertie exhibted hers. "They are all mine," she said. "Mine-by right of discovery." Uncle Fred had taught her that

phrase. "I've taken all the care of them, and can do just what I please this fall with the whole seven. Can't I take them home with me, papa?" "How could you carry them?" "You could make a box, couldn't you?"

"I could; but what would you do with them in the city? We have no place that would be safe and comfortable." "What shall I do, then?" asked Gertie, in dis-"Give them to grandma, and let her keep them

for what they will lay, and you can have them another year. "Why, papa, they are all roosters but two, and grandma never keeps but one rooster," 'Let her sell them and send you the meney.'

"No; they're Centennial chickens and I don't want them sold.' "What will you do then?".

"I'll give them away. Little Johnny Earle, the lame boy, shall have two the likes them almost as much as I do, and he shall pick them out himself. Grandma shall keep little Speckle for me next Summer, and the other four she may give to some poor families up by the factory on Thanksgiving Day. It is hard times, and they don't often get a taste of meat." "That will do nicely, I think," said papa, "and

will give grandma as many dollars as there are chickens, to buy something good to go with them."

The little lame boy cried for very joy when he came to choose his pets, and laughed and cried together when Gertie put four new half-dollars in his hand, saying: "That's papa's gift, a dollar with every chicken.

thought, you would like the money better, because then you could get what you choose." "It's just enough! It's just enough!" cried Johnny. "I've been saving all the money I got for a year to buy a wheel-chair, so I can get around faster and not hurt me like it does when I walk. Every step I take hurts, but I don't want to tell mother, she would feel so badly." The other four chickens found their way ready

cooked, on Thanksgiving morning, to the tables of four discouraged families. Grandma sent a bowl of cranberry sauce and a mince-pie with each, beside the silver dollar to use as they chose. Gertie's gift was greater than she knew, for it nut life and courage into despairing hearts to feel