(MIND AND MATTER Publishing House;) No. 713 Sansom Street, Philda., Pa.

PHILADELPHIA, SATURDAY, JUNE 28, M. S. 32.

VOL. 1.

[CONTINUED.]

BY J. M. ROBERTS.

On the 1st of January, 1877, a spirit purporting to be that of P. B. Randolph, once a prominent spirit-ual medium, speaker, and writer on spiritual and other subjects, gave the following communication which was published in the Voice of Angels, of March 1, 1877. NEW YEARS' DAY, 1877

"Greeting from the voiceful shore of the spirit-land to the troubled sea of mundane life. Spiritualists, as a double test, to convince you of my continued existence, and continued love to the cause of truth, this message shall be a prophecy, the fulfilment of which shall be of interest to you all.

ilment of which shall be of interest to you all.

1st. No professional medium of any celebrity or notoriety, practicing within the borders of the United States of America will escape a public prosecution, and a private persecution before the exit of this new-born year. This is the result of an organized effort in the spirit world, by bands of unprogressed spirits who cling to the idea of Jesus; and their plan is to extinguish by force and fraud all media who will not strangle the divine giant of truth in the bands of the Babe of Bethlehem. Let this be at once a friendly greeting and a test pre-

"2d. One of your most substantial publishing firms will pass through bankruptcy into the hands of the enemy, within the current year, and thenceforward be used against the cause which it now so ably advocates. Money would save it but you will

not give that money.
"3d. The most venerable and talented patriarch in your public councils will, within this same memorable year be welcomed with joyous acclaims into the supernal circles; the arrangements for his reception are already under consideration; and a joyous time it will be for us in the eternal sunshine, a sorrowful experience for you in the shadow of the silver-lined darkness.

"Spiritualists rally around your standard bearers, come bravely to the front with money, sympathy and words of cheer, ere it be too late to assist the

beroes of the cause. Given at Chicago, January 1st, 1877, through G. F. Robinson, medium, and forwarded to brother Densmore, February 16th, being a faithful copy of the original communication.

In that truly prophetic communication, we have again the notification that the spirits of those who who "cling to the idea of Jesus," are organized for opposition to the work of that portion of the spirits of those who were christian bigots in their earthly lives, and who "cling to the idea of Jesus," are organized for opposition to the work of that portion of the spirits of the departed ones of earth, who are seeking to of the departed ones of earth, who are seeking to make known the truths of the after life to their brethren here. And we are distinctly notified by the spirit of one who, when on earth, was a most the most bitter persecution and intense suffering on account of his mediumship, that the plan of the opposing spirits was, "to extinguished by force and fraud all media who will not strangle the divine giant of truth in the bands of the Babe of

On the 15th of March, following that notification, Stevens S. Jones, was shot by Dr. Pike while at his editorial post in the office of the Religio Philosophical Journal. The next evening, March 16th, a public scance was given by Mr. and Mrs. James A. Bliss, which I attended. At the close of that scance Mr. Bliss was entranced and controlled by a spirit purporting to be P. B. Randolph, who ad dressed the circle, and among other things said that he desired especially to call our attention to the predictions which he had made on the first day of the year, and which had been published in the Voice of Angels. He assured us that the predic tions he had made would prove true in every particular. He then referred to the fall of Mr. Jones and said that it would prove to be the forerunne of the fulfilment of one of the three predictions he had made. He said that the taking off of Mr. Jones had been foreseen by himself, and the spirits who were around him, and that his prediction would be literally fulfilled in that connection, I said to him, "Has not one of your predictions bee already fulfilled? I mean the passage to spirit life of the most "venerable and talented patriarch in our public councils." He answered. relates to the publishing firm and will be literally

I will here, although not exactly in the order of events as they occurred, call the attention of the reader to what followed this communication, relating thereto. It will be remembered that in the latter part of the following month of May, Robert Dale Owen, passed to spirit life, an occurren wholly unlooked for by Mr. Owen and his friends until a few days before be departed for his spirit home. This appeared to be the fulfilment of the

At the time of the appearance of Mr. Randolph's spirit, as stated, the Jesuit enemies of Spiritualism were plotting to compass the ruin of Mr. and Mrs. J. Nelson Holmes, through a most mercenary and ishonest agent, who was then present. The controlling spirit pointedly addressed this man, warning him of the misery and wretchedness which he was heaping up for himself by his dishonest and vicious intentions. I was at the time fully aware of what was being done, and took successful measures to defeat the foul scheme. Hardly had this been done when Mr. and Mrs. Holmes were invited to Brooklyn, by Mr. W. R. Tice, who arranged with the mediums to give a series of fourteen seances at his house, for which he was to pay them one hundred dollars, their expenses from and to their home, and their board in his family. In accordance with that arrangement, Mr. and Mrs. Holmes went to Brooklyn in the month of June. Mr. Tice made all the arrangements as to the cabinet and test conditions to suit himself, the mediums having nothing to do with the matter. A seance was held without success as to the materialization of spirit forms, no one being present but the members of Mr. Tice's family. The next evening a second seance was given. This seance was attended by Mr. Tice, his adult daughter, his housekeeper, colored coachman, and his cook; the latter an Irish woman and a member of the Catholic church. This time several forms appeared, very much to the consternation of all, excepting Mr. Tice. The conditions under which those forms appeared were so positively test conditions as to preclude any reasonable doubt of their being what they purported to be, materialized spirit forms. The mediums through whom those forms appeared became at once objects of dread and unkindness on the part | pushed him aside. Mr. Tice's friends rushed upon of Mr. Tice's household. The Irish cook went to Mr. Holmes and threw him to the floor, while the confession the next day and informed her priestly confessor what had taken place in her pres Mr. Tice's house, and the consequence was that the whole psychological power of the Catholic church, there was found a crushed mask that some person both in the spirit world and on the earth, was concentrated upon Mr. Tice, his family and the me- of the medium as she sat upon the chair. diums, to put an end to such conclusive proof of simple fact was construed by Mr. Tice to be suffithe truths of Modern Spiritualism. Everything cient proof of the dishenesty of Mr. and Mrs. which could insult and annoy the mediums was Holmes, and he has ever since done what he could said and done by the female members of Mr. Tice's to create the impression that those mediums sought family, to compel Mr. and Mrs. Holmes to break to impose upon him. He threatened to have them their engagement with Mr. Tice. Having coun- arrested, thinking to frighten them into acknowlselled and aided them on former occasions when they were beset by similar antagonisms, Mr. He then refused to pay them for the seances they had given, unless they sat again for him. This vise them what to do, as to stay there under the they did, but the work of opposition had been circumstances was intolerable.

I went to Brooklyn, was kindly received by Mr. were forthcoming. Knowing the sorry appearance Tice, and was invited to stay to the circle which he would cut if the facts of the case were venwas to be held that evening. The dark circle was tilated, Mr. Tice concluded to maintain silence.

amine the room used for the cabinet and the test enclosure in which he proposed to secure the medium. Everything showed that it was a physical impossibility for the medium or any other person to personate spirit forms. Mr. Holmes went into the test enclosure and was locked in by Mr. Tice, himself. All being in readiness, some minutes were spent in singing, when a male form stepped out of the cabinet, which seemed to alarm Mrs. Holmes very much. She was seated close to the door of the cabinet, and when the form appeared started from her seat and said she would not remain there if that form came again. Again he appeared, and again Mrs. Holmes fled. Fearing that her alarm would prevent the manifestations from going on, and being very desirous of seeing for my-

self the character of the influences that were at work there, I prevailed upon her to take her seat and keep it; I agreeing to sit beside her and see that she should not be harmed. I accordingly took my seat within three feet of her where form came out of the cabinet. Very soon the same male form appeared, came close before me, so that I could see his features plainly, and with the most malignant expression of face that I ever beheld, stood for several moments with scowling brows and glaring eyes, seemingly trying to look me out of countenance. I was no longer surprised at the alarm which Mrs. Holmes manifested, for a more fiendish human form than that was I never saw. I was careful not to let this spirit and the spirit that succeeded him know the workings of my mind, and therefore gave them a cordial and velcome greeting, well knowing their inimical

feelings towards myself and the mediums. The next one to come was also a male form, most strikingly distinct from the previous one, but a most re-pulsive and dread-inspiring apparition. He acted very much in the same manner as the other, was received in the same way, and after appearing several times, left. A third male form of a singularly repulsive nature came, and it was made clear to me that the manifestations were for the time under the control of inimical spirits. There was then a considerable interval without any other manifestations taking place. I returned to my seat in the circle, and in a few moments the well known form of John King appeared, fully materialized. Addressing me, he expressed his gratification at my being there, and said: "You see the character of the influences we have to contend against here. There is a purpose in this house, on the part of some of its inmates, to put up a job on the mediums, but we think we will be able to take care of those who neither of them said anything. This greatly sur-prised me, and I concluded that the spirit had spoken the truth, and hence their silence. Soon

I had seen enough to satisfy me that the medium were in serious danger while they remained where there were such infernal psychological conditions, and soon decided as to the advice I would give hem. I saw that so long as the seances for the materializations were given under the circumstances attending the seance just closed, that neither morals or spirits could effect anything against them. Ir. Tice assured me that nothing could make him oubt the genuineness of the manifestations while he medium sat under the conditions he'was then sitting under. So long as he would be satisfied of hat fact, I felt assured that he would protect and defend the mediums against the enmity of his famlly. I therefore urged them under no circumtances to agree to sit for the materializations inless they sat in the test enclosure, which Mr. Tice had had constructed, and were locked in it with his own hands: This they promised me most solemnly to do, and I left, feeling that they would escape the danger which I was convinced surrounded

Three days thereafter I received a letter from Mr. Holnies stating that what I had anticipated had come to pass and that Mr. Tice was threatening them with arrest for having cheated and defrauded him. On learning that my advice had been disregarded, I felt so indignant that I did not reply to Mr. Holmes' letter. In a day or two I received letters from a Mr. Howard and his sister, Mrs. Reed, which purported to give the facts as they had ecurred at the time of the alleged detection of raud on the part of the mediums at Mr. Tice's house. These letters clearly showed me that Mrand Mrs. Holmes had been made the victims of an outrageous scheme to injure them and turn Mr. Tice against them. I wrote to both Mr. Howard and Mrs. Reed for fuller information, asking such nuestions as I thought would elicit all the facts To these questions Mrs. Reed replied, and from her replies I was forced to conclude that my first pressions were right, and so wrote to her

The facts were as follows: After Mr. and Mrs. Holmes had given some nine or ten of the seances for which they were engaged, on a Sunday evenng a large circle assembled at Mr. Tice's. plesent were mostly the immediate relatives, friends and employees of Mr. Tice. The arrangements were made for holding the light circle. Mr. Holmes went into the test enclosure and was locked in by Mr. Tice. The sitting went on, but without avail. No form appeared, and from some cause Mr. Holmes was not entirely entranced. After considerable delay Mrs. Holmes was entranced and controlled, and through her, directions were given for Mr. Holmes to come out of the cabinet and Mrs. Holmes to take his place. This change was made, and Mrs. Holmes, while still entranced, was taken into the cabinet. Mrs. Holmes, although a most remarkable medium for spirit materializations, has ever manifested the greatest reluctance to sit for that phase of manifestations. From some cause never explained to me by Mr. Tice, she was allowed to enter the cabinet at that seance and sit for the manifestations without being secured in the test enclosure; and Mr. Holmes, under some infatuation that he did not realize at the time, utterly ignored the earnest advice I had given him, and his promise that neither himself or Mrs. Holmes would sit without being locked in the test enclosure by Mr. Tice. The seance went on with Mrs. Holmes in the cabinet. A female form soon after came out into the room two or three times. She finally withdrew, and soon after a face appeared at the opening of the cabinet. Mr. Tice was called up to the aperture. As soon as he reached it, he exclaimed, "It is a mask!" and was about to enter

effectually accomplished, and

the room used for the cabinet, when Mr. Holmes women who were present hurried into the room where Mrs. Holmes was sitting in the dark helplessly entranced. When the room was lighted had unsuccessfully tried to force under the person edging that they had done so, but without avail, no manifestations ment would be mistaken for zeal to promote that movement. The desperate character of the treachery for a time served the purpose of preventing the detection of it; and, there being no

cluded to pay and did pay them the twenty dollars that he had withheld from them in Brooklyn. Here the matter should have ended, for Mr. Tice has assured me more than once, that the manifestations which took place at his house, in the way of materialization of spirit forms, were absolutely and beyond all question the work of spirits, except the form that aroused his suspicion on the occasion re-

From what I saw when at the seance at Mr. Tice's house, and from all the facts which have been communicated to me in relation to the seance. when the mediums were assailed by Mr. Tice and ois friends, I am convinced that the enemies of Spiritualism, in and out of the physical form, were the cause of all that occurred at that time. I would not have felt it right to have revived this matter, in this connection, had not Mr. Tice and his sympathetic admirer, Mr. William Emmett Coleman, gone out of their way to publicly allude to that disgraceful attempt to injure two of the most thoroughly tested and faithful mediums in the world. Mr. and Mrs. Holmes have been giving their seances under strict test conditions ever since they were made the victims of the conspiracy in which Dr. Henry T. Child, William O. Leslie, William W. Harding were the Eliza, White and actors, and Robert Dale Owen the unconscious participator. That Mrs. Holmes sat without such precautions of safety, on the occasion in question, was brought about manifestly by inimical spirits to give the enemies of Spiritualism the opportunity

they sought to injure that cause.
While at West Burke, Vermont, an emissary of the Catholic Church sought to induce the mediums to go to Montreal, Canada, where they would have had to encounter the deadly hostility of the priesthood of that Church, but this scheme was defeated by the guides of the mediums, not, however, without a most desperate struggle between their spirit friends and enemies. It was in this memorable year that the Jesuit plot to destroy Mr. and Mrs. James A. Bliss as mediums, and to crush them as individuals, was put in execution after nearly a year of preparation. The world is sufficiently acquainted with the fate of that vile attempt to crush truth, to see how fully

the prophecy of P. B. Randolph, in relation to the "public prosecution and private persecutions" of mediums, was fulfilled. Had Mr. and Mrs. Bliss been convicted and punished, no medium thereafter would have been allowed to give a public or private seance. That was the declared purpose of those who were engaged in that infamous prosecution, and nothing but their overwhelming defeat, mation of their design. Nothing more is needed to show that two of the prophecies of Mr. Randoint were correct, and that the events which occurre had been foreseen by him and the spirits surround ing him.

The one prophecy which remained to be fulfilled

was the one in which he said: "One of your most substantial publishing firms will pass through bankruptcy into the hands of the enemy, within the current year, and thenceforward be used against the cause which it now so ably advocates. Money would save it, but you will not give that money. have already stated, that on the 15th of March 1877, Stevens S. Jones was assassinated by Dr. Pike, who was incited to commit that murderou act by the falsehoods of his wife, a weak-minded untruthful woman, who, being a member of the Catholic church, was helplessly under the direction and control of her priestly masters. The latter ful ly appreciated the heavy blows which Mr. Jones vas dealing against their priestly insterests, through the R.-P. Journal, and his removal became a mat ter of prime importance to them. Dr. Pike and his wife had been tenants of Mr. Jones, and because they did not pay him his rent, they were dispossessed by him of the premises. This gave them great umbrage, and it was an easy thing to inflame their minds into a spirit of revenge. Dr. Pike was a heretic and an old man, his wife a Catholic and, comparatively, a young woman. These circumstances were well known and understood by the priestly enemies of Mr. Jones, and they availed themselves of them to instigate the woman to bring about that assassination. These enemies of Spiritnalism had every reason to suppose, even if they did not know that such would be the case, that John C. Bundy, the son-in-law of Mr. Jones, would succeed to the control and management of the Journal. His wife, if not a member of the Catho lic church, had been educated in a Catholic institu tion, and was so partial to the influence of Catholic instruction as to seek to induce her father to place her younger sister under the same educational in-This Mr. Jones indignantly refused to do, and thus added to the grievances which the Catholic priesthood had received at his hands. How far Col. Bundy was informed of the move ments of the enemies of Mr. Jones can only be inferred, not known. It is known, however, that on learning of the assassination of his father-in-law that he remarked he had known for weeks that i would happen. It is further known that he said soon after that dreadful occurrence, that, while standing over the body of Mr. Jones, which was lying where it fell after the fatal shot, that his cours as the successor of Mr. Jones was fully decided on. It is further known that for some three months af ter the death of his predecessor, he more than once declared his purpose to follow out the policy which had characterized the editorial course of Mr. Jones and no one heard of that "weeding out policy which has been the boast of Col. Bundy and his deluded admirers ever since he entered upon the ca-

paper and done so much to retard the spiritual It will be remembered that up to that time Col. Bundy and his wife were frequent attendants of spiritual seances, at which they were frequently in communication with the spirit of their murdered father, who constantly advised and counseled the strictest fidelity to the cause of Spiritualism in the management of the Journal. No one knew better than the spirit of Mr. Jones the necessity there was for the exertion of all his influence to that end. It so happened that at one of the seances, attended by Col. Bundy and his wife, Mrs. A. H. Robinson also attended. The two former left the circle and from that time the editorial course of Col. Bundy was changed, and every measure was adopted by him which could injure Spiritualism, or its true friends, without his enmity to the spiritual movement becoming known. The moment seized upon by him to begin his treacherous work was when the Philadelphia Times came out with its so-called exposure of Mr. and Mrs. James A. Bliss. As before stated that affair was the outcome of the general war which the Jesuits had planned against Spiritualism. of which the assassination of Mr. Jones was an early measure. This was the opportunity for which Col Bundy had been waiting, to launch the Journal is the interest of the sectarian enemies of Spiritual ism. He threw himself into the work with such zeal that he was blinded to the exposure he was making of the true inwardness of his aims and purposes. Indeed, he seemed to think that his zeal to injure and demoralize the spiritual move-

reer which has wrecked the Journal as a spiritual

EXPERIENCES WITH THE SPIRIT um. The manifestations were such as usually occur through her mediumship. When the time for two after this the mediums went to West Burke, great extent, in carrying on his destructive work. The time at last arrived when the publication of a continued to give their seances for several weeks new spiritual paper became a necessity and MIND. with complete satisfaction to all who attended their AND MATTER went forth to arrest these Jesuitical seances. Whether he felt that he had wronged the mediums by his treatment of them or not, he constant with the sets the season of their seances. Whether he felt that he had wronged the mediums by his treatment of them or not, he constant mute, well knowing that any attempt to answer would result in the proof of their guilt. That silence has opened the eyes of thousands of per-sons who imagined that however unwise and mischievous was the course of Col. Bundy, he was honest and sincere in his profession of friendship. for Spiritualism; but they now know that his whole course has been one of secret enmity to the Spiritual Movement. If the Order of Jesuits owned and were running the Journal with a view to injure, and, if possible, to destroy Spiritualism, they would have conducted it precisely as it has been conducted by Col. Bundy. Taking all the circumstances into consideration, it is natural to conclude that those deadly enemies of religious and civil liberty have found means to control the Journal white under the ostensible management of Col. Bundy. If that is the fact, then the prediction of P. B. Randolph was substantially fulfilled; and it becomes very evident that he and the spirits around him knew whereof they were speaking when that rediction was made.

Just after the close of the year, and shortly after Mr. Bliss was triumphantly acquitted of the false charges which the Jesuits had trumped up against him, at a public developing circle he was holding, he was again entranced and controlled by a spirit ourporting to be the spirit of P. B. Randolph, absolutely come to pass. This I questioned, and publishing firm had gone, through bankruptcy into the hands of the enemy. He replied by asking, "How do you know that? I tell you that what I predicted in that respect has been fulfilled, and the Religio-Philosophical Journal is to-day controlled by the converge of Science 1997. by the enemies of Spiritualism to injure it in a man-ner, and to an extent, that would be impossible if the true state of the case was publicly known." As a matter of course we know nothing of the financial or business condition of the R. P. Journal Pubishing House, and therefore know not how far that portion of the prophecy may have been fulfilled, but that it is controlled in the interests of the Jesuit enemies of Spiritualism, there can be no doubt. In that series of prophecies and their substantial tions existing between the spirit world and earth, and how the combined purposes and efforts of spirits can and do bring about results that seem, on heir face, to be the result only of mundane causes.

I know that the Catholic priesthood are, and have long been, in the possession of the knowledge of union with spirits, and the neld converse with those in spirit-life who are sympathy with them in their earthly schemes and enterprises. This being the fact it is not difficult to understand the success which has attended the ecret and underhaud movements of the Catholic priesthood to obtain and secure ease, wealth and power. At all events, be this as it may, I have been in almost constant communication with spirits who are laboring to overcome and do away with the repressive and reactionary designs of a class of spirits who are combined for that purpose, and who make known, often in advance, but always in time the intended movements of the spirits who are hestile to Spiritualism.

BEHIND THE BARS.

CELL 36, LUDLOW STREET JAIL. N. Y. June 21, 1879

Editor Mind and Matter.

DEAR FRIEND:-In your issue of this date. see you have an editorial, "The United States versus D. M. Bennett," in which is evinced a desire to be fair and correct. I doubt not you have taken considerable time, as you say, to give due thought to the subject connected with my case, but fear you have not looked at it long enough or in the right light to be able to arrive at just the right You of course will be generous enough to allow me to say a few words in your columns, even though I do not quite agree with

You speak approvingly of the passage by the general government of a law to prevent the carriage by mail of immoral or obscene matter. Right here is the whole difficulty, and here is where I think you are wrong. I think Congress has no right to look into the moral quality of mail matter. constitution certainly confers no such right. The mail belongs to the entire people, not the pious part only, not the cultured part, nor the wealthy part, nor the aristocratic part—to none of these singly, but to all alike—sinners as well as saints. The mail was designed to carry mailable matter of all kinds without the slightest reference to whether it was orthodox, heretical, high-toned, low-toned religious, irreligious, learned or unlearned, moral or immoral. The only conditions were, that it should not be articles dangerous or improper to be conveyed in the mail bags, that it should conform to certain regulations in weight and that the correct amount of postage should be paid. On this basis this government got along very

well indeed for hearly one hundred years, and no serious damage was sustained by the postal department on account of immoral or indecent matter which it conveyed. It was not until an over officious, meddlesome representative and agent of two theological societies in this city, importuned ongress in 1872 and 1873 to change the rule that had so long governed the postal department and introduce a system of espiouage and censorship in our post offices, and consigning to prison and heavy fines such persons as might see fit to mail a book or pamphlet, which a bigoted, uneducated or bulllozed jury might decide to be indecent or obscene. Singe this statute was enacted more trouble has rown out of prosecutions, depositing prohibited. matter in the mail than in all the preceding hundred years, and the only result has been to persecute, harass, and greatly annoy a well disposed class of people whom the officious agent aforesaid wished to amoy. Of this class may be mentioned E. B. Foote, M. D., E. C. Abbey, M. D., Leonard Fox & Son, E. A. Jones, John A. Lant, E. H. Heywood, and lastly myself, and all on the sheerest pretexts in the world. Neither of these parties mailed matter really obscene, but was ruled to be so—constructively—by bigoted judges and juries. It would require several hundreds of thousands of dollars to reimburse the money that innocent per sons have been cruelly deprived of by this law, to say nothing of the most poignant grief and the most intense wretchedness that have by the same means been unnecessarily brought upon many individuals and many families, not to mention the score or so of deaths that this species of prosecution

You must be able to see at a glance that the law cannot act, cannot be effective without this most bnoxious espionage and censorship over what the people deposit in the mail. How is it going to be known whether books, pamphlets and papers come up to the moral standard established by Congress unless they are examined; and every postmaster and every postoffice clerk becomes a public censor as to what the people may read and send to each other? If the law is good it ought to be enforced in all cases. To stop immoral matter in one inheld, during which Mrs. Hoimes sat as the medians eighty dollars of the one public avenue through which that treachery could stance in a thousand, and let it pass in the mine

hundred and ninety-nine, would be a very imperfect way of doing things. It will do little good to stop the merest fractional part and let the great bulk go unobstructed. That would be neither just nor reasonable. All should be inspected and read,

But to inspect thoroughly all the second and third class mail matter that is every day deposited in the public mail would require an immense force postal force would have to be increased ten-fold. It would undoubtedly require two thousand persons to anyways thoroughly examine the second and third class matter which leaves New York and Philadelphia in a single day, and then if it is the right and duty of the Government to open and examine second and third class mail matter, why not

the first-class, also? There should be no halfway work in this business. If it is meant that no immorality nor indecency shall pass through the mail, all classes of mail matter must be examined—the first as well as the second and third. The letters must be opened and read to see that they contain nothing of the prohibited class. How else is the law going to be made effective? Is it going to answer to prohibit an amorous picture or a lewd description when wrapped as second and third class matter and to pass free and unimpeded when enclosed in a sealed envelope? That would not do, for those wishing to send that kind of stuff would only have to enclose it in a sealed envelope and government would convey it in any quantity desired. Government thus doing exactly what it pretends it will not do. No, there is no way to make this Comstock law thorough and effective only to have all mail matter addressed the circle, and especially myself, calling examined before it is accepted, letters and all, for our attention to the predictions he had made on the same indecency can be written that is printed. examined before it is accepted, letters and all, for New Year's day of the previous year. He then and it is hard to see why it is not just as bad to claimed that everything that he had predicted had carry written obscenity as printed obscenity. To absolutely come to pass. This I questioned, and shut it all out, of course letters must be opened called his attention to the fact that no Spiritual; and read and our postal system become far worse than in Russia, where they search mostly for nihilism, socialism and constructive treason. I can hardly think that you are in favor of anything of the kind, but that you must be in favor of the inviolability of the people's mail: that it shall not be opened and inspected by postmasters and clerks, but that every person shall have equal and full rights in the mail. The circulation of improper matter cannot be

prevented by the mail any way, with expresses running to every town and village in the land, with freight lines going everywhere, with the millions of chances by private conveyance. It seems like an absurdity for the General Government to undertake to stop it by the postal department alone. If ulfilment, we may see how intimate are the rela- it is honest in its pretensions, it ought to control every avenue of communication and have obscenity hunters everywhere. And if the General Government undertakes to regulate the morals of the people by the postal de-partment, there are many other grades of immoral-

ity besides obscenity that ought to be looked after. The mail carries every day thousands of letters and packets containing falsehoods, libels, frauds, negotiations for seduction, adultery, and crimes and improprieties of all descriptions, and all these, Government is encouraging by forwarding, making itself thereby a party to the culpability. If Government is going to preserve morality for the people, all this should be stopped at once. No other course can be consistent. But I think it is no part of the duty of the General

Government to concern itself about the morals or tastes of the people. It has no right to say what the people must accept, what views they must adopt, what opinions they must accept. You may ask if obscenity should not be checked and punished? I answer, yes; but not by the General Government. It has no more business with obscenity than with chicken stealing, libel, burglary, arson, manslaughter, or murder. These crimes all belong to the State authorities to punish.

Obscenity is not difficult to suppress, An active policeman or two in every city in the country is ufficient to put it down without a sectarian society being organized for the purpose, with a meddlesome, villainous agent employed at a heavy salary. During the war of the rebellion, and before, there was great laxity in the matter of lewd books: a number of publishers were producing them. Hall of the book-dealers in the country handled them, more or less. It came to be an evil of considera ble magnitude. But there was no trouble in stopping it. The arrest of a few publishers, and the seizure of their stock, did the business, and the circulation of that kind of trash was stopped. And his was before the Comstock postal law was passed by Congress. All the good was effected without it. Since the passage of that law there has hardly been case of real obscenity prosecuted under it. infortunate victims whom Comstock has tried his handiwork upon were nearly all on mere pretexts for the sake of persecution and annoyance. I cannot think you are in fovor of any system of persecution, even if it is executed in the name of mo-

rality. You must be able to see that the law in question interferes directly with free speech and a free press the great basis of American liberty. If a certain class has the right to call other classes before the Rederal Courts for one kind of opinion or one kind of immerality, why not for another, until all heterodox or unorthodox views are punished? The agent of this Vice Society, who, with the aid of igoted judges of the United States Courts, has placed me where I am, not long ago threatened in he city of Boston that the Investigator and the Banner of Light would be attended to soon, and he has several times threatened to suppress "infidel iterature" and "infidel tracts." How do you know ut MIND AND MATTER may come in for a share of this proscription? Are you in favor of any law that would enable this to be done?

Pardon me for saying that I think your "proviso" would do very little good, so long as this system of censorship and espionage is allowed to exist. With a bigoted judge and jury, a coach and four could be driven right through it, and anything objectionable could be construed to be "obscene, s in my case. I am publisher of an infidel paper and infidel books—that is my offence, not obscenity. This is a mere pretext. With the Bible in every house and by every fireside in the land; with ts amorous song of Solomon; its story of the prostitute Esther: the incests of Lot with his daughters Judah with Tamar; Amnon with his sister; the dultery of David and Bathsheba; the voluptuousness and whorings of Solomon; the 23d chapter of Ezekiel, with hundreds of other places of a similar character, it is the merest hypocrisy to send me to prison for Mr. Heywood's pamphlet. No. All classes of liberals have a vital interest

n this matter, Our only safety is in maintaining the guarantees of the Constitution, and in defend ing free thought, free speech, a free press, free iterature and free mails. This battle has to be ought. Our enemies are powerful, but we mus be brave and loyal to justice. We should all stand houlder to shoulder, and allow no breaks in our ranks. I hope my Spiritualistic friends will not be found remiss in this glorious warfare. Their interests in this matter are great. Our liberties are certainly worth preserving. Let us not be cowards. Let us not be trightened at the cry of "obscenity," but bravely defend the rights of the people. There are other points in your article which I

wish to answer, but I fear my letter is already too Fraternally yours, D. M. BENNETT.

William BEAU ACTOREST Improve opportunities.id. Dying is as natural as living. A good example is the best sermon. Churchism Characterized

Editor Mind and Matter:

Previous to the incoming of Modern Spiritualism creedal religions represented the growth of the spiritual element in mankind. That they are now merely useless-incumbrances is well exhibited in the following statement which is taken from the New York Herald of June 15th: "Posthumous praise of a man is of very little value, and yet there is scarcely anything so common. William Lloyd Garrison, the great abolitionist, was made the subject of adulation by Methodist ministers in Boston a few days ago. While he lived the Church denounced him and he denounced the Church. He kept piously aloof from it, because he saw in it a time-serving organization, which cared more for money than men, more for popularity than righteousness, more for the applause of the slaveholder than for the glory and honor of God. "For the same reason, too, Garrison denounced the constitution and government" of the United States. which were, in his opinion, merely instruments of oppression and bondage. Mr. Garrison believed that both Church and State had made an "agreement with death and a covenant with hell," and he

death and hell had seceded, he had no quarrel with the constitution," and his quarrel with the Church ceased also from that time. And now the Church and the community rise up to praise his name and to honor his memory. He may have been too ardent, but the Church was too slow." Centuries ago, when Christianity was alive, bishops, in several instances, sacrificed the silver and gold ornaments of their cathedrals in order to raise means to purchase the freedom of Christian slaves from the Moors of Spain and Africa. The last act of the Protestant Churches here, previous to the War of the Rebellion, was their united declaration that slavery was not malum in se, that is "not in itself an evil." Verily they have well mer-

would, therefore, have nothing to do with them.

But when the great proclamation set the blacks

free, this uncompromising abolitionist, at a public

meeting in New York, declared that "now that

Yours, respectfully, R. W. HUME.

Spiritualism in Terre Haute.

ited the castigation thus administered to them by

EDITOR MIND AND MATTER:

the New York Herald.

Sin:-I have been a reader of your paper from the beginning, and you have my thanks for your noble defence of honest mediums and mediumship against the slanders and abuse of those self-consti tuted guardians of the public, against what they are pleased to term tricks and machinations of the so-called mediums. It has been my privilege for ten years past to control, in part, the seances of several different mediums who sat for a variety of manifestations, and for the last six and a Not one of the several mediums that we have been associated with has escaped from the vilest slander, and our experience shows that the more noted mediums become, the more vilé the slander concocted against them. We have never failed to defend our mediums, and where the lie or the slander has been worthy of notice, we have fastened the responsibility where it belonged, and shall continue to do so while they are in our care For a few days we have had a good time; had a number of investigators of note from different sections of the country, and our mediums, Mrs. Stewart and Laura Morgan, have had their physical powers tested to their utmost to meet the demands upon their mediumship. They have given good satisfaction to the investigators who have attended

Rev. Samuel Watson of Memphis, Tenn., was with us, on his way to fill an engagement at Battle Creek, Michigan. Dr. J. M. Peebles has been with us about ten days, investigating; gave us two lectures on Sunday to good audiences, with good satisfaction. As the Doctor is preparing a report of his investigation for the Banner of Light, I will only say that his experiences have been very satisfactory to him, and also to many others who are here or who have left. This will be the result

to all who honestly investigate. One incident we will note: On Sunday evening, at the commencement of the exercises, we place Mrs. Stewart, our medium, in the cabinet which stood on the platform close to the speaker. During the opening exercises she was controlled, and about the time the speaker was speaking, a signal was given, the lights turned down, and there stood in the door of the cabinet, within three feet of the speaker, a majestic figure with a balo of electric light about his nead, in full view of an audience of four hundred people. The spirit remained standing in the door from fifteen to twenty minutes, and part of the time the medium was standing by his side, all in full view, with the doors open. That spirit was the Nazarene, if our spirit friends told us truly, and we do not doubt them. The same form appeared to us at other times, when we had opportunity to take by the hand and converse with him. The audience seemed spell-bound, without the slightest movement. Dr. Peebles continued his lecture as though nothing unusual had occurred. It was a large dose for the skeptics to take, but they will have to come to it, and they may just as

well begin now. We should be much pleased to extend to you, T. R. Hazard, and other noble men, who have in their time of need come to the rescue of mediums, the hospitality of our homes and seance rooms for the full and free investigation of two good and true JAMES HOOK.

Terre Haute, June 9, 1879. [We with pleasure publish the above testimony of Mr. Hook, regarding the manifestations which are taking place through the mediumship of Mrs. Stewart and Miss Morgan, and do not question its positive truth. But we would be very unjust to ourselves if we did not frankly say that we regard the statement of the spirits that the remarkable materialized form, which Mr. Hook refers to, was the Nazarene, as not true. We cannot but feel that this apparition, whoever and whatever it may be. is the work of spirits who are unfriendly to Modern Spiritualism. We have had much experience in the way of spirit personations by untruthful spirits who seek to deceive, hoping thereby to

create prejudice and prevent the truth from be-

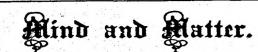
coming known, and we feel assured that this a

case of that kind.—ED.]

Do good if you expect to receive it. It is a manly act to forsake an error: Empty vessels make the greatest sound. Ignorance is the mother of impudence. Every man living has something to do. He is unworthy to live who lives for himself. Blessings are often not valued till they are gone. A good cause makes a stout heart and a strong A man in passion, rides a horse that runs away

I have yet to learn there is any degradation in doing one's duty.

From the experience of others do thou learn wisdom, and from their feelings correct thine own



PHILADELPHIA, SATURDAY, JUNE 28, M. S., 32

PUBLICATION OFFICE,

Second Story, No. 713 Sansom Street, Philadelphia. J. M. ROBERTS PUBLISHER AND EDITOR

RATES OF ADVERTISING: Each line in nonpareil type, fifteen cents for the first insertion, and half this rate for each subsequent inertion.

Special Notices—twenty cents per line for each insertion. sertion.

Business Cards and Continued Advertisements in-

scried at special rates.

Electrotypes and plates will not be inserted.

Payment strictly in advance.

Advertisements intended for insertion, must be left at the office by noon of each Thursday.

TERMS OF SUBSCRIPTION. To mail subscribers, \$2.15 per annun; \$1.09 for nonths; 57 cents for three months, payable in Single copies of the paper, six cents—to be had st the

CLUB RATES FOR ONE YEAR.

This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital. **Anonymous communications cannot be printed in this paper. Names and addresses should always be tiven, which will be considered confidential, unless

Persons remitting sums of money for subscrip-lons to this paper, should do so by registered letters or postal orders. We cannot be held responsible for any postal orders. We cannot be held responsible for any losses of subscription money sent in any other man-

Two likenesses of Billy the Bootblack," as he was in earth life, and as he is in spirit, are ready for delivery, to each yearly, subscriber to MIND AND MATTER, as souviners of a very remarkable demonstration of spirit communion, the explanation of which accompanies the pictures. All subscribers who renew their subscriptions for one year from the date of this paper, will reselve these premium picdate of this paper, will receive these premium pletures. Every Spiritualist should secure copies of this complete triumph of Spiritualism and art. These pictures are not for sale. They are intended as a present in accordance with the above arrangement.

Has the National Government Rightful Control of the United States Mail Service?

In another column we publish a letter from D M. Bennett, editor of the Truth Sceker, in which he takes issue with the views we expressed in the last number of MIND AND MATTER, in relation to the prosecution which resulted in his conviction and imprisonment under a law of the United States. The ground we took in the premises was, that the General Government acted wisely in passing a law for the prevention of the distribution and circulation of vicious and immoral matter through the mails, and in making it a criminal offense punishable with fine and imprisonment. We have attentively read all that Mr. Bennett has offered, to show that we were in error, but we see no reason therein

to change our opinion. Mr. Pennett thinks that "Congress has no right to look into the moral quality of mail matter." We think it has that right, and more than this, that it should exercise that right and enforce its observance. The Constitution confers upon Congress every right which is necessary to the well being and safety of the people for whom it is authorized to legislate. In the preamble to the Constitution of the United States, it is declared that one of the principal purposes for which that Constitution was delegates the exclusive right to establish post-offices and post-roads. In the exercise of that right, it is the duty of Congress to so exercise it as to "promote the general welfare of the people." It is, therefore, the right and duty of that body to see that no improper or injurious use shall be made of the privileges conferred by the postal enactments which it deems necessary for the general welfare to adopt. To assume, as Mr. Bennett does that Congress has no power or discretion to prescribe for what purposes the mails shall, and for what purposes they shall not, be used, is simply preposterous, and needs no argument to show its erroneous-

. We agree with Mr. Bennett that the mail belongs to all the people, and that Congress cannot enact any law that confers upon any portion of the people privileges which it denies to other portions of them. The Congress that would attempt to legislate in that arbitrary manner would not be permitted to legislate long. We do not see, even in the imperfect law under which Mr. Bennett is a sufferer, that there is anything which grants to, or withholds from any portion of the people any special rights or privileges. It is operative on all classes alike, and if unjust or unwise, all must alike suffer from its operations.

It seems to us that Mr. Bennett fairly concedes the right of restrictive legislation to Congress, in matters relating to the use of the mails, when he concedes that it has the right to prohibit the mailing of "articles dangerous or improper to be conveyed in the mail bags." Who is to be the judge of what is dangerous and improper to be carried in the mail bags? Congress is alone qualified to prescribe what is, and what is not, dangerous and improper mail matter. In their discretion they have declared obscene printed and other matter to be of that character, and we heartily concur in that view of the case. The man or woman who desires to make use of the United States mails for any such purpose is neither a good citizen nor a friend of

morality. It is true that this Government got along very well, for nearly a hundred years without such legislation as that of which Mr. Bennett complains; but how does Mr. Bennett know that it would not have gotten along much better if such legislation had been resorted to at any earlier period. At all events, the time had come when the circulation of obscene matter through the mails had become a crying evil and needed the most vigorous suppression. In so far as the statute under consideration is calculated to secure that result, it is a truly beneficient measure; in so far as it admits of abuse let it be amended and perfected so as to prevent that result.

We are conversant with the facts in only two cases of prosecution under the law objected to. That of Mr. John A. Lant and this one of Mr. Bennett. In both these cases we are satisfied the objects and intentions of the law were disregarded and the official power conferred most unjustly and improperly used. It was for that reason we used all our influence to secure executive intervention in behalf of Mr. Lant; and it is for that reason that of Mr. Bennett.

Mr. Bennett says:

"You must be able to see, at a glance, that the law cannot act—cannot be effective without this most obnoxious espionage, and censorship over what people deposit in the mail."

There is no such espionage or censorship provided for in the statute in question. The government is compelled to employ agents to see that the regulations of the mail service are not violated, and further than this no espionage or censorship of mail prosecute him for publishing the paper and books this choice morsel of rhetoric, ala Coleman, before matter is provided for. If such measures of pro- of which he speaks, well knowing that he could our readers in order that they may know why we

who make a dishonest or illegal use of the mails The law does not contemplate enforcement through the detective agents of the Postoffice Department, but is intended to be enforced on the complaint of any person who has a knowledge of the violation of the law. Every parent to whose son or daughter, every guardian and teacher to whose pupil; and every person to whom the prohibited obscene matter is sent, is expected to seek the enforcement of the law. It was not expected that this law, any more than any other law, should be under the especial charge of government agents.

In the prosecution of Messrs. Lant and Bennett we do not understand that Anthony Comstock, the complainant against them, acted in any official capacity. That complaint was made by him simply as a citizen interested in the enforcement of that law precisely in the same way that every citizen is interested therein.

We cannot see anything in the point which Mr. Bennett labors to make in relation to the law in question providing for a special censorship of mail matter. There is no such provision in any law that we have been able to find among the United States laws. Neither do we see anything in his objection to the law that it will only partially accomplish what it was intended to accomplish. If it does that it is a needed law and ought to be enforced until it can be made more efficient to that end. Let every good citizen make it his or her business to aid in enforcing the observance of the law and very soon it will effect the objects to accomplish which it was enacted. Every person receiving written, printed or other obscene matter through the mail, owes it to himself and to society, to seek to bring the sender of it to justice.

In regard to the espionage, to which Mr. Bennett refers, it amounts to nothing, for no postmaster, clerk, or other agent of the government can legally open a sealed mailed package; nor can they withhold or obstruct the conveyance of any lawful mail matter without incurring heavy penal responsibility. This Mr. Bennett well knows or should know.

We do not understand that the general Government has undertaken to regulate the morals of the people by the postal department as Mr. Bennett alleges. They have only prohibited the use of postal facilities for propagating immorality among the people.

In making provision for the postal card facilities of correspondence, it was regarded necessary to prohibit the use of such facilities for the circulation of falsehoods, libels, and injurious statements, this shows very clearly that Congress has the right and that it is their duty to legislate to prevent injury

being done to persons or society through the mails. We agree with Mr. Bennett that, it is not the proper province of the general government to concern itself about the tastes or morals of the people; and that it has no right to say what they must accept, what views they must adopt or what opinions they must hold. We would like Mr. Bennett to show us where the general Government has ever done any such thing, or attempted to do any such thing? When it does attempt it we will have something very decided to say upon the subject.

Mr. Bennett says: "You may ask if obscenity should not be checked and punished? I answer ves, but not by the general Government. It has no more business with obscepity than with chicken stealing, libel, burglary, &c. These crimes all formed was to "promote the general welfare of the this Mr. Bennett and ourself do not disagree; but ents. The first communication was ostensibly ter of his own merits, who is destitute of every virpeople of this nation." To Congress the Constitution the law which Mr. Bennett condemns, and the leg- written to deny the correctness of a statement which tue that he claims to possess. We hardly think islation that he opposes has nothing to do with the prevention or punishment of obscenity, but simply with the use of the mails for its propagation. The crime of obscenity is strictly left by the general

Government for State supervision and suppression. pal city in the country is sufficient." Can it be use its publication could serve, and therefore reso long and that he has not discovered that thousands of policemen in that city alone are unable to that we would publish his denial of what we had hold obscenity in check there. With the mails said regarding him. This we did in our next numopen for the use of those who are devoted to the propagation of obscenity, not only the principle cities but the whole country would be deluged in the R.-P. Journal and other papers, for which with obscene matter surreptitiously published. The co-operation of the general Government with the State governments in the manner provided by the first, and this also for the same reason we returned statute in question is most important if not indisraffic in immoral publication.

Mr. Bennett does us no more than justice when he says: "I cannot think you are in favor of any system of persecution even if it is executed in the name of morality." We hold that it is not persecution to seek to prevent crime; and the perpetra-Mr. Bennett himself.

Mr. Bennett says: "You must be able to see that he law in question interferes with free speech and ing." a free press—the great basis of American liberty." We assure Mr. Bennett we can see no such thing. The act in question does not in the least infringe the freedom of speech or of the press. If so, in what respect. It does not prohibit Mr. Bennett, or | We will try, as far as possible, in future to refrain any other person, from thinking, saying or printing anything that he pleases. All that it does is to prohibit the use of the mails for the circulation of obscene matter. As well might Mr. Bennett say | Spiritualists, and will do what we can to bring it that the prohibition of the publication of obscene literature by the State governments was to interfere with the freedom of the press. The publication of obscene matter is the licentiousness, not the liberty

of the press. Mr. Bennett asks: "If a certain class has the for one kind of opinions—one kind of morality—why not for another until all heterodox and unorthodox views are punished?" We reply that no person or thing of the kind. When anything of that kind is American Republic.

We expect to write and print our views on all nuestions of public interest without let or hindrance from our fellow-citizens, because we will strictly conform to every duty which the laws of the land | and that is, that Dr. Babbitt referred to us as a mpose upon us, in common with all other citizens; and when we cannot do this rightfully and successfully, we will either seek some other land or wait for the time when our views will be more acceptable to our countrymen.

Lest what we have said may be construed into a desire to secure to ourself the toleration of those to receive advice in a friendly spirit." Now, as who have most grievously wronged Mr. Bennett by we now ask President Hayes to intervene in behalf | their official action, we say to them, and to all others who feel like trammelling us or infringing not refer to us. our rights as an American freeman, that we defy their interference. More than this, we defy them to invoke the legislative power of the Government, State or National, to infringe the rights of free of a more reasonable temper and willing to receive

speech and a free press. Mr. Bennett says: "I am publisher of an infidel paper and infidel books; that is my offence, not obscenity." We think Mr. Bennett is mistaken in again attempt to curb the penchant for Billingsgate that. Anthony Comstock has never dared to which seems to possess his fiery pupil. We lay

else that would silence Mr. Bennett, there can be no doubt, in view of his narrow bigotry. He undoubtedly did seek to injure Mr. Bennett by luring him to become amenable to the law, by mailing a book that had been judicially decided to be obscene. The pity is that Mr. Bennett gave his enemy the opportunity that he sought to wrong and injure him.

We well know that Spiritualism is more dreaded by those who have succeeded in getting Mr. Bennett in their power, than the infidelity which he has advocated so determinedly; and we expect to have to meet them in a desperate struggle for the maintenance of the truth as embodied in that movement. We will see to it that they shall meet us fairly and squarely on the issues which we present, and that they do not raise any false or deceitful issues with us. We are not a coward and cannot be frightened. With William Lloyd Garrison we say.

"I am in earnest. I will not equivocate-I will not retreat a single inch—and I will be heard." We are sorry to be compelled to differ with Mr. Bennett as to what is proper in efforts to suppress the propagation of obscenity; but we look beyond personal interests and convenience in forming our judgment on public questions. We do not regard Mr. Bennett's case as involving many of the public issues which he thinks it does, and hence the differin our conclusions.

William E. Coleman vs. Harmony and Brotherhood,

In the last number of the R.-P. Journal, Mr. Coleman publishes a letter in reply to one which was written to him by a prominent Spiritualist, (Dr. Babbitt of New York). The letter of the latter, was a deprecatory appeal to Mr. Coleman, tobe less denunciatory and personal in his treatment of those whose actions and views he undertook to criticise. This fraternal admonition Mr. Coleman treats as uncalled for and "slathers around" in his customary vein of misrepresentation and denunciation. We would take no notice of this ebulition of Mr. Coleman, had he not sought to create the impression that we had not treated him fairly in our editorial capacity. Things personal to ourself coming from Mr. Coleman we regard as undeserving of attention. Mr. Coleman goes out of his way to speak of our editorial course as follows:

"Not long since I saw an article in Mr. Rubert's paper which was very unjust to Dr. Peebles. Alhough I had on several occasions critized Dr. P. when I felt he was in error, I sent to Mr. Roberts a defense of Dr. Peebles from the unjust criticism of the correspondent. Although Mr. Roberts has had my defense over two months, and I have several times requested its insertion, he has not published it. But this is in keeping with his general conduct of his paper. He has several times made untruthful aspersions upon my character in his paper, but he has refused to publish my denial of his untrue statement. In stating in your" (Dr. Babbitt's) "letter, that I was not the worst offender in the matter of severe criticism, you may have had reference to Mr. Roberts as one of those still worse. He, I feel convinced, is incorrigible."

We are exceedingly sorry to be compelled to no tice this untruthful attempt of Mr. Coleman to place us in the wrong. We remember to have received only three communications, sent us for publication by him, none of which could in any sense be considered a defense of Dr. Peebles against any belong to the State authorities to punish." In | injustice on the part of ourself or our correspondwe had incidentally made regarding Mr. Coleman's course as a spiritual writer. Under that plea, Mr. Coleman wrote a long communication, detailing what he believed and what he did not believe; what he considered right and what he considered Mr. Bennett says: "Obscenity is not difficult of wrong; and what he thought of many persons to suppression. A policeman or two in every princi- whom he referred. We could not see what earthly possible that Mr. Bennett has lived in New York | turned the manuscript to him to make any other use of it he saw fit. We assured him, however, ber. The communication was, in other respects. but a rehash of what Mr. Coleman had published he had written. Mr. Coleman sent us another long communication of precisely the same tenor as the to him. Had they not been mere repetitions of pensibly necessary, for the suppression of the vile | what Mr. Coleman had published over and over again, they would no doubt before now have found their way before the public through the R.-P. Journal or some other paper. The third communication we received from Mr. Coleman was a general onslaught on materializing mediums which we knew to be as unjust as it was false, and this we tion of obscenity we regard as criminal, as does peremtorily refused to publish, as wholly unfit to appear in a paper conducted for the propagation of truth. "This is the head and front of our offend-

Our experience with Mr. Coleman has demonstrated to our full satisfaction that he has so long pursued devious ways as not to be able to treat any person fairly who happens to offend his egotism. from mentioning or alluding to him in MIND AND MATTER, lest we may inadvertently do him injustice. We want barmony and fair dealing among

But is it not amusing to see Mr. Coleman complaining of us because we would not allow him to defend Dr. Peebles against something, we know not what, when Dr. Peebles himself has made no complaint of our having done him any injustice. right to call other classes before the Federal courts | We assure Mr. Coleman that Dr. Peebles has no need whatever of his defence, he being amply competent to take care of himself under any and all circumstances. If Mr. Coleman will write to Dr. class of persons can legally or rightfully do any- Peebles and tell him wherein we have wronged him, we will give him all the space he requires to done or attempted to be done, Mr. Bennett may set himself right. We know he will not seek to rest assured that there will be lively times in the take advantage of our offer to ventilate his personal views and his ill-will towards those who desire no controversy with him.

We are sorry to disabuse Mr. Coleman's mind of one mistake which he seems to have fallen into, worse offender than himself "in the matter of severe criticism." What Dr. Babbitt said on that point was this: "Some have been greater offenders than you against what I consider the ethical rule: but I have not written to them on the subject, because I thought they were probably too intolerant. Dr. Babbitt did write to us, censuring our editorial course, we think it must be plain that Dr, B. did

We are equally sorry to see how utterly mistaken Dr. Babbitt was when he wrote to Mr. Coleman. "I trust I am not mistaken in supposing you to be friendly suggestion . . " In view of the following specimen of Mr. Coleman's 'reasonable temper," we think that Dr. Babbitt will hardly

would-be tutor. Dr. Babbitt, in the following disrespectful manner. How long will that school continue to keep? "Peace, harmony and brotherhood are at all

times to be desired, but not at the expense of

truth," says Mr. Coleman. "Agitation is the be-

ginning of wisdom, of all reform, and at the present time agitation is the life-blood of Spiritualism. Folly and fraud, superstition and credulity run rampant over truth, soberness, common sense, science and philosophy. The times demand plain speech and prompt action. Harmony is impossi-Irreconcilable differences exist between lifferent schools among Spiritualists; and the worst phase in the entire field of thought is what Davis truthfully and pertinently calls, in the Religio-Philosophical Journal, diabolical Spiritualism. No more fitting term can be found for this now prevalent form of Spiritualism The common sense, scientific, rational, discriminating Spiritualists are abused and vilified in the most shameful manner by the friends of, and apclogists for, fraud and superstition. Such men as Davis Tuttle, Denton, Bundy, Howe, Moses, Poole, etc., are branded as "Jesuits," "materialists," "traitors," "enemies of Spiritualism," "malicious persecutors of mediums," liars," etc., while at the same time hese villifiers of honest and true men hug to their bosoms such immoral, dishonest, low, cunning ricksters as Holmes, Bliss, Eddy, James, and others. Contrast the two phases of the spectacle Denounce Davis and endorse Bliss! Abuse Tuttle and praise Mr. and Mrs. Holmes! Villify Denton and embrace the Eddys! Such is the policy of diabolical Spiritualism," and can there be any wace while such deeds are done by frauds and fraud supporters (wittingly or unwittingly)? The 'offense' of the Jesuit howlers and the traducers of he honest, sincere reformers 'smells rank to Heaven.' It is the curse and bane of Spiritualism It threatens to make the whole movement a stenct n the nostrils of all right-thinking, fair-minded.

or skeptics. "In this great struggle for right against error, for virtue against vice and 'diabolism,' for common sense against unreason, for scientific discrimination against unthinking credulity, your position should be with us; but it pains not only myself, but many others of our friends, to find you strongly entrenched, as it were, in the enemy's camp, your in fluence all exerted on the side of the practices of diabolical Spiritualism.' Better indulge in a vigorous denunciatory style, and fight for truth and purity, than in the interest of an impossible harmo ny, consort with knaves and unprincipalled pretenders. We are making history now, and all those ranging themselves on the side of reformano matter. how few our numbers may now be, will, in the impartial, critical judgment of coming ages, receive their meed of praise for work, good and true, faith fully performed; while the hosts of superstitious vo:aries of fraud, defenders, and of narrow-minded superficial, credulous wonder-seekers, will be known for just what they are—be numbered among the many other similar exhibitors of folly and fa naticism in all ages. Better get on the right side, friend ——," (Babbitt), "your influence can do much good, and assist mightily in the furtherance of the cause of justice and reason.

mpartial, truth-loving persons, whether believer

This is the tirade of abuse and misrepresentation with which Mr. Coleman assailed his correspond ent, Dr. Babbitt in the columns of the R.-P. Journal, which are ever open to just such abuse and misrepresentation of true and tried friends and supporters of Spiritualism. We say, his correspond ent, Dr. Babbitt, for Mr. Coleman, while pretending to withhold the name of him at whom his abuse was aimed, took good care to identify him by directly naming him. Dr. Babbitt's letter was a private, friendly one, and not intended for publication, but it was too much for Mr. Coleman's egotism. and he resolved to teach him a lesson that he would not soon forget. We advise Brother Babbitt to withdraw out of range of the shower of vituperation that streams from the throat of this blatent trumpethat Messrs. Davis, Tuttle, Denton, Howe, Moses, Poole, etc., will care to be classed with Mr. Cole man as Spiritualists. If they do, their influence will soon become, in spiritual matters, as insignificant as that of Mr. Coleman's now is. Than Dr. Babbitt, there is not a more scholarly and conservative Spiritualist; but because he dared to make a friendly suggestion to this egotistical and foolish man, he is denounced, and covered with his insensate and self-condemning abuse. If Mr. Coleman has any friends who have any influence with him. they can do him no greater kindness than to persuade him from making such public exhibitions of nental, moral and personal deficiencies as the above. We would give him that advice ourself, if we thought him sufficiently rational to heed such wise and friendly counsel.

"Another Dodge."

Such is the headline of an editorial in the Religio Philosophical Journal of the 14th inst. It is an answer of the editor to the Alliance, a religious paper published in Chicago. The nature of this amusing controversy is sufficiently stated in the following paragraph. Brother Bundy says:

"To our question why it is, that some centuries ago the man Jesus could tell the woman of Samaria, 'all the things that she ever did,' it is incredible that a similar power should be manifested by nodern clairvoyants,—the Alliance replies: 'W should say, at a venture, because the modern clairvoyant is a very different character from Jesus

With this polemical question we propose to hav nothing to do, as it has about as much to do with the truth of Modern Spiritualism as fiction has to do with facts. We only notice the profitless controversy to place to the lips of our brother, the draught that he has been concocting for his antagonist of the Alliance. Speaking of the latter, our brother says:

"He goes on to claim that he has been a diligent nvestigator of Spiritualism. a man who claims to have investigated our phe nomena, he shows a strange ignorance. He tells is that the same medium who convinced Professor Crookes in London, came to Philadelphia, and sent Robert Dale Owen to the mad-house. This is a miserable tissue of misstatements. The medium who convinced Crookes, was Florence Cooke (never in this country, and never charged with fraud.) The mediums who deceived Owen were Mr. and Mrs. Holmes, undoubtedly genuine mediums, though at times tricky. So far is it from being true that Spiritualism induced insanity in Owen, his physicians testified publicly that Spiritualism had nothing to do with it.'

Now, however natural it was for the Alliance editor to seek to injure Spiritualism by falsehood he being a bigoted sectarian enemy of that cause, there is no excuse whatever for Col. Bundy, a professed friend of it, to pursue the same untruthful course in relation to it. It is of no consequence whatever as to what medium deceived Mr. Owen, provided any medium did so to lis undoing, so far as the point was concerned which the Alliance editor made with our brother of the Journal. Whether such deception was perpetrated by Fiorence Cooke, or by Mr. and Mrs. Holmes, that fact, if it was a fact, was sufficient to sustain the hostile point made by the Alliance. But we can assure our brethren of the Journal and the Alliance that like the bewildered clucking hen, "they are both off their eggs and sitting on straw." We know that neither Miss Cooke or Mr. and Mrs. Holmes had anything to do with deceiving Mr. Owen. That Mr. Owen was deceived, cruelly and fatally deceived, we know, and we have time and again named the persons who were guilty of that cruel and merciless deception. We will name them again and defy them or any of them to publicly deny what we here allege

the rooms where their seances were given, at No. forms which had appeared at their seances in Philadelphia.

2d. That there was not a particle of truth in that pretense, on the part of Eliza White, and that Wm. O. Leslie, and those who were concerned with him in that outrageous affair, knew that to be the fact. 3d. That Wm. O. Leslie and Eliza White, taking advantage of certain disreputable acts on the part of Dr. Henry T. Child, compelled the latter to join with them in a conspiracy to induce Robert Dale Owen, at that time a guest of Dr. Child, to come out and publicly aid them to discredit Mr. and Mrs. Holmes as mediums, and do a mortal injury to Spiritualism.

4th. That to accomplish the last mentioned object, Wm. O. Leslie, Eliza White and Dr. Henry T. Child resorted to every specious device which their dishonest ingenuity could devise to lure Mr. Owen to aid them in their nefarious scheme; and that Mr. Owen, by their devilish machinations, was blindly led to pursue such a course of public action as to render valueless the greatest work of his active and benevolent life.

5th. That having realized his great error, and the deception of which he had been made the victim, when too late to undo the mischief he had caused, his otherwise calm and peaceful mind gave way under the terrible strain to which it had been subjected, and his reason was finally dethroned. 6th. That in carrying out their scheme to ruin

Mr. and Mrs. Holmes, and injure Spiritualism, Wm. O. Leslie, Eliza White and Dr. Henry T. Child called to their aid Wm. W. Harding, publisher of The Inquirer, of Philadelphia, who cooperated with them, as far as was in his power, to enable them to deceive Mr. Owen and the public; and that they resorted to the most monstrous frauds to effect their purpose.

7th. That the persons named, and those who may have been concerned with them, behind the scenes. were the only persons who deceived Robert Dale Owen in that connection; and they alone are morally responsible for the terrible consequences of that deception. These were the betrayers of Robert Dale Owen, and the instruments of Christian bigotry through whom was struck the deadliest blow that was ever aimed at Spiritualism.

Durst the parties that we have accused of that nonstrous wrong come forward and ask us for our proof. As we have before stated, we will, as soon as convenient, lay the facts before the public, but unless called for now by those against whom those facts bear, we will be constrained by more pressing demands upon our attention to defer the contemplated publication. When it is made we feel very sure that Mr. and Mrs. Holmes will no longer be regarded as mediumistic tricksters or as the deceivers of Robert Dale Owen—when it is made the great name and fame of Robert Dale Owen will shine brighter than ever in the galaxy of the brightest luminaries of Spiritualism. If those who loved and honored Robert Dale Owen, and who have the pecuniary ability to do so, will undertake the publication of the facts relating to his betrayal, we will gladly place the history of this lamentable affair in their possession, as our tribute to the memory of that admirable and noble soul.

In view of our complete and thorough knowledge of all the facts of the case, we feel that it is our duty to admonish our brother of the Journal, that e is as wide of the truth in what he say was our brother of the Alliance. These brethren are enough alike in their love for Spiritualism, to agree better; but it is undoubtedly their rivalry for precedence, as friends of that cause, that has precipitated them into the controversy in which they are engaged. Such differences as these often serve to call out the truth.

Editorial Briefs.

HARRY BASTIAN'S visit to Pittsford, Vt., is postponed to the first or second week in July on ccount of business engagements.

MRS. C. FANNIE ALLYN commenced a series of lectures in Armory Hall, Charlestown District, Boston, on the afternoon of the 14th inst. She will lecture there to-morrow (Sunday).

Dr. W. L. Jack, who for the past several weeks has been visiting Greenfield, Amherst, Northampton and other towns in the western part of Massachusetts, has everywhere met with excellent success as a medical and test medium.

THE Conferences at Republican Hall, New York, will be kept up through the summer; there is a large attendance, and they were never more interesting than now. Spiritual experiences and mediumistic developments form the principal topics of consideration.

MRS. CARY C. VAN DUZEE, of Philadelphia. has so far recovered from her two years' illness that she is about to visit her parental home in St. Lawrence County, New York, and those in that vicinity wishing to engage her services as a trance speaker can do so by addressing her at Gouverneur, St. Lawrence County, N. Y.

FREE Spiritual meetings are held at Kennedy Hall, Warren street, Boston Highlands, every Sunday, at 3:15 and 7:30 P. M. W. J. Colville lectures regularly under influence of his spirit guides. Week-evening lecture on Thursdays at 8 P. M., followed by replies to questions.

WE are in receipt of the June number of The Texas Spiritualist, a spirited monthly magazine published at Hempstead, Texas. It is conducted by Charles W. Newman, with C. T. Booth as associate editor. We earnestly hope that the friends of Spiritualism will see to it that this publication is well sustained, as it deserves to be. Especially should the Spiritualists of the South come up to its

THE detection and confession of the murderer of Mrs. Jane De Forrest Hull is a most fortunate outome of that perplexing crime. But for this unlooked-for solution of the mystery which surrounded it, the greatest injustice would have been done to innocent persons by those who undertake to judge their fellow-men without the facts that are ever necessary for forming correct conclusions. Let the important lesson which this remarkable case teaches be carefully heeded in the future, that no innocent person may be wronged as were those who were unjustly suspected in this instance.

A SPIRITUAL CAMP-MEETING IN THE NORTH-

WEST .- The Spiritualists of Northern Iowa and Southern Minnesota, will hold their second annual camp-meeting at J. W. Webster's grove one mile west of Boniar, Howard County, Iowa, commencing July 2nd and ending July 6th. Boniar St. Paul Railroad. Hudson Tuttle will conduct the meeting and Mrs. Emma Tuttle will assist to make it interesting by her songs and recitations. George P. Colly, test medium, is ex-pected to be present, and a general invitation is ex-

person from whom Mr. and Mrs. Holmes rented | and from the depot on application to J. W. Webster. Let all who can bring tents and blankets. 50 North Ninth St., Philadelphia, to pretend that | Committee of arrangement: I. Nichols and Ira herself and others had personated all the spirit | Elduge, of Cresco; W. White and W. Nash, Lime Springs; and J. W. Webster, of Boniar. Music will be furnished for dancing evenings if desired, and a social party on the evening of the Fourth of July .- Independent Age, June 14th, 32.

> THE contents of the Medium were never so highly appreciated as of late weeks. The "George Thompson Number" must have been read by thousands of new readers. It is being constantly called for, and is nearly out of print. The same is true of the "William Howitt Number. Our three serials, "Historical Controls," "Great Pyramid," and Glimpses of Spirit-life," are attracting a higher class of intellect than has yet become attached to our literature. The unity and consistency that run through these writings are remarkable. The Mediun is doing a grand work, and we are pleased to hear that the ladies are about to form a special body to extend the circulation of the Medium as widely as possible.-The Medium and Daybreak, London, England.

[We cordially concur with the Medium in what t says of the great work that is being accomblished through its instrumentality, and are rejoiced to knew that it is so thoroughly appreciated by the enlightened minds of cultured England.—ED.]

THE New England Spiritualists' Camp-Meeting Association, the largest in New England, will hold their sixth annual Camp-meeting at Lake Pleasant. Montague, Mass., from August 6th to September 3d, 1879. Speakers: The first regular exercise will be held on Sunday, August 10; W. J. Colville and (probably) Lizzie Doten, of Boston. On Tuesday, August 12th, Geo. A. Fuller, Sherborn, Mass.; Wednesday, August 13th, Mrs. N. J. Willis, Cambridge, Mass.; Thursday, August 14th, Mrs. Sarah B. Snow, Malden, Mass.; Friday, August 15th, Henry C. Lull, Boston, Mass.; Saturday, August 16th, Fannie Davis Smith, Brandon, Vt.; Sunday, August 17, Ed. S. Wheeler, Philadelphia, Pa., and E. V. Wilson, Lombard, Ill.; Tuesday, August 19. Abby N. Burnham, Boston, Mass.; Wednesday, August 20, Elder Fredk Evans, Mt. Lebanon, N. Y.: Thursday, August 21, Ed. S. Wheeler, Philadelphia, Pa.; Friday, August 22, Giles B. Stebbins. Detroit, Mich.; Saturday, August 23, Prof. Wm. Denton, Wellesley, Mass.; Sunday, August 24, Prof. Wm. Denton and Cephas B. Lynn, Boston; Tuesday, August 26, Dr. H. B. Storer, Boston, Mass.; Wednesday, August 27, Nellie J. T. Brigham, Elm Grove, Mass.; Thursday, August 28, J. Frank Baxter, Maplewood, Mass.; Friday, August 29, Mrs. J. Yeaw, Northboro, Mass.; Saturday, August 30, Prof. Wm. Denton, Wellesley, Mass.; Sunday, August 31, Prof. Wm Denton and J. Frank Baxter. Some of the best mediums in the country will be present and the phenomenal phases of the Spiritual Gospel will be invited to full manifestations through circles and seances. President, Dr. Joseph Beals, Greenfield, Mass; Secretary, John Harvey Smith, Springfield, Mass.

DARDANELLE, Yell Co., Ark., June 16th, 1878.

MESSRS. EDITORS :-MIND AND MATTER came to hand promptly, and is much appreciated, especially "Experience with the spirit enemies of Spiritualism." Having read the other side of the story in the secular papers and R.-P. Journal, I am deeply interested in J. M. Roberts' statements. Please let me have the back numbers of this article, and include them in the time of my subscription. I herein enclose one half dollar, it being all I have to spare at this time; but I will be able in a couple of months to send in a full subscription, and will do so, if I like your forthcoming numbers as well as that you have sent me.

I am somewhat clairaudient, and as I recently seated myself to renew my subscription to the R.-P. Journal, the "familiar voice" said to me, "Put down your pen, and let that paper alone; have nothing to with the R.-P. J." I obeyed the voice, without seeing the reasonableness of the request, having learned long ago that I never disobeyed it without sadly regretting it. I could tell you many instances in which the truthfulness of this voice have been tested; but as I do not wish any notoriety on the the subject, I refrain. Having the cause of spirit communion so deeply

y at heart, I was, two years ago, expelled from the church in which I had long been an acceptable member, rather than renounce my belief in its glo-Enclose please find an incident clipped from the

New York Sun of last month, which might fill an appropriate niche in a Spiritualist paper. I find evilence of spirit communion in many secular papers, and such things from such sources are valuable grains of truth:

Yours most kindly,
A FRIEND.

[From the Sun, New York.] HIS CURE FOR HYDROPHOBIA.

THE VIRGINIA NEGRO WHO HAD A REMARKA-BLE DREAM-ITS RESULT.

PARKERSBURG, W. Va., May 5 .- A colored in-PARKERSBURG, W. Va., May 5.—A colored inmate of the county poorhouse, about 21 years of age, has betrayed symptoms of hydrophobia, for several years. At the age of nine years he was bitten in the hand by a dog, which was afterward killed on suspicion that it was mad. In the course of time the colored man, who is also a chaple in both legs, became an inmate of the poorhouse. At times he seemed to he in sound health and with purion he seemed to be in sound health and with unimpaired mental faculties, perhaps for several days. Then suddenly he would feel an itching sensation in the palm of the right hand, which would rapidly ascend the right arm, affecting the mesial and cutaneous nerves, until the whole of the right side would be affected. Usually he would inform his keepers, who would confine him in his cell, a strong room from which it was impossible for him to escape. He would soon begin to froth at the moth, growl, whine, bark, and snap at anything within his reach, occasionally tearing his own flesh with his teeth and nails. During these rabid spells his eyes would turn in his head; he would display the ferocity of a wild beast upon the approach of any one, and would become frantic at the sight of water. These strange actions had been of regular occurrence, until one morning, a short time ago, awaking from a deep sleep of physical exhaustion, the unfortunate man called Mr. Joseph Cook, the superintendent, to his cell, and told him that he had seen a man in a dream, who informed him that if he would gather a certain weed which grew on a certain part of the farm (describing a spot where he said he had never been, and even the identical spot in which the weed grew) he would recover entirely from his disease. Cook ridiculed the idea as the emanation of a diseased mind, caused by an affection of the nervous system; but the colored man strenuously adhered to the belief that it would cure him. At length, to get rid of his importunities, he was taken in a wagon to a point near the spot indicated and lifted out. He crawled directly to the place, which was exactly as he described it. There he found a small clump of weeds, which he declared to be the weed which he saw in his dream. He pulled it up and masticated leaves and stalk, as he was taken to his room in the poorhouse. Some eight or ten days have elapsed, and the spasms and rabid fits, which had been of almost daily occurrence, have altogether eased, and he declares himself entirely recovered. His physicians say there is no doubt that he was afflicted with hydrophobia, and that his cure is apparently genuine. They have tried in vain to ascertain the name of the weed, but as there was only a solitary clump of it, and the negro ate the whole of that, the chances are that this cure for hydrophobia station is on the Chicago, Milwaukee and will still remain a mystery in materia medica. Still these medical gentlemen have one basis of hope in the fact that in a minute fragment of chick weed (Genera Stillaria) was found in the wagon just after the negro was lifted out on his return.

[if true, what intelligence led that poor sufferer to such more than magical relief? Was it not some

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-

tend to possess. [Editor.]
Communications received through the mediumship of Alfred James, June 23, M. S., 32, and taken down by the editor of MIND AND MATTER.

MORNING MASSA :- Ise here an' Ise a gwine to tell you, it was down in a place call Munroe, old Georgia that this here chile was hung, an he was hung in the night time massa, and in dat way dey call lynchin. Well you sees, dis chile was always a hard case in dis here life, but yer sees I got plenty ob dis (what yer call?) vitality—hole heaps ob it in the spirit, and I want you ter say jus dis massa, dat dis chile is stout and hearty, and I forgib all de enemies an dat I am tole do dis hear ting for de benefit ob dis here chile's soul, in dis here spirit life. (We here remarked, "then you did not go to hell?") Oh! no massa, I did not, go to hell. wrong doing was not tentional, massa, it was only by dis here influence acting on dis here chile. An ook here massa, I had two or three companions, day was hung at the same time. Them ar chilen can't see no light. Dare time has not come yet massa, but I'll fetch em along yet.

Well my spects to all ole friends down at de ole

place. I was hung about two years ago. I was hung for murdering a constable. Dere was a kind of a row among us darkies, and dis constable went in to stop it and he was killed. They said I did it but I did not. (We asked him how he came to control the medium?) He replied it was a case of spontaneous combustion, dat what you call it. Jus put dis chile's name to de bottom

JAMES BEATTY.
"Wild Cat" said this spirit had been around the medium for several days and he let him take

GOOD MORNING SIR:—In the mortal life, truth is very much disguised, and errors of judgment are frequent through the circumstances in which people are placed. But there is a time when a grand awakening takes place. Sometimes it is on this s de of the grave—in others it is in the after life. Vainly did I, in this mortal life, strive to understand that which has now become opened to my spiritual vision. How much misery—how much trouble might be avoided, if we could only lay aside our prejudices, and accept the truth as pure and unadulterated as mortals can find it. It has been well said that "too much learning make a man mad," because it warps his intellect; and that which will not square with his own preconceived notions, or is against popular thought and feeling, he will scarcely ever have anything to do with. At times, some unseen influence may thrust a bold and radical thought into his writings, which astonishes even himself, as he reads it afterwards; and when he finds it there, it would destroy the whole tenor of his writings if he were to erase it. Consequently he lets it go out into the world, babe in swaddling clothes, but nevertheless a germ of truth. Well has one of your radical writers said, "Our best thoughts bolt into our minds unawares, and they are, truly speaking, angel visitors." All around you are these unseen influences; as matter can hold in a gaseous state all those things that become material outgrowths of it, so that the unseen spirit force and the material outgrowth of it, is injected into the minds of men and women, and their best thoughts and highest inspirations are received at those hours when they drop their active self-will and become negative to the voice

"Christianity has had its virtues and its vices. I think it embraces the spirit voice of all the ages, but, like the pure mountain stream starting away off among the eternal snows, it has become discolored and contaminated by the debris that has come into it from the streams and brooks and rivers as it meets with their respective currents. So Christianity has become contaminated by creeds, dogmas and the zeal of fanatical priests and clergymen.

"My friends, fear not damnation. Live rightly and you will die rightly, and in this after life you will grasp the essences of spirituality that your mind, in the mortal state, can neither conceive nor

comprehend. Thank you kindly. This is not the voice of the dead, but the voice of the living that speaks to

you to-day. I was a D. D. and a religious writer. You will sign me, JOSEPH HAVENS,

Chicago, 11ls. Joseph Havens, D. D., L. L. D., was born in Dennis, Mass., January 4, 1816; graduated at Amherst College, 1835; ordained pastor of the Congregational Church in Ashland, Mass., 1830; pastor at Brookline, Mass., 1846-50; professor of mental and moral philosophy in Amherst College, 1850-58; professor of systematic theology in the Chicago Theological Seminary, 1858-70; resigned this place on account of ill health in 1870, and, after a tour in Europe and the East, devoted himself to preach ing and lecturing upon ancient and modern ophy and the English classics. In 1873, he became acting professor of mental and moral philosophy in the Chicago University; and died May 23, 1874. In addition to numerous sermons and articles in the religious journals and reviews, Dr. Haven pub lished "Mental Philosophy," (1857), "Moral Philosophy," (1859), and a collection of essays entitled "Studies in Philosophy and Theology," (1869). So says J. H. Seelye in "Johnson's Universa

"GOOD MORNING, SIR: -Some years have passed away since I changed my state. In this mortal life, especially in my girlhood days, I lived among rather startling changes. My position in life was such that I was thrown among military and politi-cal struggles. All these things were the lot of your ancestors, and the present generation must suffer in order to build a firmer foundation for the next. All that we are in spirit must be bought by experience. We look down upon the contentions of men and women in material life, and strive by that "still, small voice" to lead them according to our best spirit judgment, but it is rarely that we succeed in doing this, for men who fill political and military positions are, as a class, very bigoted and self-willed in their opinions, and being in this positive condition, they can receive but very little enlightenment from the spirit world.

Gradually, however, a higher influence will gain the ascendancy, and a purer, nobler and better philosophy will take the place of that which is now dominant religion, because it will be founded on facts, and not on faith. He or she who is willing to seek shall find, by their own experience, what is right for them, and, aided by spirits, will be able to carry it out.

1 was a daughter of Gen. Philip Schuyler of Revolutionary times. I was married to Gen. Cochrane of New York.

Thank you. Sign me, CATHARINE VAN RENSSELAER COCHBAN. Catharine Van Rensselaer Cochran was the youngest child of Gen. Philip and Catharine Van Rensselaer Schuyler. Her girlhood was passed amidst the heat of the military and political con-troversies which attended the formation of our national government, her father having been called by the unjust accusation of jealous rivals to defend his good name and fame through a protracted struggle, out of which he came triumphant. She married Major James Cochran, whom she survived, and died at Oswego, N. Y., on the 26th of August, 1857. None of these facts did either mysell or the medium know, or ought concerning the lady whose spirit purported to communicate to us.

GOOD MORNING, SIR:-How wonderful and how intricate are the workings of spirit upon matter! In my mortal state I would have called those workings, God; but in the spirit state I flud that this God is unapproachable. Spirits that entered into the spirit life in the time of the ancient Sanscrit; very many of them to-day have not advanced much faster than those of earth have. All that you are now, all that you ever have been, and all that you ever will be, must be the result of what you

thought. If you cannot think, you have no founda-tion upon which you can build your future happiness. It is a question with me, to-day, whether man, both in his mortal and immortal state, is not oftener led by his instincts than by his reason. In cases like these, it is utterly impossible to grasp a highly intellectual and holy happiness. The instincts are all seeking for self-gratification, and they oind you closely.

Many relatives and friends of mine, when they hear this communication, will wonder that I should hold forth in such a strain as this, and they vill certainly think it much unlike my production; but no one knew the hidden depths of my nature. was reserved upon these topics especially. How many eager, anxious souls in the mortal state are seeking a pass that leads to eternal life and happiness I'r nly that road is straight, but the gate that opens into it is narrow. Not that the gate is not wide enough, in a spiritual sense, but because mankind are blinded by their leaders—led astray, and cannot see that gate. Truly it may be said that they are sheep without a shepherd; for the shepherds are all parrow and contracted in their views, and as they fatten upon their folds, and live comfortably, in a material sense, what care they for their poor sheep? Their pastures may be poor enough. Oh! if men and women would only awake—if they would only do their own thinking, especially in a spiritual sense, instead of letting others think for hem-how much misery, how much undoing by that which was wrong in the mortal life might be saved them.

In fact, my change from the mortal to the spiritual state has made me philosophize upon that which I now see; and I can truly say, in the language of the Scriptures, "Whereas I was once blind, I now

> You may sign me, HENRY HUME, Schermerhorn St., Brooklyn, N. Y.

GOOD MORNING, SIR:-Those spirits who are intellectually inclined, when they visit the earth, always come to the plane where they think they can achieve the best results.

For some time I have been listening to different

I have said all I wish to say.

spirits communicating to you, and I have been vastly amused with the self conceit of those Catholic spirits who imagine they hold the mighty lever of power in the spirit world. Vain and deluded must that spirit be who imagines that because he controlled in the mortal state, he can control in the spiritual state also. The "still small voice" of spiris everywhere. It hovers around ever man's home. It knocks and waits for you to open the loor, by giving it the conditions that will enable it to enter.

Many will say, as the preceding speaker remarked, that this is not the bold and outspoken free-thinker that is here communicating to-day; they will say that the mind of the medium and your mind attracts your own classes of spirits. They cannot be more widely mistaken. In the first place the medium knows nothing, and you are so busy writing, that you are in a perfectly negative state. Man's prejudices may warp his judgment, but a time will come when the scales will fall from

his spiritual eyes and he will see.
"When I was here in the mortal state, I had reasoned myself into the idea that annihilation at death would be my destiny; but, at last, when I came to die, although I concealed my thoughts, yet I had a faint glimmering—a faint desire that that would not be the last of me.

"There was a blank after my death, and yet a consciousness; but it was more that of a dream than a reality. As I was of a thoughtful mind, I gradually thought myself out of that condition, for as the after-life became more real, more tangible, I began to grasp it. By the sheer force of my intellectuality (I do not say this egotistically) I freed myself from bondage. And oh! what an awakening was there. No man can stand upon this earth and realize all the issues that are taking place around mor-tal man; but when he reaches the upper stage, like the man in a balloon, he looks down on the struggles of his mortal brethren with a clear perception

of the import of those struggles.
'Christianity, and in fact all religious ideas are the incubuses upon the backs of struggling humanity. I should think that mankind had, by this time, through dear bought experience, learned enough to cease to live upon wormout traditions, and to take to facts. But, instead of this, day after day, these stupid God houses are being erected and scattered broadcast over the land, while poor suffering hu manity, or a great many of them, are starving for want of material comforts, in a land of plenty. This is also called a land of liberty, and so it is, but only to a certain extent. It does not go far enough. Let us have a humanitarian government.

"Instead of throwing away their means to a God that is infinitely rich, and to whom this world is no more than a rush-light, let them help their fellowmen, and it will be the best passport to the eternal favor of an Almighty God. If you want to make that God suffer, make one of your fellow-creatures suffer. In that creature is the essence—a part of the great eternal whole. If all mankind understood this and would live accordingly, how happy this world would become, and when you come to lay down your heads in death, it would be simply passing from one paradise to another. I was known as the wise man of Malmsbury, England. Sign

Thomas Hobbs was one of the most distinguished hinkers of the period of English emancipation from scholasticism. He was born April 5, 1588, at Malmesbury, Wiltshire, England, After a thorough preparation, he was sent to Oxford before his sixteenth year, and there studied Aristotle and scholastic philosophy for five years, acquiring cer-tain nominalistic principles which marked all bis subsequent thinking, although he early assumed a hostile attitude toward scholasticism. After a long life of the most distinguished literary labors on religious, philosophical and political subjects, in which he took the most advance ground of thought, he passed to the spirit life in December, 1679. Whether he was ever known as "the wise man of Malmesbury," we have no means of knowing.

THOMAS HORRS."

"Horeb" and the Indian Camp.

BY JULIA H. JOHNSON.

At the topmost height of one of our mountains in Tyringham, Mass., we prepared a place (naming it Horeb) where gathered, once a year, both Jew and gentile, to hear the "Word" which should go forth from "Spiritual Israel," to the "saving of the

nations."

There was a large white flint rock upon the spot. which we called "Enoch's Pillar." We builded about the place a fence, and planted fresh young irs, and placed on the ground plenty of moveable seats. In the centre was an oval-shaped enclosure, and around it a neat little fence in white, which was said to be the "Fountain of Life." At the head was a snowy marble, on which was engraved spirit communication of very high order—even he "Holy One of Israel." The roadway to this place ran mostly through a dense forest. It was nore than a mile in length and very steep. Half way up the ascent was a beautiful level, where the rees seemed almost systematically arranged for the occasion. Here was our "rest." And, as the spirit On one occasion a sister saw, suspended from one

moved, singing, speaking, etc., was engaged in. There would, at times, be near a hundred present. tree to another, a very large, beautiful chart, or flag, in red, white and blue, and on it this inscription, "Pride goeth before destruction, and a haughty spirit before a fall." She said the red denoted tribulation," and the others, if I rightly remember,

'truth and purity." The same medium also, at the same time, passed the whole inside round of the standing circle, passng before each one, waving her hands before her eves, and seemed in the autitude of silently reading he heart. After which she audibly addressed each one before passing on. Several said, on reaching home, that she had uttered words entirely in consonance with their musings at the moment. Some were comforted, others counselled and warned to gather up in this season of spiritual harvest, every little crumb bestowed, against the famine which in future we should see." In that period and at those "Mountain meetings," there were many blessed benedictions given, and heavenly feasts had. Bread, wine and water of life rained down upon us without stint. Fruits, flowers and numerous notices, quite beyond my present capacity for description, were given and received. Such beautiful realizations cast into the shade all physical burdens and annoyances. By these sweet summer-land showers my soul-life was refreshed, and ever made strong. May the dear angels again open the shining win-dows and let fall the holy waters and manna from

heaven.

ground," and in passing to and fro, would the medium take on the influence, and speedily pass round the wampum, blanket and moccasin, modder's wine, etc.; would also sing and dance in the native style, and have a regularly good time. But these usages soon passed away. The neighbors demolished the monument, as a token of their unbelief, and the young people of our own order be-"deemed proper" to discontinue their practice. And, although these olden exhibitions have passed away, yet it does us no harm to recall them, as a reminder of the apathy, lack of faith, and zeal, in connection with the spirit phenomena, both external and otherwise, of the day. Truths are frequently mixed with error, and better than nothing is a little fanaticism even. The mediums said that on the "Mount" were beautiful palaces and a large golden temple (they called it Esdras' temple), where those who had once inhabited the earthhome in Tyringham lived, and at the temple gathered together for worship and angel communion. It is said by our clairvoyants, both at home and abroad, that this home in Hancock (or West Pittsfield, more properly) is "surroundered with spirit habitations: " that on the north side, in a large, open field, a "summerland" exists—a "shining city" - where those who were born into the "higher life" from out these earthen walls reside, holding forth heaven's oricles and sweet, angel praises.

[Communicated]

William Denton vs. A. J. Davis. It will be remembered by the readers of Spiritualist newspapers, that Mr. Poole of New York, put forth Mr. Davis, the harmonial philosopher, (?) as perfect in "clairvoyance," and competent to comprehend the "effects of all causes," and Mr. Home wrote him down as the paragon of wisdom par excellence. But the more scientific Denton, in reviewing Davis's "Nature's Divine Revelations' in Religio Philosophical Journal, finds it abound ing in chemical and geological blunders—in mis-takes, exaggerating and ridiculous! If Mr. Denton's criticisms are correct, and they are generally thought to so be, so far as we have heard any expression to the contrary, then these clairvoyant revelations are hardly worth the ink that dotted and spotted the bulky volume. Cannot Mr. Poole W. E. Coleman or somebody try a hand at plugging up and patching up this badly punctured balloou Here is a portion of one of Denton's paragraphs: "If a person ignorant of geology should study the Divine Revelations to learn how our planet came into its present condition, he could only obtain from it an exceedingly confused, imperfect and incorrect idea. Many truths are told, of course, but there is a great lack of clearness and definiteness, a fog hangs around a large portion of the statements, which the close application of thought fails to disperse. A great deal of the language employed is loose and indefinite, and susceptible of various interpretations: while sometimes very definite statements are made, and figures are given as if the facts were known to the speaker the smallest minutia; but when we come to scrutinize them, we are reminded of the pre-cision of the man who told the number of gallons

Rev. J. H. Harter and the Right to Marry. It has been remarked in our hearing that the Rev. Mr. Harter, of Auburn, N. Y., and a Universalist clergyman, but now a Spiritualist lecturer, is the wittiest speaker in the ranks of Spiritualists. The following dialogue relating to his right to perform the marriage ceremony in Ohio, incline us to the opinion that he is the peer among, if not the prince of with in our ranks. Mr. Harter says: I called at the office of the

of water which the ocean contained, and defied

any one to prove the incorrectness of his statement.'

Probate Judge and made known the object of my call, when the following dialogue took place: Clerk.—Are you a minister of the Gospel? Harter .- Yes, sir.

Clerk-Are you an ordained minister of the Harter_Iam Clerk-Where were you ordained?

Harter-At Herkimer, in the State of New Clerk—Were you ever ordained in the State of Ohio?

Harter-No. Clerk-Are you now settled over any legalized hurch, parish, congregation, or society? Harter-I am. Clerk—What one?

Cleveland. Clerk—Are you permanently settled? Harter-No; Spiritualist ministers in this respect

Harter-The First Society of Spiritualists in

as well as in many others, are like Jesus—they go "about doing good."

Clerk—Well, as you were not ordained in Ohio, and as you are not permanently settled, I shall

have to rule against you. Harter—Very well. I shall have to submit to your ruling; but such ruling would exclude God. Almighty, for I don't think he was ever ordained in Ohio; and judging from what I have seen while in Ohio, I don't think He is permanently settled anywhere in the State.

Bidding the gentlemanly Clerk good day, I left his office. You will understand that I did not offi ciate at the wedding.

Summer Vacations.

Mediums, magnetic healers and others, exhausted from over-work or disease, and seeking a place to recuperate during the summer months, will find i to their advantage to visit Dr. Stone's Condensed Air Cure in Rochester, New York. This institution is pleasantly located in one of the most beautiful cities in the United States. No medicine is given, for years of actual experience and test have proven that a really pure atmosphere of doubled density taken without expenditure of vitality, will, where the lungs are not badly diseased, almost make the human system over. By perfectly purifying the blood as it passes through the liver, it gradually purifies the whole system and restores health in a natural way, The following persons having been successfully treated, will no doubt, upon applicatin, give the result in their cases and speak of others whom they saw benefitted. Mrs. Dan'l Shearman, Jamestown, N. Y., treated

or dyspepsia, heart disease and general debility.

Rev. Emma Bailey,231 W. 4th street, Cincinnati,
Dhio. Treated for Scrofula, catarrh and weak ungs Mrs. W. F. Snow, 34 Milford street. Boston, Dr. Rushes' justly celebrated medium, dropsy of the

heart. Don Q. Alvord, Pittsford, N. Y., lung consump T. Neelands, Esq., Port Hope, Ontario, neuralgia stomach and congested liver. Carrie Bond, 102 Spring street, East Cambridge Mass., blood consumption in last stage.

Dr. Emma Wooden, Jamestown, N. Y., catarrha

consumption. Mrs. S. D. Pottle, Lake View, Rochester, N. Y general debility.

Mrs. Charlotte Kells, Port Hope, Ontario, bronhitis and dyspepsia. Anna Connell, 42 Hickory street, Rochester. N

.. asthma. G. A. C. VanBuren, 413 W. 9th street, New York ity, liver difficulty.
Miss McGinnis, Watertown, N. Y., serious case nervous debility of long standing; daughter of Isaac McGinnis.

Miss Sarah Bennett, Coburg, Ontario, scrofula of ong standing.

Persons wishing more information about the phiosophy and application of this mode of treatment should address Dr. Stone's Condensed Air Cure, Rochester, N. Y., for circular. Terms on application. (Consultation by letter or in person, free.)

KIND WORDS.

S. Bohwer. Del Norte, Rio Grand County, Col o writes: "I like the paper so well that I would not like to be without it, if I could possibly help it. I give my paper to any one will read it.'

H. D. Mackey, Leavenworth, Kan., writes: "Some days since I received, per favor of some unknown friend, a copy of MIND AND MATTER, published by you. I have read it carefully, and am so well pleased with your views of Spiritualism that I enclose you \$2.15, the price of one year's subscription. If, at the expiration of that time, we "yet agree," I will continue my subscription. I think I may procure for you a few more subscribers.

W. S. Jones, Glaypool, Ky., writes: "Through The Indian camp was just outside our "feast our last mail I received a specimen copy of your

paper, and am well pleased with the spirit and purpose of its design, and as it appears to be entirely free from the clutches of dogmatism, it is certainly a great desideratum of the present time. Since it is a fact that, with the thinking and leading minds of this age, the Christian theology is rapidly following the wake of heathen myths, the great problem of human destiny seems to lie between Materialism and Modern Spiritualism; and, as it is the chief motive of MIND AND MATTER to fairly investigate the claims of these opposing doctrines, we hope to see every lover of truth rally to its support. I hope that your noble enterprise will be crowned with success.

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 8 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 curlosity, 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 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 office that is produced, that science takes cognizance of.

One prescription is usually sufficient, but, in case

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

MRS. ROBINSON also, through her mediumship, discusses the disease. 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

medium.

TERMS:—Diagnosis and first prescription, \$300; each subsequent one, \$2.00. Psychometric Delineation of character. \$300. Answering business, letters \$3.00. The money should accompany the application to insure a reply.

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

N. B.—Mrs. Robinson, will hereafter give no private sittings 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 physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for tobacco 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 of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this anti-dote 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 root is no rementy for the appears to tookeet, that is injurious to health to use it. Mrs. Robinson's Tobacco Antidote 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, 111.

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, the celebrated Spirit Medium

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. 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, Mrs. A. H. Robinson, 1533 Dearborn Street, Chicago

T. W. GALLOWAY,

No. 581 Ada St., Chicago.

PHILADELPHIA MEDIUMS. JAMES A. BLISS-Developing Circle has ad

DR. C. BONN-Developing Circle has adjourned to meet the first Monday in September. MRS. E. R. FRITZ-Clairvoyant Physician, 619 Montgomery Ave. She treats diseases of the worst form without the aid of medicine. Diagnossi of diseases on Saturdays, free of charge.

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 AT.FRED JAMES-Trance and Test Medium and

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

Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Menday and Thursday evenings. Private sittings daily. Mrs C. B. BLISS, will hold a Materializing Seance until further notice every Tuesday and Saturday evenings, at 8 o'clock, at the Office of MIND AND MATTER 713 Sansom St. Admission, 50 cents.

MR. AND MRS. T. AMBROSIA—1030 Shacka-maxon street, Clairvoyant, Trance and Test Mediums, Circles, Sunday. Tuesday and Thursday evenings. Sittings daily. Friday evening circle at 2570 Frank-Mrs. GEORGE Trance and Test Medium No. 80 N. Eleventh st. Circles on Tuesday evenings. Sit-

MRS. FAUST, Test Medium, 836 N. Thirteenth St. Private Sittings daily from 9 a. m. to 5 p. m. MRS. PHOEBE GLASBY — Test Medium; 808 Marshall Street, Phila. MRS. J. HOFFMAN—Electric and Magnetic Treatment, 1518 Wallace street, Philadelphia, Diseases of Women and Children aspecialty. Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samaritsn—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 So dety.—At Thompson street, below Front. Free concerence every Sunday afternoon, and Circle in the

LYRIC HALL SPIRITUAL ASSOCIATION. At No. 259% 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 life-line symbol \$1.00 Business questions answered ten 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 trches, for five 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.

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. 88 4th 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 or 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 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 four 8-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 Centre, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00, enewal 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 Disease by Lock of Hair, \$2.00.

MRS. R. F. BERRY, Magnetic Healer, 809 9th St. N. W., Washington, D. C. Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the

SPECIAL NOTICES.

country.

A Spiritual Camp Meeting in the Northwest The Spiritualists of Northern Iowa and Southern Minnesota, will hold their Second Annual Camp Meeting, at G. W. Webster's Grove, one mile west of Bonair, Howard Co., Iowa, commencing July 2d, ending July 8th. Bonair Station is on the Chicago, Milwaukee and St. Paul Railroad. Hudson Tuttle will conduct the meeting, and Mrs. Emma Tuttle will assist to make it interesting by her songs and recitations. Geo. P. Colby, test medium, is expected to be present and a general invitation is extended to all tions. Geo. P. Colby, test medium, is expected to be present, and a general invitation is extended to all interested in the progress of liberal ideas. Hay and wood free; also free carriage to and from depot on application to G. W. Webster, at Bonair. Let all who can, bring tents and blankets. Music will be furnished for dancing evenings if desired, and a social party on the evening of the 4th of July.

I. Nichols and Ira Eldridge, of Ceresco, W. White and W. Nash, of Lime Springs, and G. W. Webster, of Bonair, Committee of Arrangements.

A UNION REFORM CONVENTION.

Will be held in the Town Hall, Princeton, Mass, July 4th, 5th and 6th—Friday, Saturday and Sunday, three days and evenings. A strong array of speakers will be present. Reduced fare on rallroads; good hotel and boarding-house accommodations at low prices; all the attractions of a famous mountain resort within easy reach. Mrs. S. A. Vibbert, M. D., heads the Boston Committee of Arrangements. Prominert Spiritualists will be among the speakers.

PHOTOGRAPHS JAMES A. BLISS. TRANCE MEDIUM.

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

CAMP MEETING SPIRITUAL GOSPEL HYMNS.

By WM. H. WESTCOTT, of Philadelphia. It onsists of Fifty Hymns, adapted to popular and familiar tunes, for congregational and circle use. Retail price, 10 cents. For wholesale price, address

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 Lansing, the capitol of the state, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, announcements, and other information, 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.

Earnest Goff, Newport, R. I.

Colby & Rich, 9 Montgomery Place, Boston, Mass Mr Holland, "Union Depot", Worcester, " A. M. Drescoll cor Front & Bigelow Court, " Rhode Island.

Massachusetts.

Connecticut. E. M. Rose 56 Trumball St., Hartford, Conn. New York. Charles R. Miller, East New York Kings Co. N. Y. Andrew Stone M. D. Troy,
S. M. Howard, 51 East 12th St. New York City.
American News Company, """

New Jersey.

H. S. Phillips 1113 So. 3rd St., Camden, N. J. Mrs. R. K. Stoddard Conover's Cottage Atlantic City Thos. B. Hammill at J. S. Semon & Co., Cape May Pennsylvania. Dennsylvania.

MIND AND MATTER Office, 713 Sansom St., Phila Pa Dr. G. D. Henck 446 York Ave.,

"J. H. Mhodes 61st & Vine West"

Mrs. Faust, 936 North 13th St., Phila., Pa.
Post Office News Dealer

Mr. Festermacher, cor 8th & Race, ""

Mrs E. S. Powell Lyric Hall 259% North 9th St Phila.
Central News Company

Central News Company, Delaware. Joseph Hart N. E. cor 8th & Bennett Sts. Wilmington Maryland.

Washington D. C. Richard Roberts, No. 1010 Seventh St-Ohio. Girmieragen. Perry & Morton, 162 Vine St., Cincinnati Ohio. Thomas Lees, 16 Woodland Ave., Cieveland, "

Dr. Geo. E. Morrill, 26 N. Eutah St Baltimore, Md.

XIllinois. Mrs. A. H. Robinson, 1533 So. Dearborn St., Chicago. Smith's Periodical Depot, 122 Dearborn St.
Dr. Li. Herbert, 277 Forquier St.,
Dr. Ambrose Davis, 661 Washington St., Witte S. . . Missouri. Mrs. M. J. Regan, 620 N. 5th St., St. Louis, Mo.

ADVERTISMENTS.

SPIRITUAL

GAMP-MEETING

The Spiritualists of Philadelphia will hold a campnecting, commencing July 18, and continue four successive weeks, at

Neshaminy Falls Greve.

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 yards, at the low rate of fare 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 publised 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 pratit, spiritually, and at a low rate of transportation. The

Neshaminy Falls Grove contains 20 Acres:

Neshaminy Falls Grove contains 20 Acres:

The station is within tifty 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 putent self-acting 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 impact 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 to feet; also, an ice house full of ice, and other improvements aire adoption 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. Persons wanting tents must make immediate 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 rostrom daily, mornings, afternoons and evenings Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

S. P. KASE, Chairman,

S. P. KASE, Chairman, No. 1601 N Fifteenth Street, Phila., Pa. JOSEPH Woods, Corresponding Secretary. No. 1506 N. Seventh Street Phila Par

CATARRH SNUFF. Prepared by DR. A. HARTHAN, Willimansett Mass Price, 25 cts. per Box. Five boxes for \$1. Trial boxes, locts. Sent by mail on receipt of Price and Stamp.

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 us of Surgical Instruments.

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.

ap3:1y.

PROF HENRY GINAL,

Teacher of Languages. English, German, French and Latin. New and improved method of teaching German. 624 N. Fourth street, Phila., Pa.

VITAPATHIC HEALING INSTITUTE 598 First Street, Louisville, Kentucky. For the treatment and cure of Hay Fever and all

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 30 minutes, Female Diseases a specialty. Our Catarrh Re medy, Fruit and other Baths are unequaled. Rooms and Board if desired. For particulars apply to or address (with stamp)

WM. ROSE, 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

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. THE TEXAS SPIRITUALIST.

MONTHLY.

Terms of Subcription \$1 per year. Address all communications to The Texas Spiritualist, Hempstead,: Texas. A limited number of Advertisements with be-THE SPIRITUALIST NEWSPAPER

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 189. The Spiritualism is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the Upited States, inadvance, by International Postal Order, the fee for which is 25 cts., payable to Mr. W. H. HARRISON, 38 Great Russell Street, Bloomsbury. London, is \$3.75 or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4.00

SPIRITUAL NOTES,

A MONTHLY EPITOME of the TRANSACTION OF SPIRITUAL and PSYCHOLOGICAL SOCIETIES and Auxiliary to the Spirit Circle, the Medium and Lecturer, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes. Published on the first of each month. Price twopence, Annual Subscription 2s. 6d., of E. W. ALLEN, II Ave Maria Lane, London, E. C., England, Orders can also be sent through Messrs. COLBY & RICH, Banner of Light Office, Boston. Annual Subscription 75 cents, postage free.

THE SPIRITUAL RECORD

Published weekly at Chicago, Illanois. Prices, postage pre-paid as follows;

75 cents, postage free.

ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged welve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (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.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING embracing A LITERARY DEPARTMENT.
REPORTS OF SPIRITUAL LECTURES. REPORTS OF SPIRITUAL LECTURES.
ORIGINAL ESSAYS—Upon spiritual, Philosophical and scientific subjects,
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in

TERMS OF SUBSCRIPTION, IN ADVANCE. means.

A LOVE LETTER, TO I KNOW WHO!

BY CHARLES THOMPSON.

- O! Darling, I am by thy side, In spirit, night and day. And thou art here, a happy bride, Where ere my feet may stray;
- And yet my joy is not complete, For though the fair ideal To every sense is passing sweet. I'm sighing for the real.
- Imagine that I'm with thee, dear, My beating heart to thine; O! am I to thy sense made clear, When I thy form entwine;
- Help me live o'er the happy days So blessed in the past;
- Lead me to higher, holier ways, And love's divine repast. Let love inspire all motives pure,
- And lead in wisdom's ways, That every good may be secure, In all our future days;
- My spirit will for thine still seek Through ages yet to come. Through love abiding angels speak,
- Of our eternal home.
- The bonds which chain me, far away, Are galling chains indeed, 'Tis for thy presence that I pray, The one great thing I need:
- And to be worthy of thy love Is my supreme desire: O! help me, Darling, that I prove All that thou may'st require.
- O! blame not if sometimes I seem To falter, shrink and fail To fill the measure thou may'st deem Should e'er with me prevail.
- With thine encouragement and aid, My progress will be sure, I'll deem all hardships doubly paid, If thy pure love endure.
- But should'st thou ever colder seem. Or love another more.
- Think me unworthy of esteem. I should my fate deplore. But if with me thou'lt watch and wait,
- Till brighter days are given, I'll trust the kindly hand of fate To change our night to heaven.
- Then let our pure affections blend, And minds and hands unite To labor for one glorious end.
- In struggling for the right. Union of purpose for true ends Will angel bands attract, Who will conspire to make amends,
- And sanction the compact. Between me and the universe. Did a deep chasm lay, But thou by love's divinest force,
- Hath kindly bridged the way, And thus become the golden link Of heart, and soul, and mind, Connecting all I do or think,
- No longer do I feel alone,
- Nor earth seem dark and drear, Each heart-thiob finds an answering tone,
- E'en angels send good cheer! From every soul a quickening glow
- Of sympathy I prove; And by this token do I know The value of thy love

THE CHINESE QUESTION.

Editor of Mind and Matter: We now come to the consideration of the question in its bearing upon our morals. We have, I think, shown that their social character is anything but desirable in our state of society. Of course we know that our moral and social relations are so i timately blended, the one with the other, that they may be said to be almost one and the same thing. Indeed, it was only for the sake of greater perspic uity that I separated them.

It is shown by the sworn testimony given before the State Senate Commission, already quoted from, that out of the entire Chinese population resident here, more than one in twenty belongs to the criminal classes, and that nearly all of the remainder are aiders and abettors of crime. Jas. R. Rogers, a police oflicer of San Francisco for five years says, (page 60) "I believe there are few Chinamen but what are thieves. The whole of them may be regarded as criminal" Samuel II. Cohen, long a resident of Canton, China, (which sends nine-tenths of our Chinese) says: "I saw enough to convince me that the morals of the Chinese are worse than those of any other people I ever met with."

David Louderback, Police Judge of San Francisco says, (page 93) "The proportion of thieves, gamblers, prostitutes and other habitual law-breakers, is very great."

It does not need argument to prove the bad effect of thirty thousand of such people in as small a city as San Francisco. A word now in regard to the idea of Christian-

izing them. Rev. Otis Gibson testifies (page 28) "there may be about one hundred Christian Chinese in this city. This, after a continuous struggle for twenty-five years, and out of so large a populaion cannot be regarded as a great success. The showing is, however, worse than that, if cre-

dence is given to the testimony of police officers. C. P. O'Neil, police officer of Sacramento says, "I do not believe there ever was a genuine conver to Christianity among the Chinese. They profess it to get schooling cheap, and for other temporary It is claimed that the Catholic missions have been

somewhat more successful. The most sanguine advocates of the christianizing theory do not claim to have effected much among them, while people generally consider the conver sion of Chinese almost an impossibility. It is in evidence that those who have been loudest in their professions of belief in Christianity, have afterwards

Now, reader, in all candor and sincerity, what can we do with such a class of people? They are shown to be nearly all, more or less criminal, and their influence must be felt in any community

proven the greater scoundrels for their teaching.

If any other country, as, for instance, England, were to send fifty or a hundred of her criminals to our shores, what a terrible uproar it would create. Newspapers would be full of it; orators would denounce it as an outrage and it would be made the subject of international treaty. Redress would be demanded, and in case of refusal, perhaps war would be the result. But what would that sup-posed case be beside the real case? What would a few criminals of our race, whose

language we understand, amount to when compared with the thousands and tens of thousands which China is annually sending to our shores? The question has still another bearing upon our

of which I have not yet spoken. It is this. Their cheap labor brings an enforced idleness upon thousands of our boys and girls who would otherwise find profitable employment in filling the places now occupied by the Chinese. "Satan finds some mischief still for idle hands to do," is an old and truthful proverb, whether we regard the "Satan' spoken of as a principle or a personality. The Chinese have monopolized all the lighter and indoor trades and occupations, which in the Eastern cities furnish employment for great numbers of boys and girls.

This takes away their opportunity of earning an honest living, and drives the boys into "hoodlumism" and crime, and the girls to abandonment and

It is shown (page 151) that all of the following trades and callings are in the hands of the Chinese the cigar making, the laundries, peddling, boot and shoe making, making of ladies and children's underwear, of shirt making, of tailoring, of all the light work around factories of all kinds—in fact, everything which, in the Eastern States is done by boys and girls, is here exclusively in the hands of the Chinese. In your imagination just go through one of your large cities and wherever you find a tion, can be as bigoted, spiteful and snaky as any

hood, and perhaps assisting in the support of a family, and turn him or her out and put a Chinaman in the place, and what a state of affairs you would That is precisely the state of affairs we have here; and can you blame us if we complain? It may be said that there are not enough whites

to fill these places. Was that ever true in the East? If not, then why should it be true here? Another objection to them is found in the fact that their prostitutes furnish a cheap means to gratify the lust of boys, which but for their presence nere would not exist. But perhaps as disgusting a practice as any they have brought here is their habit of opium smoking.

It too is finding many victims among us.

Our pamphlet says (page 152): "While this was practised among the Chinese alone, no particular attention was paid to the subject, but very recently not less than eight places have been started, furnished with opium pipes, beds for sleeping of the fumes, etc. These latter places were conducted by Chinamen and patronized by both white men and women, who visited these dens at all hours of the day and night; the habit and its deadly results becoming so extensive as to call for action on the part of the authorities; and an ordinance was passed which had the effect of breaking up those places, but the practice, deeply rooted, still continues. The department of police, in enforcing the law with regard to the matter, have found white women and Chinamen lying side by side, under the effects of this drug-a humiliating sight to any one

who has anything of manhood left." Think of that, readers, and ask yourselves whether we are Christianizing the Chinese, or they paganizing us? Is there not matter enough in this one fact for a whole volume? Think of the depths to which one must have fallen to endure such a po-

O! shame, whither hast thou fled, that thou dost not mantle the cheek of every American! It is not enough that they deprive our youths of their birthbut they must contaminate them with the foul vices of a barbarous age and race. There are those who prate loudly about our "treaty obligations." Is not self-protection a higher duty than the observance of treaties?

When a vessel comes to our ports with contagions diseases, what do we do? We put her in quarantine, wash her, smoke her, and purify her, till the last vestige of disease is gone, before we permit her to come to our wharves.

But the Chinese are coming here by the thousands, poluted with all the foul diseases that flesh is heir to; with crimes that make us blush for humanity; with destruction and death, moral and physical, in their most subtile forms; and we are asked not to object, because of "treaty obliga-

Do you say these evils are local, and limited to a few cities and towns on the Pacific coast? Deceive not yourselves with that idea. So long as they are permitted to come, and there is an appreciable dif-erence between wages here and in China, they will pour a continuous stream upon us from their overcrowded provinces. Experience tells us that when a tide of emigra-

tion sets in a given direction, it continues to flow that way till there is no longer any difference in the condition of things, in the place they are leaving and that to which they are going.

Think you the Chinese will be an exception to

the rule? Let the history of Chinese migrations answer. But suppose they do not extend farther than they are at present. Suppose their curse is limited to this coast, is it right that we should be compelled to endure it, to gratify a maudlin sentimentality about Christianizing them, or because there are some unreliable people here whose places How far these Mongols are responsible for the

unreliability of our working people is a question of vast importance. That they have directly caused great numbers of our people to become tramps and others drones of a worse character, is to us a selfevident fact. But of that I will speak more fully under the head of their political influence.

E. G. ANDERSON. READING, Cal., May 31st, 1879. [TO BE CONTINUED.]

INTERESTING LETTER FROM THE REV MR. BRIGGS, A UNIVER-SALIST CLERGYMAN.

HOW HE BECAME A SPIRITUALIST—HIS WONDER FUL EXPERIENCES AT TERRE HAUTE, IND., AND THE CHEERING INFLUENCES IT SHEDS OVER HIS DECLIN-ING YEARS.

The following interesting letter is from Mr. Briggs, Universalist clergyman, of some forty-five years standing. He is still in full fellowship with the Uni versalist denomination, and, like the late Rev. Moses Ballou, of this city, is an outspoken Spiritualist. It is well known that Brittain, Barrett, Peebles, Fishback. Fishbough. J. H. Harter, and several others. zealous Spiritualist lecturers, were once Universalist clergymen. This may be one reason why the more bigoted and sectarian of Universalists, indulge in such bigotry and bitterness towards Spiritualism. We have taken some of their best speakers and utilized some of their best timber. There are others in the denomination who are thoroughly convinced of the facts of Spiritualism, but either stop at the bread and butter question, or are too cowardly to preach what they honestly believe. On the foreheads of a majority of American clergymen, the angels of God have written in letters of fire, "Cowards;" "weighed in the balance and found wanting!" But we must not longer keep the reader from Brother Briggs' letter, addressed to E. C. Lamb, Esq., and rejected by the Chicago

Daily Times.—ED. MR. E. C. LAMB. Dear Sir:—As I have recently received several letters from strangers, relating to the matter of my Spiritualism, I have concluded to return you an answer with the request that you would hand it to the Times, and that they would publish it, as it will be an answer to all such letters of inquiry and to many others who would be glad to know my opinion, and some of the principal reasons on which they are based. I am not now in the public field, but a retired invalid, and have no ambition for personal notoriety. I have been an open, earnest and persistent investigator of Spiritualism as far and as extensively as circumstances would permit, for nearly thirty years. I have read most of the valuable publications, as they appeared, for and against, besides a pile of shallow, trashy, one-idea, self-conceited, bigoted, lying, slanderous ebulitions of enmity against it, which amounted to nothing. have witnessed almost all phases of the so-called spirit manifestations, including the indubitably genuine, the imaginary, the dubious and unsatis factory, the false and tricky. And I am willing that all seekers for truth and all mourning, hungry souls should know the result of my investigations. And, farther than that, I have no amb tion. It has been no flowery path of investigation, especially as I have always freely avowed my honest convictions, whatever they were, in the desk or out of it. But Spiritualism with its celestial, immortal rays, illumes my declining years, and in the light of its truth, I shall meet the friends gone before. They have returned to greet and encourage me here, and I shall meet them there. I am

Spiritualist rather of the Judge Edmonds, J. M. Peebles, R. D. Owen, Epes Sargent and J. R. Buchanan school. Perhaps it would assist the earnest seeker and new investigator (and it is for those I write) to show the scientific gate through which I entered upon irrefutable demonstrations of the truth of Spiritualism. As far back as A. D., 1857, I read Count de Gasparin's experimental and labored work, "Science vs. Modern Spiritualism." In that work he first, by patient and repeated experiments with a select company, organized for the purpose, demonstrated that a mind, in the body, by the sole exertion of will power, without word, touch or gesture, could act upon another mind in the body, and that minds in the body, under right conditions, could and actually did, without physical contact, move ponderable substances, such as a heavy table. for example, or hold it to the floor. He conducted the experiments in such a careful and scientific manner, that no candid scientist can say they were not complete demonstrations of this fact, setting aside all possibility that it might not, sometimes, have been the work of spirits through the mediumistic powers of some of the company. This possibility he seemed to ignore in his experiments. ting this possibility aside, no candid scientist can say that his experiments were not perfect demonstrations. I say candid scientist, for I have found

There Gasparin stopped, and devoted almost the vhole of his two thick volumes to show there could be no spirit intercourse since the apostolic days.

But his work, enthusiastically endorsed by evan-

relical Christians, cornered me in this dilemma.

As mind, in the body, by will power, has been clearly demonstrated to be able to act upon other minds in the body, and also to move ponderable articles without physical contact, there can be no good reason why minds out of the body should not do the same, "if there are minds existing out of the ody." Gasparin has scientifically opened the gate for spiritual manifestations to come in, and no man can shut it; and, if the demonstration does not come in, he has unwittingly furnished a more powerful argument against immortality than all the materialistic writers combined. It is demonstrated that there are psychological, or natural laws by which our departed friends may communicate with us, if they survive death. If there are no spirit communications, when the way is open, their profound and everlasting silence is gloomily ominous. o say the least. The whole subject is now narrowed down to a question of facts. Facts, or a want of facts, alone, must and will decide it. If we personally can meet with the facts, or if they are corroborated by the clear, positive and circumtantial testimony of good and competent witnesses. witnesses whose testimony on a trial for a capital crime would hang any man as sure as Haman, that is enough. No former beliefs or a priori reasonings, or frauds even, can overthrow the facts. It is strange ogic that, because Judas turned out a traitor. t was the duty of the world to hold all the apostles as equally dishonest till every one of them had over and over again, in every conceivable way, to designing enemies—the rash, and blockheads, as well as the considerate and spirtual minded—proved their sincerity before they were entitled to any credit for sincerity. Or, to reason that, because some have been pretenders, all must be.

If there are facts they must decide, and will work their way against imposition and opposition. Those who berate all manifestations without candid inrestigation make egregious asses of themselves, and would not knowingly be guilty of doing a thing to convince them—not I. For more than twenty years I have been meeting with indubitably pure, venuine, spiritual facts and demonstrations, not a few of them at home, where we have treasured up many dear and sacred mementos. Along the way have met vagabond mediums, who fizzled out before they had worked themselves into much public notoriety. In less than five years I have visited Terre Haute

four times, and have spent, in all, one month witnessing and investigating the phenomena and all things connected with them. The mediums, especially Mrs. Stewart and the committee have been watched, their deportment, and what they did and said, as giving a clue to their real motives and sincerity, have been scrutinized and weighed more closely than they dreamed of during those periods, amounting to a month's investigation. And I am fully prepared to say that the mediums are candid sincere, and guileless as far as the manifestations are concerned, and sustain a pure reputation. Like all good mediums they have been belied and envied for their mediumship. The three committeemen, Dr. Pence and Messrs. Connor and Hook, are candid, sincere, carnest, self-sacrificing and resolute, with stiff backbones. They are honorable and accommodating as far as they think the circumstances will allow, but not an inch farther; and they would be more than human if they did not mistake some times. They are vigilant and active with regard to any imposition, captious exactions, slurs or tricks directed against the medium during the scances. And if any person thinks he can succeed with such attempts, he will change his mind most assuredly before he gets through. Mr. Morgan, the father o Laura, is earnest, outspoken, means well, and would countenance no deception, and puts Laura

under strict and satisfactory test conditions. As to the manifestations, I know they are real and genuine spirit manifestations, and cannot be anything else. I know that fraud is no attempted on the part of those persons connected with the seances, and no possible chance for them to introduce fraud successfully. The very few attempts that have been made to make them appear so (spiteful, as I believe) have miserably broken down. If there claim to be; greet them with cordiality and kind-is any serious intentional deception practiced, it ness, not with suspicions and coldness and inexorafrom the other side and wholly on the part of the spirit manifesting. Of this, two or three in candor and kindness of heart. If they become times I have had my suspicious aroused. But farther | convinced that a friend is unreasonably obstinate investigation convinced me that I had no just.

ground for the suspicion.
Mr. White's account of the three seances, March 30th and 31st, and April 1st, is strictly truthful Instead of being exaggerated or overdrawn, it is so ondensed that he has omitted incidents and particulars that would have added clearness and force to his description. For a year past he has been so situated that he could attend the seances almost whenever he desired, and he has improved the favorable opportunity. Still I have witnessed all the phenomena he has mentioned, under the head of Evidences," with the exception of the taking of photographs in the seance room with an obscure light. I have a tin type of my sister as she is now in spirit life, and under the form is written "in lines of light, the process for obtaining, which (he says) is known to no art on this side of life," "Baby Sister Briggs," (the last word, however, is imperfect); have full liberty to believe that I prize it too. If it is all the work of the devil, I hope he will bestow upon me more such favors, and I will

Make a bridge of his poor back,

But it will be of more assistance to the new in vestigator to drop the matter of phenomena, and turn to the generally misunderstood subject unforunately named "Spirit Materializations." rectly speaking, the spirits never do materialize any more than our bodies spiritualize and become spir its. Our spirits live in the spiritual sphere or condition, now, as much as they ever will. Our bodies are physical, in the physical, and can never pass out of the physical. In this world they are conjoined. We will call this nexus, without attempting to define it, vital magnetism. By psychological laws and under certain conditions, the spirit may, so to speak, pass outside of the body, see and commune with the spirits in the spheres, provided the magnetic connection is kept up with the body, and re turn again. But if that nexus between the spirit and body is once fully severed, they can never again be conjoined; the spirit is separated forever A disembodied spirit cannot connect with the phy sical, nor communicate with it, except by intelli gently seeking some nexus or connecting link, or scientifically constructing one, in obedience to spiritual and psychological laws. A very intelligent spirit told me that they, on that side, could see our spirits the same as they saw each other; and if they w shed, through our spirits they could see our bodies. Here you perceive that by coming in rapport with our spirits, when they desire, they can use the connexus between our spirits and bodies, to see our bodies, as the medium through which to see our bodies; and otherwise they do not see them. Materializat on is made another connecting link. But to accomplish this the spirits must have co-opera tion from this side; and they cannot succeed unless this is furnished them on our part.

1st. They must have a medium, a person of such specific organization that they can gather a certain subtile material from their living organism, and also other necessary "conditions." These we must furnish them on our part. And the more perfectly and fully we furnish the supply the better they can do, for it is the stock that they must have. To demand that they shall construct these materializations without these conditions, and with such other adverse conditions as we may feel disposed and arbitrarily to demand, and in the way and manner we direct, is as brutal as Pharaoh's requiring the Israelites to make their quota of brick without straw; or to expect a carpenter to construct a house without materials and opportunity. They are not our slaves, and we have got to try to be reasonable and just with them, and treat them with civility. The investigator may be a confirmed disbeliever; he may be skeptical, but he must be earnest, candid, willing to be convinced, and not frivolous or overbearing, or he will mar and perhaps destroy the manifestations. I have seen this done repeatedly, and did it myself in former years, by being too exacting about the manifestation, and afterwards made my acknowledgments to the injured spirits. Said a beloved cousin, "When we come and are not recognized by our friends, it occasions great griet.'

2. When we have furnished the indispensable. means or "conditions," then the Spirits, who have sufficient knowledge, skill and practice in this art, can and do work them up into 'materializa-tions," more or less perfect according to the means and facilities we provide and the ability they posthe Chinese. In your imagination just go through one of your large cities and wherever you find a tion, can be as bigoted, spiteful and snaky as any white boy or girl at work earning an honest liveli
that an opinionated scientist, when he takes a nosess. It is wholly a labor of love and a very critithe block. Speak out, and speak loud, and awake
cal work of art on Their part. On the evening of the echoes in every free journal in the land, or
white boy or girl at work earning an honest liveliother "cuss," and more pig-headed and mulish. Nov. 20, 1876, in one of my special seances, Charles

Smith, one of the "controls," and a noble spirit, gave us a very instructive talk of eight or ten minutes. In that he said: "My business is to oversee and learn those friends who come here how to materialize. I show them how to do it and help them. I want all should have their part of the time. They are just as anxious as you are on your side. learn easily, and others not so easy. It is very hard for many to learn, and seems almost impossible for some to do it, and a few never do learn. That is one reason why some that come here go away disappointed." Now the reader can understand, if he wants to, why there are so many failures and imperfect manifestations. There must be co-operation and accord and cordial interest on

both sides to afford needed conditions, and with

the spirits, the knowledge and capability to use the

3. The first attempts of the spirits to manifest

are usually weak and imperfect, and the visible form is soon dissolved. By repeated efforts they improve, become stronger and appear more natural. But even after that, no one spirit can do equally well every time. If the conditions are not right, they cannot do as well. When this happens, or when they are not used to materializing, they almost in ariably take on more or less the appearance of the medium. They are not a fac simile of the medium, varying from a faint resemblance to a striking similarity. I once asked one of my friends, who had frequently manifested, as she was sitting n a chair beside me conversing, if she was satisfied with her make-up. "No, not exactly; it is not exactly right, but it is the best I could do this time. I have some of the medium's looks, but I cannot help it, and you will have to put up with it." That was the reason why I asked the question. Again, I observed with my friends that sometimes their countenances changed if they were out long. Conversing with mother on this, she said. "When we are materialized, the magnetism of the medium draws upon us so hard that it often takes away our countenance, and we can't help it. We do the best we can. At other times it does not draw so hard, and we keep our countenance; and you ought to be charitable." Our spirits develop to maturity whether we die young or not, but they do not grow old like our bodies. Hence those that die small, and have been gone several years, usually appear about as they would if they had continued in earth-life during that time. And if they have been gone a half century and more, they ap. pear in the prime or vigor of life, the same as those do who went out over that age. And when the aged manifest themselves as aged, it is to be identitled, and not to present themselves as they are in reality. Said a grandparent to me: "There are no old people here." I replied that I supposed that they appeared so to be identified. "Yes;" she replied; "but we do not like to appear old; we want to appear as we are." Wishing to know more particularly the condition of the spirit in its materialized envelope, among other questions on the subject, I asked further, if he felt at ease and natural. "No," he said, shaking his head, "I do not; I feel very much restrained and cramped; I do not feel at all at ease;" and, looking me full in the face, continued: "Josephus, when you put on a new suit of clothes, you do not feel at ease; they press you harder in some places than others, and cramp your movements till you get them broken to you. That movements till you get them broken to you. will give you an idea of how I feel. This is no part of me any more than your clothes are a part of

your body." He said much the same as to his flow of thoughts. I have been thus particular in giving results rom my experiences and investigations, on this imperfectly understood subject, that it may be fully understood that this semblance of a body is externally only an effigy or envelope of the spirit; and, f the needed conditions are right and the spirit desires it, it may very nearly resemble the cast-off physical form, and if not, it will not and cannot; and hence its want of likeness is no evidence that the spirit manifesting is not the spirit it claims to be, nor is it any evidence of fraud on the part of the medium, if the manifestation does bear a resemblance to the medium. By their repeating the materializations they become more perfect and satisfactory. The judicious course is, if they do not appear natural and strong, to admit (within yourself provisionally), that they are the spirits they claim to be; greet them with cordiality and kindble demands for tests, and seek further interviews and their efforts will be vain, they will most as-

suredly desist. I have not had as favorable opportunities as many others, nor witnessed as much. But, to close, think I may truthfully say that I have seen more than a hundred spirits materialized, most of them more than once, and many of them many times. have heard many converse, and have shaken hands with them. I have seen my friends dissolve n open sight from the feet upwards, while I had iold of their hand, and do other things that no one in the physical could do or simulate. I have seen and heard five or six sing, as well as converse, and four play the piano, and have seen three write. Though here are many things unexplained connected with this, as there are with every profound subject. I know the manifestations must be Spiritual. Those materializations have been of white, black and Indians, and people of all ages from children Yours, respectfully, F. J. BRIGGS. up to old age.

No. 707 West Jefferson street, Bloomington, Ills. May 2, 1879.

KIND WORDS.

H. T. Howell, Winton, Pa., writes: "MIND ND MATTER is all that I could wish. Send it to me for one year.

Thos. Atkinson, Oxford, Ind., writes; "I am pleased with the paper and wish to become a subscriber. Please find enclosed Money Order for \$2.15 for same."

Mrs. S. A. Jesmer. Upper Falls, Vermont, renewing subscription writes of MIND AND MATTER: It is good and a fearless defender of truth; a bold advocate of freedom.'

Belle Bush, Belvidere, N. J., writes: "We are pleased with your paper, and are friendly to every honest effort to do good. We greet you in the spirit of peace and earnestly say, God bless you."

T. Wardall, St. Ansgar's, Iowa, writes: "MIND AND MATTER has become one of our household necessities. It finds its way to many families as a welcome missionary. When mine is read I send t as my 'talking sheet' to the friends I love."

Ida May Barker, Rochester, N. Y., writes: "Your paper MIND AND MATTER is very much admired n Rochester, especially by mediums, who fully appreciate the spirit of sympathy and charity toward that peculiarly gifted class I hope you will meet with all the success your paper deserves."

R. P. Alexander, Winchester, Ind., writes: "I received a sample copy of your paper a few days ago. I like its object and spirit, therefore I think t should be sustained. You will please send it to my address for one year. I will try and get up a club if you will send me a few sample copies."

James Cooper, M. D., Bellefontaine, Ohio, writes: "Herewith please find draft for \$2.15 for which give me credit for one year's subscription to MIND AND MATTER, my first six months baving nearly expired. If you have "Billy, the Boot Black's" picture photographed, please send me a copy, as I believe I now comply with his terms."

J. B. Fayette, Oswego, N. Y., renewing subscription, writes: "I am pleased with the paper, and like your humane treatment of mediums. I was a regular subscriber for the R. P. Journal, until the editor inaugurated the 'weeding process,' or thinning out, and denouncing mediums as frauds and tricksters."

John A. Jost, Ogden, Utah, writes: "Your perseverance deserves patronage, and, in my estima-tion, your paper should command 25,000 subscribers by this time. I like the paper and would have sent for it some time ago, but I have more than I can read on the docket already. I will take it, however, and advise my friends to do the same. I see your marked paragraphs in reference to the Christian enemies of Spiritualism. They are the enemies of free thought in any form,

when directed against orthodoxy. I hope you will remember them in Bennett's case, and sound the alarm loud and long through the columns of MIND AND MATTER. Your paper, as every other opposed to Christian tyranny, is on the list for destruction and your head branded for

[From the Voice of Angels.] THE WELCOME ANGELS GIVE.

BY SPIRIT JOHN CRITCHLEY PRINCE, THROUGH HIS MEDIUM, M. T. SHELHAMER.

I have recently had the good fortune to witness scene, the impressiveness and grandeur of which only those who are unencumbered by the corporeal body and who are all Spirit, all sense, all perception, can fully realize. This scene was the spirit ecception, the angelic welcome given to one of life's noblest heroes, one of the whitest, grandest souls that has ever trod the pathway of mortal existence; and although I cannot hope to convey to earth anything but a faint portrayal of the scene, yet may I attempt in this instance to give ny readers an idea of the welcome angels give.

After more than the three-score years and ten of earthly existence and experience, William Lloyd Garrison, the friend of the oppressed, the defender of right, the champion of freedom, calinly, quietly and peacefully laid down the burden of mortality and rising, grand, majestic, free, a Spirit filled with power, his soul passed outward into the realms of eternal light.

In company with a band of kindred Spirits among whom I may mention my friend Robert Burns, Mrs. Hemaus and Elizabeth Browningnoble souls all, who had wept tears of sadness over the oppressed, even while tuning their harps to sweeter melody for freedom's sake-I was privileged to witness a Spirit-reception given to this ascended hero; not the Spiritual greeting given by the nearest and dearest of the heart, that was too sacred for even the Spirit-eyes of sympathizing friends, who had no claim upon his love; but the meeting of kindred souls, who had trod the same paths of truth, waded the same seas of opposition and danger, and who had borne the same battle

flac of f.eedom on to victory.

Not alone was the Spirit of William Lloyd Garrison surrounded by departed Spirits of his own country; not alone were his hands pressed by such moral heroes as Washington, Adams, Lincoln, Andrew, Sumner, and many more noble souls-men and women of his own country; but there was Lafayette, Lamartine, Wilberforce, Wilcoxson, George Thompson, Harriet Martineau, and countless others, assembled to give their brother greeting. Let me say that all the great Reformers of every age and clime, whose souls now watch from the battlements of Heaven the advancement of Liberty and Truth on earth, and who still have a hand in shaping the events of interest to humanity, were gathered to give our friend and the friend of every man—although the foe to all tyranny, persecution and slavery—a perfect ovation, expressed through love, sympathy and blessings. But the most beautiful was the sight of John Brown, brave old Ossawottamie, whose soul continues to march on, and Charles Sumner, whose Spirit still toils for the recognition of equality before the law, seated at the feet of Mr. Garrison, and looking up to him as to some beloved teacher and guide.

Confined by no limits, unrestrained by the confines of walls and barriers, out in the clear and pleasant sunshine, fanned by the balmy breeze, refreshed through every avenue of sense by the perfume of flowers, the gleam of waters and the song of birds; the very poetry of expression, the nectar of loving sympathy gushed from the fountain of each soul and formed a sea of light which glorified the soul of him who felt its genial, life-imparting flow. You who are in sympathy with great minds, who are in harmony with all souls earnest for the emancipation of humanity from whatever enthralls and keeps it down, can at least faintly conceive of the grandeur, the beauty and joy of such a meeting ; countless numbers of gifted, noble souls assembled o give welcome and to pay tribute to one beloved apostle of truth. No pen, no tongue can do the ibject justice

Outside of the circle of light formed by this celestial company, awed by its brilliancy, surprised by its glory, debarred from enjoying its feast of by its giory, departed from enjoying its least of soul-communion because of the remorseless memo-ries within them, I observed a number of faces faces stamped with the signet of genius as well as intellect, but that bore the impress of infidelity to truth; faces belonging to gifted but ignoble Spirits who, when upon earth, stood in high places and publicly denounced the Spirits of liberty, of tolerance and justice. To-day they are repenting for But this is not all. Coming up from every di-

rection, together and in great numbers, I observed Spirits approaching, from the tiny tottling child to the aged grandsire; singing songs of welcome as they came, the celestial melody of which echoed and re-echoed throughout the spheres, producing a perfect flood of heavenly sweetness, thrilling the soul with ecstasy.

It was the song of gratitude, a mighty pocan of

praise, an universal strain of blessing for deliverance; and, as it gathered power and rolled on in musical splendor, the sweetness of its tones, the beauty of its expressions, the grandeur of its inspiration clustered and fell in a cascade of divine harmony over and around the soul of him enthroned in our midst, the object of our gathering, the central glory of our galaxy, William L. Garrison. On, on they came, bearing branches of green and waving palms, garlands of beautiful and odorous blossoms, stacks of snowy lilies, clusters of royal

roses, to strew before his spirit-feet. But sweeter than all other gifts, and dearer far to him who beheld and received them, were the smiles of affection, the tears of gratitude, the whispered blessings showered upon him by these newcomers, the vanguard of this hero, they who were once poor and depressed, scorned, uneducated and despised, the slaves of tyranny, and used as beasts of burden, but who are now cultured, honored, free!-toilers for the redemption of souls from

First, kneeling before their benefactor, came the oor, despised negroes, with hands uplifted in lessing, with lips mute from the excess of emotion, but with eyes eloquent with joy and gratitude. Not only those who had become free before the law while yet on earth, but also those who had died in chains and beneath the lash, came with benedictions for this man who had done so much for their race, and to receive a blessing from his

soul, knowing it would impart to them strength, inspiration and courage. Following these came hosts of others, men. women and children, of every race and color, those who had felt the hand of tyranny, injustice and oppression in any shape. Red and white, the North American Indian and the Russian serf, delicate women, who had suffered in homes made unhappy by intemperance or by the cruelty of tyrannical brutality; all came to bless this good man as their benefactor and friend; and their presence brought a

j by to his spirit no mortal can understand. Turning earthward, we perceived great billows of golden light, waves of roseate beauty, clouds of azure and snowy brightness flowing out and ascending, until they enveloped our guest with their fragrant splendor, irradiating his whole being with a new brilliancy, a new loveliness of expression. Each wave of light ascending, from its peculiar hue and its own delicate aroma, expressed to us the emotion which it represented; the golden hue symbolized truth and earnestness, the roseate, love and sympathy, the azure fidelity and gratitude, and the white, purity and peace. We perceived these auras mingling and blending together into beautiful harmony, and flowing out from hearts encased in mortal, who, although saddened at the decease of Mr. Garrison, yet sent out after his ascended spirit love, sympathy and blessing.

From the colored people assembled to pay their ribute of love and respect to his memory, from the hearts of earnest women, who speak in solemn sweetness of his helpfulness and cheer, from the souls of good men and women everywhere, who loved and honored him, from the soul of that silvertongued friend and orator who dare to stand forth and pay honest, just and loving tribute as a fitting eulogy to his departed friend, from the pure and loving heart of that peaceful poet-soul who sings in hymed sweetness the honor of his friend;—from all these ascend those emanations of light and beauty and fragrance, tinkling, with the silvery sweetness borne from the souls of friends on earth, hey bathe his Spirit in a fount of eternal joy and

What need of golden heaps and streets of pearl? He treads the flowery paths of spirit-life, not idle, not basking in dreamless rest. The energy of power, the moving force of aspiration, the impulse of desire are all his, and already his soul is marching on in the ranks of those lofty ones whose mission it is to toil on until man becomes uplifted into the sphere of universal love, until all wrong shall flee, tyranny die, and liberty and knowledge dwell

in the homes of all people:

Press on, noble soul! The victor's palm is thine. for thou hast witnessed the triumph of justice and right; the crown of glory is thine, for thy soul is crowned with the diadem of perfect love. Press on, white-robed soul! for the bright frui-



CHILDRENS' COLUMN.

A PUZZLE FOR GRANNY.

Granny, she sits in her cloow-chair,
Her chair of red flowered chintz
Breathing the illac-scented air,
Watching the sunset tints;
Knitting, and dozing, and marvelling where
Emily gets her hints.
Granny, beware! a roguish pair
Caper about your elbow-chair,

A dark-haired lad with eyes of blue, A durk-naired and thin eyes of bitte,
Brinful of life and fun;
Frisky and frolicsome, give him his due,
As any beneath the sun.
In serious moments good and true,
"And sure," they say, "as a gun,"
Is Johnny the son of Johnny, one
Organization beaves whose work is done Or England's braves, whose work is done

Johnny and Emmy are just of a height,
And a bright liftle pair are they.
Though he was ten last new-year's night,
And she is nine this May.
And sometimes Johnny is vexed outright,
That he does not lead the way;
He thinks he'll never be fit to fight—
For a solidar's son a sorry night. For a soldier's son a sorry plight. Then, dear granny, so kind and wise,

Will tell him of heroes bold,
Great in spirit and small in size,
Who thoulike fought of old;
Till giants are nought in Johnny's eyes,
And dwarfs are all high-souled And then he pittes that great tall Joe, Hated so much for growing so.

But granny, says he, with a roguish leer,
I shall never a hero be,
I may make a six foot Grenadier,
For I shoot like a willow-tree.
Measure me now with Emmy here, And what I am you'll see, Emmy! come off with your shoes, my dear, And granny shall know how I've grown this year

Bolt upright stand Emmy and Jack, And granny sits august,
Holding the scales with a judge-like knack,
As one who would fain be just,
Looking at heads one fair, one black,
And taking toes on trust:
But granny, me thinks, by her knowing smile,
Once more a child, meets guile with guile.

Willie's Baby Sister.

Willie wanted the jelly very much, and the jelly was in a little jar upon the upper shelf of the china

Willie and the baby were in the dining room toether. Mamma had gone out, leaving them with katy, and Katy had just stepped to the door to peak to a friend. So there was nobody to see Willie but the baby,

and she seemed to be very busy with the blocks He took a cracker from the tin-box, and climbed upon the shelves until his small hands could reach. he jelly jar. He took spoonful after spoonful of the coveted dainty, until his cracker was piled "mountain high" therewith, and looked like the base of a very irregular pyramid. Then he came down from his elevation with a jump, and when

e turned around the baby was looking him full in the face. She did not laugh, as she sometimes did, at his merry pranks. She only stared wonderingly. "I should fink you'd better play with your blocks. That's what I fink you'd better do," said Willie.

'Wah! w-ah," answered the baby. "There they are," and Willie tumbled them about with his foot. "Don't you see 'em?" The baby made no reply. She looked first at Willie, then at the jelly, which was rapidly disap-

pearing.
"I 'spose you'd like some, but I can't give you some, 'cause you could'nt eat it all up nice and clean, and 'twould show on your mouth. Some other day brother'll give you some. The baby didn't say a word.

"There! it's all gone now. I ain't goin' to have any more, 'cause 'twould be naughty to have any nore. Don't you hear Katy comin'? Let brother wipe his hands, and then he'll play with you.' The offending fingers were hurriedly wiped upon Willie's apron, and when Katy opened the door he was making a very tall house for his sister, at the destruction of which that little lady-condescended o smile.

"That's a man!" said Katy, approvingly. "Was she good the while?" "She didn't scream any," answered Willie. "Just mind her for a bit longer, then, till I go for

her milk. There's a good boy," and Katy went into the kitchen. She didn't intend to keep the baby waiting, but Bridget's first cousin had just dropped in from the country, and he was so very entertaining that Katy forgot the milk and left it upon the stove until it was too hot, then she plunged the tin cup into a pitcher of water and forgot it again, until it was too cold; then of course it had to be heated over, all of which process took time.

They took such a long time, in fact, that when mamma came home she found Willie turning somersaults, running about on all fours, squealing like a pig, barking like a dog, in short transforming himself into all sorts of impossible animals, to amuse his sober little sister.

But when the baby's brown eyes saw mamma, how quickly they brightened! The little hands were impatiently held out; the tiny feet kicked the tiresome floor remorselessly. Who, indeed, could be unreasonable enough to expect a baby to sit contentedly upon the hard floor, when mamma's loving arms were almost within clasping distance? Willie's mother didn't expect it at any rate. She took her little daughter into her lap, and hugged her and kissed her, squeezing her so tight that it almost seemed as if the baby would lose her breath altogether; but she didn't,
Then that lady turned to Willie. "Been a good

boy?" she inquirea. "I guess I did," replied Willie. He glanced at the banv as he said this. She looked very earnestly at him, and, singularly enough, her lip quivered. "Come and tell mother what you've been doing." "Ain't been doin' anyfing, but just bein' dogs

and fings." The baby stared solemnly, unflinchingly. "Is that all?" said mamua, wondering at her son's flushed face and uneasy manner. "Yes; I didn't do no more fings just but them," with a defiant look at his wee sister. It was strange that, at this very moment, the baby should burst out with a wailing cry, as if the little heart were being cruelly rent and torn, and must have instant relief, or break upon the spot. "What's the matter with my darling? There! there! there! and mamma walked up and down the long dining-room with her charge, consciencestricken Willie following close at her heels. "P-r-a-p-s she finks I wasn't a very good boy," he

faltered at length.

Mamma didn't hear him, the baby was screaming He spoke louder. "P-r-aps she finks I was a naughty boy. "Were you a naughty boy, Willie? There! there! there!" "Pretty naughty. I taked some jelly. nice jelly." "But you told mother you were good. Sh—sh—

sh! mother's little baby. "I wasn't very good. I wasn't good every min-ute. I spreaded it onto a cracker. I didn't give sister any. "I don't believe she wanted any. She feels better now, doesn't she, dear little sister? Were you good all the rest of the time, Willie?" "Yes; I did. I was good all the other times."

And the baby's face which, only a moment before had been so puckered up with grief that her nose was hardly distinguishable, now suddenly smoothed itself, the brown eyes shining through the teardrops like two precious little suns in a summer She had but one tooth in the wide world, but

that one she graciously exhibited in a most bewitching smile. "She's glad I'm a good boy now, mamma," remarked Willie, with an air of intense satisfac-

"I'm glad, too," said mamma with a kiss. "Good boys are. Why, Katy! Is it time for her milk? Didn't she have it at three? No wonder she jumps at the sight of the bottle. She must be nearly starved, poor little baby!"