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NO. 32.

## ENEMIES OF SPIRITUALISM. BY J. M. ROBERTS.

[CONTINUED.]

On July 13th, 1877, I had a sitting with Mrs. Katie B. Robinson, No. 2123 Brandywine Street, Philadelphia, at which a spirit purporting to be Archbishop Hughes first controlled her. He opened his communication by saying, "I hardly know why I am attracted but I suppose for some purpose that concerns the interests and future welfare of the American people." He then proceeded to address me at great length in which he spoke of the insidious designs and intrigues of the Jesuit Order af Catholics to undermine and overthrow the free institutions on which the American Republic rests. He said that neither myself or any other person who was not fully cognizant of the schemes and proceedings of that Order could conceive of the relentless hostility of those whowere members of it, to those institutions and the fixedness of their purposes to overthrow them. He urged me to be vigilant in watching the movements of that ecclesiastical order. and to use every means in my power to a ouse the friends of mental and religious freedom

to a sense of the danger which threatens their rights and welfare. When I learned that the controlling spirit claim-When I learned that the controlling spirit claim-ed to be the great American Catholic prelate, I greatly interested in all that comes from Mr. was anxious to record what he would say literally, and with that view asked him to speak slow in order that I might do so. To this he objected for two reasons. First-because he had much to say and he could not do it if he was restrained in his utterances; and second, because he said the communication was for my private information and not for publication, Indeed he more than once requested me to make no public use of the informa-tion he had given me. He spoke of the loss of influence he would experience in the spirit world should it become known to his ecclesiastical that he had conferred with me. He spoke of his being a true and earnest friend of knew was necessary to defend that freedom against in charge and the cause of Spiritualism. Up to that time he had had the sympathy and psychological future success. The soldier has won—his first first battle won there, is an augury of future success. The soldier has won—his first battle won there, is an augury of future success. Jesuit foes, although in doing so be risked his that time he had had the sympathy and psychologistanding with his spirit-brethren should they be-

come cognizant of what he had done. After the foregoing communication was ended, the spirit of my father took control and communi-cated as follows:

"My son:-You know I was always deeply interested in the constitution and laws of our country, and nothing would give me greater pleasure, in my spirit-home, than to see our glorious country standing by freedom—that its foundations would ever be education, equal rights and freedom to every man, woman and child born upon its soil In the day when religious teachings counteract the influences of those great principles in this Catholic, American liberty will die. But I am hoping and earnestly praying that the noble heroe and pioneers of American progress will ever stand by her people—that peace, religious liberty, free-dom of thought, honesty and truth shall ever dwell

in the American Republic.

"That there is another struggle coming, my son, out of the late troubles you have had, I foresee, and I know that firm and decided men must be chosen to throw off a yoke of tyranny which many are seeking to throw upon the necks of the people

at this time.
"The Spiritualism that you receive, to-day, my son, is but the foreshadowing of something greater yet to come, and which will be developed in the most beautiful manner, bringing greater evidence of the Divine Will to the people of the world. Your mother and myself are working earnestly in the cause of love and truth, and hope by the cooperation of many others to bring peace and harmony to all progressive minds.

'I believe, Jonathan, there was a great deal in what Archbishop Hughes said, to-day, and that it has a deep and truthful meaning, and I think he speaks from a stand point which enables him to know what will come to pass in that direction There will be a mighty change sweep through this country, within three years, if not sooner, and when any religion becomes so fanatical as to raise a dispute about where a dead body should be buried it is time that every American should unfurl his banner, and make every priest and foreign foe respect our country's institutions and rights or compel them to turn backward to the countries from whence they came and where their soul training made them foes to progress and truth, which I know God intends shall visit this earth and bless humanity.

The latter communication is so characteristic of my father, from whom it purported to come, as to lead me to believe that it was he who spoke to me on that occasion. I was therefore all the more disposed to regard the information that I had received from the previous spirit as genuine and reliable. It was communications such as these that gradually unfolded to my mind the tendency of Jesuitism in America; and as my observation of the movements of that compact and powerful ecclesiastical organization here, on the earth plane, squared so completely with the intimations from the spirit world, I was eventually convinced beyond all question that Jesuitism not only exists in the spirit world but that it is in close sympathy and co-operation with Jesuitism on the earth. On August 8th, 1877, I had a sitting with Mrs. Robinson, when a spirit purporting to be Stevens S. Jones took control of the medium and gave me the following communication, which he requested me to send to Col. John C. Bundy:

"To COL. BUNDY :-"From one in spirit life who will be his guardian spirit, who will strengthen him in all his thoughts to do and act for the right. His aim and object while in earth life was to speak and write bold and free thoughts that would tear down the walls erected by old theology; and his earnest desire was to free the minds of men and women from the slavish religious bigotry of the past as well as the present day. He now knows he was a medium in the hands of a higher power than of earth to establish the Religio-Philosophical Journal, and his earnest wish was that all should understand that paper to be a journal of free progressive thoughts and

"In doing that he made many enemies among theological bigots; and now he knows that those enemies in the form as well as out of it were the cause of the sudden death of his body. The poor in-strument which those influences used to accomplish that act he forgives with all his soul, and he is thankful they have decided as they have done for the poor old man.

"Now, my son, be firm and true. Carry out the plan that you and I have talked of, and know that you will feel my presence when you are writing all alone. As I loved to investigate truth when in the body, my spirit to-day is the same amidst all the war and confusion which prevails in regard to Spiritualism. A sifting is going on. This truth of spiritualism can never die, and must become a

lessing to all mankind. The clergyman who speaks in such a vindictive manner, to-day, against a power which God has seen fit to send to the earth in this century, is not a Christian, and like many mediums and Spiritualists, will yet be made to feel their power on earth will wane, while high and holy truths from every pioneer in our glorious cause, who have gone to spirit life, will come again with stronger powers, influencing every speaker who may take the ros-

EXPERIENCES WITH THE SPIRIT trum to speak greater truths. All mediums who immortal; not so much, however, as a reward for also? If so, are these evil spirits, passed from terwill be humble in their mission and who will not toady to church or state, or popular opinion, will

> thinking it would please a certain large class of peo-ple. It is time now that Spiritualists should arouse. Let their thoughts go forth, and with pen write iving truths for men, making no idol of this belief or that, but recognizing God, the supreme spirit power, is everywhere, in all things.

"If Spiritualists will believe in that supreme power, they will find all His laws are in harmony, and they will understand that everything which He designs, even the devil which the Christian priest holds up as a terror to his convert is doing His work at the will of the master, and that is, to uproot all evil from the souls of earth's children, so that when they enter spirit life they may come with spirits free, leaving their sins behind them."

That communication I sent to Col. Bundy with one before given, and I received from him the following acknowledgment and reply:

"CHICAGO, August 18th, 1877. J. M. Roberts, Esq., Burlington, N. J.

DEAR SIR: Yours containing the communicaion from Mr. Jones is received, and for your kindness in sending please accept my thanks. I shall e very glad to hear from you, and also to receive

> "Yours truly, "JNO. C. BUNDY.

"P.S. I shall publish a part of this communica That letter from Col. Bundy was written only three days before the culmination of the Jesuit plot to injure Spiritualism through the so-called Bliss exposure in Philadelphia. At that time Col. | the attributes and functions necessary for a success duced to change front in the management of the apply the proper remedy at once. If our internal paper, of the following week, he took a new editorial ourse from that time drove that sprit from him, and to-day the Journal is the only spiritual paper (so-called) that receives the commendation of the ecular and religious enemies of Spiritualism. That he has earned their commendation at the dearest sacrifice is too plain to be misunderstood. Will outline what followed this new departure of the Jour-

nal in our next number. [TO BE CONTINUED.]

### THE BATTLE OF LIFE.

BY JOSEPH WOOD

Human life is a warfare. Have we ever looked at life in the light or view of a conflict—a fight—a battle—or a series of them? The first breath we raw is a struggle to live—the infantile fight for ife. It is a desperate assault upon the oxygen of the atmosphere, to give freedom to vital energies, combatant and resistent in an hitherto unrecognized spiritual and physical entity, and in the future to become an intellectual and moral being.

The first onslaught being successful, we enter upon the conflicts of life; and yet with this gloriou reedom this conquest of "the breath of life," we find that human existence is of such a nature that t has to be guarded, protected and defended against innate weaknesses, and outward opposing nfluences and forces. While unable, of ourselves to bear arms against our opponents, and ward off the assaults of outward foes, we have to rely upon the tender love of a mother, the watchful care of father, to say nothing of the sympathetic and kind offices of relatives and friends so generously be stowed, who stand watch and guard over us. we not even then in the battle of life? The din of arms, the commotion and clashing of embattled hosts are around us, and though we are inactive and non-participants, the conflicts involve us in the general issues. All through the years of infancy and youth, though without armor, nor following the sounds of the rolling drum or the shrill fif we are nevertheless recruits for the great conflict of life, and ere long must enter upon the tilts and encounters of the regular army. There is no way for skulking; no allowed or tolerated absence from muster. The roll is called and each must answer

Many and varied are the scenes of conflict that the natural man and the spiritual man have severally to pass through. Even the elements war against his physical nature; for the extremes of cold and heat; the contaminating influence of impure air and water; his subjection to diseases and calamities of various kinds, are antagonistic to man, and he is compelled, as with the shield of a Minerva, to defend himself, or to combat the ills that flesh i heir to, with the demonstrative fervor of a Hercules But the warfare or the conflicts of the natural or physical man are as nothing compared to the assaults made all through life upon his spiritual nature—the inner man. Within the sphere of his existence he finds an arena of conflicts, not for an hour, day, month, or year, but unceasingly for a lifetime. Here is where his tactics of warfare and bravery are to be exhibited; here is where he must conquer or die;" here is where his prowess must

"Thus warriors, we've no fancied fight, Rut battling on from morn 'till night; A conflict sore; and never ended "Till time and future life are blended."

Then we are in a physical and spiritual warfare, out the grand battle of life is to be fought on the spiritual plane, or field, because the spiritual life, he inner man, is the most worthy, or, indeed, we must say, only worthy of our prowess in the con

The promise is to him who overcometh. He that ooks this interesting matter full in the face, will realize that we wrestle not so much with flesh and blood, but against principalities; against powers; What formidable antagonisms are these? are encouraged to meet them and oppose them, for we have the example and experience of the Apostle Paul, who eighteen hundred years ago boastingly declared that he had "fought the good fight and

had kept the faith." If this Apostle then may be allowed to exult in having fought the good fight of faith, let us fight the good fight upon the more solid basis of fact, and upon it gain the victories that he boasted of having achieved. In this spiritual warfare, which is now more realized throughout our world than ever, the spiritual soldier ought to be emboldened to fight valiantly, not altogether in a selfish interest, to overcome the enemies that war against their souls, but to enlist into the ranks the sons and daughters of men that they too may rejoice in the truth that makes them free. The victory over death, and the triumph over the grave, are before is, and how much then have we to encourage us to fight faithfully, and to the end of the war. are always injuries, for spoliation, rapine, destruc-tion and ruin follow in their trail, while deterioration in public and private morals follow those calamities. In this glorious spiritual war, now upon us, we seek no revenges, no reprisals, no spoils. We fight for the triumph of eternal truth, and

are encouraged to prosecute the war until we lay

down our arms with our mortality, and take up the

from the land of peace; in the morning; at noon; in the quiet of the evening, and in the repose of the night; to cheer us on in the warfare before us. The race is not always to the swift, nor the pattle to the strong. The weaknesses and infir maties of man are many, and looking at him as to his fitness for the battle of life, he would ordinarily not pass muster, and when we look at the internal opponents, and the external enemies that he has o contend with, we would despair of any successful issue for him. If then the battle is not always to the strong, how shall the weak be encouraged to hope. We war, as we know, or ought to know, against our own undeveloped natures, and also against the wrongly developed, erratic, gross, morbid, and even vile attributes and propensities of our organisms. To combat these internal opposing orces we must, as soldiers, be instructed nature and power of these contestants, and be disciplined and drilled into a knowledge of the practical arts of war, by spiritual light, and truth,

We are well aware that an ignorant and undisciplined soldier is unfit for martial contests. Then. we must know ourselves; the citidel of our defences nust be known to have its abutments and inlaid: oundations secure against attack. As our warfare is one of assault as well as of defence, we are to look sharply to the fittings of our armor for assailing antagonisms of any nature. First of all we must know that he who conquers himself is

hero of no common character. Let us see to this matter of self conque search, investigate, look over the battle field, and map out for the tests of strength and active duty, Bundy did not suppose he would so soon be in- ful issue. Are any diseased, lame, halt or blind, R.-P. Journal. It is a fact, however, that in that armour is bright and strong we may hope to Every faculty must be upon the active American freedom, and that it was that sentiment departure, which he has been madly pursuing ever list. No pretenders, no deceivers, no idlers, no that prompted him to give me information that he since, to the injury of the business interests he has skulkers. This is carrying the war into Africa, battle

> Then in the contests upon the social line or lane of life he can exert a superior power. Havng given death-blows to low ambition, pride. jealousy, covetousness, and all the gross and mean elements of an undeveloped mentality, the field is cleared of its debris, and the soldier is encouraged o hopefully encounter other enemies. Fashion, the arrogance of weath and station;

> have lost their tyrannic sway, and he is stronger. His weapons not being earnal, he gains a conquest over creeds, dogmas, doctrines, and is enfranchised from the ecclesiastical power that kept him a prissoner and a slave, and, in the patience and humility of a spiritual conquerer, he bears his triumphs forward to other fields of conquest.

> warfare in which we war against principalities; against powers; against spiritual wickedness in high places, how much do we need to have the entire armor of spiritual truth! Ah! but let us remember that we wrestle not only against flesh and blood; it is not a war of life or death to the body; it is not a martial strife; but against principalitie against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places. Then we may understand that all these are antagonistic, and we wrestle against them. Have we or has the truth an enemy in principalities and power? Are these kingly or princely an-tagonists wielding the powers of civil and political authority? Yea, indeed, for kings, as well as popes; princes, as well as priests; have in almost every age, and in almost every country, waged war against truth. No man or people, no sage or statesman dare venture to put forth a new truth, or a truth just discovered contrary to vulgar or popular opinion, or the dictum of schools, or the dogmas of hierarchical authority, without danger. fate of Galileo, Socrates, Bruno, and hundreds of others, attest the intolerance of the times in which they lived. And even now, in matters of religious faith or fact, notwithstanding the boasted toleration of civilization, truth has to run the gauntlet of proscription and persecution, exercised under cover f traditional custom or in the name of law. Nor is it a libel to assert that the systems of religion, the wide world over, deny the right of invasion upon their self-constituted, self-invested privileges, powers, immunities and perquisites; and yet, while they forbid encroachments upon their rights, they assume to dominate to dictate, and even to entrench upon the rights of others. Truth, as we know it, has the antagonism of "the rulers of the darkness of this world," and shall we not assume them to be the various sects or divisions of religious systems, embodying as they do in their insulated positions a unit of doctrinal dogmatism and creedal assumption. As an addition to the proscriptive policy of the religious and clerical organizations, may not the schools of religious education and culture, ecclesiastical orders of the assumed divine right of the church, be placed as their important adjuncts? These have exercised a power which has kept men and women in mental r intellectual ignorance, and held them in a fatal bondage subject to "the rulers of the darkness of this world," without spiritual light or warmth.

They have assumed to control the opinions and rule the conduct of men, not by the law of love not by the influence of well-established truth, but as with a rod of iron; and, masked behind a holy profession, they have been guilty of most unholy isurpation over the consciences of men and women Educated by the influential power of popular opinon, and indoctrinated into the mysteries of faith lone, these contend against freedom of thought, and would confine the expansive mind within the narrow limits of a theology, without a fact to sus-

Backed by the pride and egotism of station and the almighty dollar, these "rulers of the darkness of this world" enforce their own terms of admission to the kingdom of heaven upon earth, and into the ringdom of God beyond. Are they not blind leaders of the blind, making to themselves and others darkness visible, and without admitting one ray of spiritual light into the mind, demanding that man shall come to the truth, which alone can make him free, only through their straight and narrow pathway?

Millions of money have been expended; oceans of blood have been shed, in the infatuation of a religious despotism, to set up and maintain a social, civil and political regime of ecclesiasticism. Hierarchial authority and power has assumed to be God's vice-regent upon earth, and to dominate over the body and soul of man. These are formidable enemies to that truth that has come to mortals in the beauty and grace of its all-wise and all-good lispensation, heralding to all races the "fatherhood of God and the brotherhood of man," But we not only wrestle "against principalities

and powers," and "the rulers of the darkness of this world," but we wage a war equally as important to us, "against spiritual wickedness in high places." Spiritual wickedness in high places! Is not this 'spiritual wickedness in high places" significant to is, who, in the light of the revelations from the angel world are made aware of the conflicts of life, even reaching into the near beyond?

meritorious conduct, as to signalize the triumph of the angel hosts, whose loving interests in our befind their powers wonderfully increase.

"I have learned in the spirit world why many of us have not prospered in our spiritual growth. We in the many conflicts of life. We are encouraged half, and whose in high places," and who have clung too much to the old theological ideas, in our battle of life by the sweet voices of our shall doubt that those in high places are also codeparted relatives and friends, who come to us operators of those who are "the rulers of the darkness of this world." We then seem to have an unequal fight! Nay;

for the light and power of truth shall prevail!

Let us not fear, for with angel bands and corps of spirit volunteers, whose armor is the sword of truth and whose banner is love; whose cause is the fatherhood of God and the brotherhood of man, we shall go on from conquering to conquer, and find that peace has her triumphs as well as war; for it will be the peace of progressive harmony and love, and as enduring as the eternity of God. As co-operators with our spirit friends; as com-

panions in arms with the angel world in combatting the antagonisms of spiritual light, love and truth, let us stand, having our loins girt about with truth and having on the breastplate of righteousness. We are assured that in this battle of life he that overcometh shall eat of the hidden manna and shall have a white stone given him, and in that stone a new name written, which no man shall

know, saving him that receiveth it. Who then will not wage, in the battle of life, a war upon all that is evil in himself and his surroundings, and will not tire in the conflict until he shall find in a universal peace, the victory of an universal love in another and a better world?

### VOTING NOT REPRESENTATION.

A Demand for Definite Democracy and Political Evolution.

NO PARTIES - NO CONSTITUTION-NO SENATES.

BY ALFRED CRIDGE.

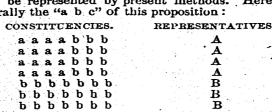
A representative body is to the nation what a chart is to the physical configuration of its soil; in all its parts and as a whole, the representative body should at all times present a reduced picture of the people—their opinions, aspirations and wishes: and that presentation should bear the relative proportion to the original, precisely as a map brings before us mountains and dales, rivers and lakes, forests and plains, cities and towns. The finer should not be crushed out by the more massive substance, and the latter not be excluded. The value of each element is dependant upon its importance to the whole and for the whole. The proportions are organic; the scale is national. speech of Mirabeau in Constituent Assembly, January 30th. 1789.

In politics there is a vast amount of preliminary nastiness through which to wallow in the attaincal opinions consigns the one who utters them to Is the battle of life then over? In this over the hopeless obscurity of private life. The demagogue, the flatterer, the obsequious and the un-principled, the cautious and the intriguing, may and often do, wiggle their way successfully to the most exalted stations, and attain to position by means which honorable men despise. Hence it is that the best intellects, the higher and better men of the nation are disjudined to politics as a pursuit in life.—San Francisco Argonaut, Sept. 1878. Here, three generations apart, we have markedly

contrasted ideal and actual representation. Representative government, so far from being on its trial, as the late Prince Albert supposed, is almost non-existent, a mere germ or purpose which may evolve in the future, aye must evolve, if our civilization is not to perish. Legislative bodies present no "reduced picture of the people," but a grossly distorted caricature, recalling to mind that well-known anecdote of Charles II, of England, who asked the members of the Royal Academy of Science, why it was that a vessel of water weighed no more after a small fish had been put in it than t did previously. After exhausting their ingenuity in devising theories to account for so singular a bhenomenon, the king quietly asked them if they ad ascertained by experiment that such was the fact. Our political savants similarly discourse by the league as to the effects of Democracy of representative government; of the rule of "unthinking

majorities," as if such phenomena really existed, and are quite as much at fault as their asinine brethren above mentioned, Doubtless the academicians were very learned in their way, but the one false assumption neutralized all their ingenious inductions in that case as it does in the present. It is proposed in this article to show, first, the inadequacy of present methods of so-called representation; then to suggest simple changes therein which it is believed, would constitute an actual representation, dispensing with all mischievous party mechanisms, and combing simplicity with effectiveness.

Neither majorities nor honest minorities are, or can be represented by present methods. Here is literally the "a b c" of this proposition:



The capitals are the so called representatives, the letters are the voters. Each constituency sends its representative (?) by the majority vote to the legislature. The relation of this supposed case to the actual, is that a smaller per centage of persons control legislation than "a b c" shows. In fact here are 33 "b" voters and but 16 "a" voters, yet the latter have a majority in the legislature And were there 70,000 voters in each constituency instead of seven votes cast in the same proportion would bring out the same result. Now where is your rule of the majority? Where is your Democracy? Where your representation? All myths.

Now suppose that a third party "c" should run a

> CONSTITUENCIES. REPRESENTATIVES. bbccaaa bbccsaa bbccaaa b b c c a a a c c c b b b b cccbbbb cccbbbb

Here the twelve "a" voters, less than a fourth o the whole, control the legislature, while the new party "c" fifty per cent more numerous are without a single representative! It will be said that this case is imaginary and extreme; but even were this so, the mere possibility of its occurrence completely demolishes the claim of any of our governments, State or National, (with one partial exception) to be considered representative or democratic. The fact, however, much exceeds the supposition in absurdity and injustice, points having been omitted at this stage, to secure simplicity of presentation that increase the disparity between what our systems are and what they claim to be.

Hitherto we have assumed the several parties to be composed of individuals not only uniform in their beliefs on political questions, but also uniform

claimed that even the majority of a party is fairly represented in its candidates. It is impossible to mbody the actual views of all, or half the members of a party, in its platform. Various methods are in vogue of nominating the candidates of a party necessarily more or less controlled by those who make a business of politics as some persons must do, and all these methods tend to repress the spontaneous utterance of individual opinions, or spontaneous preference for individual ment Even in newly-formed parties, where the earnestness and enthusiasm resulting from the perception of real or

few not freely chosen must act for the party, sometimes not knowing, and sometimes disregarding the views of some or most of those for whom they act. Candidates are dragged through so many knot holes in the way of ward clubs, primary meetings and committees of this, that and the other, that by the time they get through into the legislature they scarcely know what they believe themselves, much less what are the views of those who voted for

But let us make the extravagant supposition that the candidate does truly and fully represent, both as to principles and personality, two-thirds of his party, and that said party comprises two-thirds of the voters of his constituency, both of which suppositions are unwarrantably favorable to present methods; then  $\frac{2}{3}$  of  $\frac{2}{3}$  is 49, which is less than  $\frac{1}{2}$ , so that candidates so exceptionally popular in parties, so exceptionally predominant, would still fail ties, so exceptionally predominant, would still fall to represent a majority of actual voters, to say nothing of those having the right to vote and declining to exercise it, knowing that they cannot by voting secure representation. Assuming those persons to be one-fourth of the whole, we have  $\frac{1}{3}$  of  $\frac{3}{4}$  of  $\frac{3}{4}$  which is  $12-36=\frac{1}{3}$ . That is, under circumstances exceptionally favorable (probably never equalled in fact), a legislator by present methods may represent one-third of his constituency. It is very doubtful if, in general, they represent a tenth. very doubtful if, in general, they represent a tenth. Unfortunately our political savants, from United States Senators and college professors down to club presidents and hack journalists, are unable to apoly the multiplication table to politics, however well versed in "addition, division and silence," some of them may be. In fact they must learn the "a b c" and numeration before they can, blind as they are, lead people anywhere else than into the ditch. No principles, no platform, no purity of purpose can avoid these imperative mathematica necessities of a system rotten and false from its oundation upwards, wherefrom can come "evil and only evil, and that centinually."

While, however, present methods (or un-methods) may have been necessary in days of horseback mails (or none at all,) impassable roads and general local isolation, they are completely out of joint in an era of railroads, telegraphs and newspapers, where locality is one of the least factors in the formation of political opinions. There is a law of correspondential evolution, by which society must advance evenly or come to a halt, as the Chinese ment of the higher honors of official life. An have done, and as some Caucasian nations threaten outspoken, honest and fearless utterance of politi- to do. Science has revolutionized our business, our travel, our social intercourse and our modes of thought; but our politics dam (in two senses) the living stream of progress and turn it into a pesti-leutial swamp, taining the whole atmosphere with fraud and folly, and threatening an "arrested development" as absolute as that of China, though at a little more advanced stage. Constitutional conventions that could apply remedies idiotically, propound petty palliatives. It is useless to denounce politicians as causing a corruption of which they are themselves merely effects; nor are they, more than the "respectable" fossils who pride themselves on abstinence from politics, responsible for results which may involve a very much enlarged edition of the Pittsburg riots as a sequence of political idiocy; Present methods need professional politicians to partially unravel their tangled threads and enable some indispensable work to be done, in however costly and clumsy a manner. They are compelled to "wiggle their way" and "attain to position by means which honorable men despise Then let the "honorable men" instead of skulking behind their desks, counters, benches, ditches ploughs, or what not, come forward and insist ou such changes in the mode of representation, that honorable men will not be degraded by becoming politicians, which will then mean the same as states

Of a thousand illustrations that might be adduced onclusively establishing the positions hereinbefore maintained, (they occur at every election) the re-peated gerry-mandering of Ohio, Indiana and Pennsylvania, in the interest sometimes of one influence." party and sometimes of another, abundantly proves the non-representative character of present methods Ouite recently, in this manner one party gained hree members of the House of Representatives in Ohio, while the majority of the same party in the State had gone down from 22,000 to 8,000.

It is, however, the smallest part of the evil that parties are not represented proportionately to their members; the worst is the existence of parties at all. If neither two nor twenty sects can adequately represent a people in religion, why should two or three parties be considered adequate to represent them in politics? Is it not clear that voters of the same party differ in their views on public measures? There are hard and soft-money Democrats and Republicans. Some of each party oppose and some defend land and railroad monopoly, some believe the needs of this present state of existence, thus in religious education, and others are opposed to it, | making earth a heaven, by banishing its evils, renand so with all other live questions, no two nor ten parties can represent all! the views on vital public ssues requiring legislative action which are entertained not only by a few but by large masses of another, and is, in reality, no greater as a whole. voters. A candidate should represent the views not of some but all his constituency, and not the soil, while extending its branches upward, will merely on some but on all public questions of soon be dried up, having neither root nor branch; importance. To secure this there must be the utmost freedom of choice, not limited by district mediates, using them as we do porters, it is because or county lines. In other words, a true representatively are trying to get back to matter as a necessity tion must be personal not local. To particularize, of the broadest, deepest, highest development. -If the voting population of a State numbers 200, 000, and its legislative body numbers eighty (here we advance from a b.c and numeration to division) any 2,500 voters, thinking nearly alike on political subjects, have a right to be represented by whomsoever they may choose, whatever the residence of voters or candidate, provided both are within the limits of the State. On this basis alone can there e any true representation at all, either of majori ties or minorities, it being a law of eternal justice from which there is no escape, that wrong-doing recoils on its authors; so that minorities must be represented in order that majorities may be repre How both these objects can be accomplished by

simple methods will be the subject of another to the needs of the greatest number of human Here we rest for the present the negative division of the question.

A mother's pretty saving-"which of your child-

No true work since the world began was ever wasted; no true life since the world began ever

The greatest wisdom of speech is to know when, and what, and where to speak—the time, matter, and manner; the next to it is silence.

Are we not instructed to try the spirits, and to as to the personal fitness of their candidates which is good? and if so, are we not logically possessed of the fact that our antagoble beliefs in the law-making body. man mentioned who ever confessed. That was logically possessed of the fact that our antagoble beliefs in the law-making body. man mentioned who ever confessed. That was logically possessed of the fact that our antagoble limited as to the personal fitness of their candidates. That was logically possessed of the fact that our antagoble limited as to the personal fitness of their candidates. That was logically possessed of the fact that our antagoble limited as to the personal fitness of their candidates. The law-making body. That was logically possessed of the fact that our antagoble limited as to the personal fitness of their candidates. The law-making body. The law-m man mentioned who ever confessed. That was the new.

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An Important Letter. COLUMBIA, Cal., June 11, 1879. BRO. RORERTS:-

I have received one or two specimen numbers of MIND AND MATTER which have been read with exceeding interest. Gladly would I not only aid your self-sacrificing devotion to the cause of human progress, so far as a single subscription would do it, but more gladly would I place thousands freely at your disposal, to enable you to wage effective war enthusiasm resulting from the perception of real or supposed new truths may weaken some part of the machinery, it is a political necessity that a times past no man entered upon the work in a more unselfish spirit than myself. I was chosen, as I believed, by a wise, powerful and ancient band of spirits as their chief or executive head, to inaugurate a movement upon earth, having for its object "to institute a system of liberal education for the people, simplify the sciences, and popularize and liberalize religious ideas, in such a manner as to make the human family a band of brothers;" or, in other words, "to make religion subservient to science or education;" or rather, "to make science

and education the foundation of religion.' With zeal the commission was accepted. As an mportant agency, to attract the attention of the people, these spirits brought me into relation with the world-renowned artists, Wella and Pet Anderson, for the purpose of giving to the world these portraits. In this work, most beautifully executed so far as it proceeded, more than three thousand dollars in gold were expended, when gold was at a premium of 20 to 30 per cent. In other ways, with my own, and the funds of those who became associated with me in the same unselfish spirit, not less than fifteen thousand dollars, and years of valuable time-to the utter sacrifice of legitimate businesswere given under specific directions and positive promises to provide the needful means to the movement of the band.

It was only when reduced to the most complete destitution-when almost the last dollar was spent and subsistence depended on charity, that I was compelled to cease further efforts in the cause of spiritual and human progress. Now, with the "wolf at the door," came the season for retrospect and reflection. Not a single promise ever made, as from this "ancient band," received the slightest, fulfilment; nor with the lapse of time are their promises possi

It was time to tack ship and try to beat from a dangerous lee shore. This has been a laborious and proceeding, and "the end is not yet." nearly three score years and ten the loss of friends and opportunities-the wreck of earthly hopes. ambition to do good, and faith in the spirit world -leaves little to stimulate to further efforts. And so I have resigned the position assigned me-laid down my armor, and become a looker-on from the observatory of experience.

If spirits have not the power to sustain their mediums and workers, is it just that the latter should go on to sure destruction—"to wreck and ruin?" Those may who will, but I will not. In the discause of humanity, I claim nothing. "The laborer is worthy of his hire,"-and there will be no lack

if the pay is prompt.

It must be confessed that the objects of the "ancient" band" of spirits was a grand one, and why they have so signally failed to carry them into practical effect is an unsolved mystery. To have given to the world the "History of the Mound Builders," of which several chapters were written, would have been a work of world-wide interest; and then the histories of the ancient races and civilization—of old Atlantis, and further back into the dim and misty past—would be something that even the highest spirits of wisdom and power might well be proud, with mental aid, to accomplish. seems ready to receive and benefit by the knowledge now locked up in the pre-historic records, which only ancient spirits are able to give. they-can they-do it? And when?

Fraternally,

J. WINCHESTER.

## Physical Mediumship.

Editor Mind and Matter: In Allan Kardec's book on mediums, page 87, I find the following question in reference to physical nediumship, together with its answer: "Ques. Are all spirits able to produce phenomena of this kind? Answer. The spirits who produce these effects are always inferior spirits, who are not entirely disengaged from all material

I hardly know how to express the idea I have as to the falseness of the above, and make myself understood as clearly as I feel the importance of the subject demands. The error consists in believing that matter is of less importance than spirit. Mind —intelligence—acts upon matter through grada-tions—steps; but, if these steps are all needed. which particular one shall we count inferior to the others?

Which is the most tangible, steam from a kettle of boiling water or a diamond; and which is the nest—the most advanced? What we need is refinement and tangibility combined in the most perfect of solidified forms.
We have had too much of attenuated refinement. We want a progressive refinement that will meet dering us impervious to disease and death. The spirit who progresses by growing away from matter, grows in one direction at the expense of

I have found the same feeling existing among Spiritualists in our own country in regard to physical mediums, that is expressed in this French work, in reference to the spirits who control such mediums, to wit, inferior, more gross. Not so spiritual, or intellectual, as are mediums for other

forms of manifestation, to wit, trance, inspirational, Is it any wonder, then, that such mediums are

persecuted; are made to suffer martyrdom, almost, at the hands of these their censors? That intelligence who, through the spirit-body,

or peri-spirit, as it is called in the above work, can ermeate and control the greatest amount of matter for the greatest range of uses, making it subservient powers, such an intelligence is the highest, the superior one, inasmuch as he approaches the nearest to the all-pervading power called God.

Such a being is a sphere; has a rounded out greatness that is of some real value. Our physical mediums may find it necessary to lay close to ren do you love best?" Always the one that is matter, cling to it, in order to prevent the exhaling, the attenuating process that would wholly unfit them for their work; and such may be the centres through which countless spirits are drawing to themselves the needed elements which they once despised. This being true, how useless to attempt to hold them to the standards of ignorance that are set up by well meaning, but mistaken, souls, who are so anxious that the movement known as Modern Spiritualism should move on in the track of Spurgeon once said on a confession, having respect of that which it is destined to supersede. For old things are passing away to give place to

> Lois Waisbroocker. Riverside, Cal.

> > ......

PHILADELPHIA, SATURDAY, JULY 8, M. S., 82

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

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## William H. Powell's Mediumship Endorsed by John Wetherbee,

In closing a letter to us, our respected friend, John Wetherbee, says:

"I intended to say a word in this letter about your medium," (Mr. Wetherbee means medium of this city) "W. H. Powell, who has been giving some seances here," (in Boston) "and perfectly sat isfactory ones. I am sure he took my finger with out touching the end of it and used it as he would a pencil, and wrote on a slate a legible and intelligent message with the end of my finger. I am as sure of it as I am that I am a man, and I am sure there was nothing on, or got on the end of my fingrr to do it with, except what may have been produced or materialized there by some power unknown to me or to science generally, claimed to be spiritual; and with my experience I have faith in the claim; but having made this letter rather long I will leave Mr. Powell with this brief statement and my autograph. J. WETHERBEE."

We have never witnessed the manifestation of spirit power which Mr. Wetherbee describes, but we are informed that what occurs through Mr. Powell occurs while he is entranced and controlled by his Indian guide, Tecumseh. If that is the case it is not right to speak of the media m as doing the writing. Indeed, we understand that the communications which are written are remarkable as tests of spirit presence, independent of the mere writing, thus showing that the medium does not produce the writing by his will at all.—ED.

#### A Funny War in Chicago. Which is the Better Friend of Spiritualism. The "Alliance" or the "R. P. Journal?"

A wordy controversy is going on between the two journals above mentioned as to which knows the most about Spiritualism. Neither deigns to show their readers that they know anything about

the matter over which they are angrily contending. We hope to hear soon that the bombardment with words and big names and inaccurate statements, on both sides will cease, and that the combatants will come to close quarters, when they can use facts against each other, to the speedy ending of their nonsense on both sides. Facts are the only things that are worth anything where truth is the issue in dispute, and the sooner these pseudo friends of that homely commodity come down to the use of them, the sooner will the truth prevail. Can it be after all that the Journal in its apparent desertion of the Spiritual cause, has only been practicing a little grand strategy to lure the Alliance into an ambuscade where it could annihilate the enemy with a shower of facts. It begins to look so, however dimly. As a paredy on the famous order of Gen. Zach. Taylor at the battle of Buena Vista, "Give them a little more grape, Capt. Bragg," we say, "Give them a few more facts, Brother Bundy." Depend upon it those are the only things that will hurt your antagonist. It don't matter how awkward it may be for you to handle facts, there is a necessity for it and you might as well come to it first as last. Moonshine, big names and misrepresentations are impotent missiles in a war for truth. We feel in this controversy very much like the wife of a worthless Kentucky husband felt when she saw the latter in a deadly struggle with a bear. "We don't care much which whips."

## D.M. Bennett vs The United States.

We have received a long rejoinder from D. M. Bennett, to our editorial of last week, in relation to the United States statute under which he was accused, indicted and convicted; but we can perceive nothing therein that should change our views in relation to the propriety of that enactment. In order that our readers may know just what the, law in question, is, and which we most cordially approve, we here give it:

"Every obscene, lewd, or lascivious book, pam-

phlet, picture, paper, writing, print or other publica-tion of an indecent character, and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent and immoral use, and every written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where, or how, or of whom, or by what means, any of the hereinbefore mentioned matters, articles or things may be obtained or made, and every letter upon the envelope of which, or postal card upon which indecent, lewd, obscene, or lasciv ious delineations, epithets, terms or language may be written or printed, are hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any postoffice, nor by any letter carrier; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be non-mailable matter, and any person who shall knowingly take the same, or cause the same to be taken, from the mails for the purpose of circulating or disposing of, or of aiding in the circulation or disposition of the same, shall be deemed guilty of misdemeanor, and shall, for each and every offence, be fined not less than one hundred dollars ore than five thousand dollars, or imprisoned at hard labor not less than one year nor more than

ten years, or both, at the discretion of the court." That is the law which Mr. Bennett would have repealed and which we would have vigorously enforced. We know that there is great need of it. Those who claim the right to disregard the provi-

sions of that law, are not the friends of public vir- every mythical savior of humanity in all the ages tue. As an American citizen, for one, we protest, emphatically protest, against allowing the mails to be used to disseminate incentives to immorality. objects intended to be attained by that law, and no class is exempt from its operations. Let all confrom it.

We cannot see that we do Mr. Bennett any in-

justice in declining to protract our discussion of the

as well as our own, was fully stated in our last number, and there we propose to leave the matter linjure those who are striving to find and propagate for the present. We think the manner in which that law has been administered, has been in many instances, an entire perversion of the law; and we have been those who were in their earth-lives deare in favor of providing against such perversion of voted to the propagation of error. it, by such limitations of its scope as experience shows to have been necessary. We will have much to say in our editorial course on the general principles which should govern the action of individuals. in the exercise of their personal rights, but it would be invidious to do so in this connection, and therefore we ask Mr. Bennett to excuse us for declining to accede to his invitation to take them up at this time. The position occupied by Mr. Bennett does not admit of the treatment of the subject from that broad field of observation which gives opportunity for viewing it as it merits. Should Mr. Bennett think differently and honor us with an editorial reply to our views of the subject, through the Truth Seeker, we will be not unwilling to reply thereto, for we are settled in our conviction that he is aiding the enemies of religious freedom by his course, rather than maintaining the rights and freedom which he desires to uphold. There is nothing that Mr. Bennett can say or think of us, that will make us feel unkindly towards him, but we feel it proper to admonish him that a difference of opinion is no just ground for personalities. When we give other grounds for offence we will not complain if we do not receive the most courteous treatment.

#### Spirit Jesuitism.

In another column the reader will find a most nstructive and interesting letter from our veneraof Modern Spiritualism has been the readiness tions for usefulness, have conceived the idea that through themselves, especially, the work of progspirits, but we have seen enough of experiences of that kind, in the five years that we have been inceiving spirits had a good deal to do with his failof his experiences, as far as it goes, but we trust be will furnish a fuller account thereof, as it would be as instructive as it would be interesting.

It will be remembered that it was brother Winchester who published that series of remarkable photographic pictures of ancient spirits which created such general public interest at the time of their publication in M. S., 27. As artistic studies these pictures are marvelous, and their production a progarded. We know not who the forms were who resented themselves to the eyes of the artist that copied or limned them, but we strongly suspect lors. Brother Winch s'er has kin lly sent is copies of fourteen of these extraordinary and in-

teresting pictures. They comprise the following: 1. Yermah, chief of the band of Old Atlantis, sunk 16,000 years ago. In view of the fact that "Old Atlantis" had no historical existence and was of more elevated, advanced and beneficent spirits but a fabled land, "Yermah" will excuse us if we frankly tell him that he is, as he presents himself,

spurious presentation. 2. Adehl, a Hindoo necromancer; second chief: ived \$,000 years ago. Adehl must have forgotten that necromancy has been entirely replaced by the hierarchical mummeries of the present age. 3. Arbaces, an Egyptian philosopher; third chief;

lived in Moses' time. As it is more than questionable that such a person as Moses ever lived, "Arbaces" will excuse us if we conclude that he, too, is a spurious presentation. 4. Hassan Al Meschid, a Persian Magician, as

trologer and king; lived B. C., 500. Magic and astrology do not square so closely with truth that we need regard them as avouching the genuineness of this Persian deceiver. 5. Atyarrah, a warrior of Yermah's time and country, high in rank. The waggishness of

"Atyarrah" is written on every line of his face, and the only wonder is that brother Winchester had not detected the knave under those speaking features. 6. Abd El Kader, an Arabian chief; descendant of Ismael; 1500 B. C. This spirit may have been, or he may not have been, what he purported to be, but why he should be one of the band of these

ancient spirits does not appear in his picture. 7. Orondo, father of the mound builders; of Yermah's time. Worn upon the breast of this form is a medallion head and bust, which, if it is not the head of a Roman Catholic monk, is wonderfully like one. It shows the top of the head shorn of its hair, and only the ring of hair around the head precisely as worn by Catholic mouks. Why this head of a monk on the breast of an Indian, for Orondo has all the appearance of being an Indian? There is no similarity whatever between the head on the ornament and the head of the wearer. They were certainly not of the same race of men. Have we not here the positive clue to the nature of this spirit power, as materialism, is to deny the superipresentation? Had brother Winchester had as much experience with these trained deceivers as | to regard the cause of those manifestations as infewe have, he would be at no loss to know why he

was deceived and ruined. 8. Catullus, a Roman Metallurgist and jeweler of the time of Nero. On the breast of this picture, also, is a medallion of two heads entirely dissimilar, ethnologically, from that of the wearer; one or both of these heads are those of Catholic monks. the shaved head being unmistakable. That picture and the last were produced under monkish influences we have not a particle of doubt.

9. Hiram Abif the "widow's son," Grand Master of Ancient Masonry. If there was no other reason for impeaching the genuineness of these spirit anpearances, this picture of itself would furnish the proof of their spurious nature. No such person as Hiram Abif ever lived, he being a purely mythical person, the "immortal widow," from whom he was upposed to have descended, being none other than Virgo of the Zodiac, who, in the Christian story, is pose "these demonstrations," does he limit their also the mother of Christ, as she was the mother of uses to such absurd bounds? How much better persecuting them, and manufacturing public opin-

of the past. We need not go further to show to what spirits

All classes of citizens are alike interested in the suppress the truth, and destroy those who honestly are striving to get it before mankind. The day is not far distant when this kind of deception will not form to that law, and nothing but good can result | avail spirit bigots whether in or out of the physical form.

As we said before we very much hope that brother Winchester will, through MIND AND subject through MIND AND MATTER. His position | MATTER, throw what light he can upon this unfortunate and systematic attempt to deceive and nothing but what is true. If he will do so, we feel satisfied that the deceiving spirits will be found to

#### "Spiritual Answers to Intellectual" Onestions.

In the Religio-Philosophical Journal, from week to week, Mr. A. J. Davis sends forth his oracular dicta on subjects which he assumes to answer from a standpoint of superior knowledge. Some of his dogmatical utterances are little calculated to sustain the exalted estimate which Mr. Davis places upon his medial gifts, as compared with those of his fellow mediums. We propose to criticise a few of his most recent utterances, as they

appeared in the last number of the Journal. Mr. Davis asks the question: "Who are Spiritualists?" He answers it by saying: "They who seek first the kingdom of truth that is in the spirit." That answer may mean much, little or nothing, according to the leanings and prejudices of those who receive it. It is about as definite as the answers given by the heathen oracles of old. What is "the kingdom of truth that is in the spirit?" And who are they who seek it? Will Mr. Davis, when he answers these questions, be good enough to point to a few specimens of the genus homo which belong to the class of Spiritualists. If he will do this, every person who desires to know what Mr. Davis means, or, rather, what his inspiring spirit influences mean, can readily understand him or them. Otherwise, any and ble brother, J. Winchester, which may be read with every person is a true Spiritualist who seeks to profit by all who look to the spirit-world to provide | know the truth concerning the future life of man the means to carry out the suggestions coming | This would embrace the votaries of every religion from departed spirits as to what relates to human | which was ever instituted by man. Does Mr. progress on the earth plane. We cannot but feel | Davis or his spirit inspirers mean that? If not, that the greatest evil that has attended the advent | what? In order to assist him or them to reach a more definite answer to the question, "Who are with which men of strong minds and natures | true Spiritualists?" we would suggest that "those blended with great benevolence and high aspira- only are true Spiriutalists, who, having become convinced of the reality of a future Spiritual life for each individual human soul; and that from that ress was to be carried through. In Spiritualism, | spirit life, or state, the departed ones of earth can, as in all the great movements of the human race, and do, hold converse with their fellow-beings of ambition has been the rock on which many a grand | earth; seeks in every possible way to render that and richly freighted craft has been wrecked. We converse as readily attainable and perfect as possiare not sufficiently acquainted with the experiences | ble. Anyone who does aught to impede or render of brother Winchester to judge how far he was difficult the intercourse between mortals and their nisled in placing his trust in the suggestions of spirit friends is not a true Spiritualist, however loudly he may proclaim himself to be so.

If we are asked: "What! would you have the vestigating spiritual phenomena and studying the vicious and depraved and ignorant in spirit-life, to philosophy which they teach, to believe that de- come back to earth and contaminate their mortal brethren with their demoralizing influences?" We ures and disappointments. We most cordially answer, "No! assuredly not." They have no need thank brother Winchester for this frank statement | to come back in order to exert those baneful influences. They are already here, and in the full exer cise of their superior powers for harm. Their grossness has prevented them from leaving the scenes and haunts of their degraded earthly lives, and their presence and influence are unperceived by those who are the victims of their psychological power. They exist, as spirits; a curse to themselves as well as to mundane humanity. The grandest work which Modern Spiritualism is destined to accomfound mystery in any way the subject may be re- | plish is the regeneration and salvation of those inconceivably numerous hosts of spirits who have not yet realized the inheritance of perfection that is in store for every human soul, and which can only be them of having appeared in other than their true acquired through an infinite career of effort on the

road of human progression. The greatest truth which Modern Spiritualism has as yet demonstrated, is that the regeneration of those spirit hosts can only be accomplished through the co-operative efforts of the less numerous hosts with the people of the earth. Neither can, of themselves, effect this mighty and essential work. Unitedly laboring for that great end, true Spiritualists here, and beneficent spirits there, will save humanity and unite the race in an unbroken and everlengthening chain of human happiness. Is it asked "How soon will this be?" we answer—the Universal Spirit Father only knows. The true Spiritualist, then, is the man or woman or child, who becomes the willing and cheerful helper of the world of spirits to bring a knowledge of truth concerning the continuous and eternal life of man alike to immortal as well as to mortal human beings. We regret to be compelled to believe that Mr. Davis is not in accord with beneficent spirits in their efforts to propagate the truths of the spirit life. If he was, he would not labor so persistently to impede their efforts and discredit the evidence which can alone render those efforts successful.

Mr. Davis asks the question: "Who are the materialists in Spiritualism?" And answers it as follows: "They who seek the wonderful demonstrations which performing spirits and their mediums are fond of exhibiting." Who are the performing spirits, and who their mediums, to whom Mr. Davis refers? Are they not all spirits who in any manner demonstrate the truths of Modern Spirit- | call. ualism? From the time the first spirit rap was recognized as the intelligent production of human spirits through all the varied and constantly increasing phases of spirit manifestations, the spirit world have persistently labored to furnish to mankind every possible evidence of spiritual truth; especially have they labored to make those truths manifest to the comprehension of the minds of all classes of humanity. It is this fact which demonstrates more than all else the truly divine and beneficent mission of Modern Spiritualism. To designate any manifestation of spirit intelligence, spirit presence, or ority of spirit to the matter on which it acts; and rior to the effects which it produces. Who, then, is the Materialist, and who the Spiritualist, in Spiritualism—he who seeks spiritual truth, through material phenomena, or he who seeks to impede that easy road to spiritual knowledge? We unhesitatingly answer, "He is the materialist who seeks to ignore the manifestation of spirit through the matter on which it acts. How much is Mr. Davis in advance of Professors Tyndal, Huxley, and other Materialists, who declare that the various manifestations of matter is the result of its inherent potency, and not the result of an acting spirit will and intelligence upon atomic substances? We fail to

appreciate the difference between them. Mr. Davis asks himself: "Do you oppose these demonstrations?" He answers: "No; that is when they are sought as proofs of a natural human life after death." Why, if Mr. Davis does not op-

Spiritualist is Mr. Davis than any Catholic or Protestant priest or clergyman, who teaches the immortality of the human soul, but who do all they can will resort when governed by a bigoted purpose to to prevent their followers from learning more concerning the spirit life than they, through their prescribed creeds and dogmas, see fit to allow. What encouragement would the followers of those priests and clergymen have to seek for proofs of a natural human life after death "through performing spirits and their mediums," if required to stop there and take on trust all that seers and teachers such as Mr. Davis claims to be, see fit to prescribe for their acceptance. No, Mr. Davis; if it is right to seek "proofs of a natural human life after death" through "performing spirits and their mediums," as you are forced to admit, it is equally right to seek to know through the same channels all that which "that life after death" implies. That search cannot be limited in its scope either as to time or extent, and he who seeks to limit it, is as much an opponent "of truth as it is in spirit," though he professes to be its friend, as if he was its avowed opponent. Indeed, in the former case, he is the more dangerous foe of the two.

> Mr. Davis asks himself the question, "Do people seek them (demonstrations, etc.) for any other purpose?" (than as "proofs of a natural human life after death.") He answers, "Yes; thousands of persons, who were long since delivered from all doubt concerning immortality, continue these materializing circles as a sort of religious amusement." Spiritualists, you who have most attended spiritual circles held for spirit materializations, have any of you ever attended those circles with the motive attributed to you by Mr. Davis? We are one of the number who have been a most frequent attendant of materialization circles, as well as other circles for physical manifestations of the facts relating to the spirit-life, but to infer that we have done so as "a sort of religious amusement" is a gross absurdity. Indeed, in all our extended intercourse with attendants at "materializing circles," we have never seen the man or woman or child who attended "as a sort of religious amusement." We have seen them there invariably as intelligent, earnest seekers of light concerning the spirit-life; we have seen them there seeking to aid the "performing spirits" to produce the proofs "of a natural human life after death;" we have seen them there to encourage their relatives, friends and acquaintances to avail themselves of those important

"proofs;" we have seen them there seeking tangible converse with their departed friends, to the mutual benefit of spirit and mortal; we have seen them there seeking to encourage and sustain the poor, despised, persecuted, slandered and suffering instruments of the spirit-world, through whom those tangible "proofs of a natural human life after death," are available to uninformed humanity; but never have we met the person who attended those circles as a religious amusement. Where are those thousands of whom Mr. Davis speaks "as continuing materializing circles as a religious amusement?" Echo answers "Where?" Are not those "thousands" in Mr. Davis' "mind's eye," and nowhere else? We fear his vision has been so long inverted to his inner consciousness as to have disqualified it

for seeing outward things correctly. To show how utterly Mr. Davis is disqualified from correctly representing facts which do not square with his views of what ought to be, he asks: What is the penalty?" (of attending "materializ-

ing circles as a religious amusement.") He answers; "These spiritualistic triflers are punished, at last, by encountering deceptions and perplexing tricks enough to cause them to lose all their delightful faith. In the end, therefore, all their sostyled positive knowledge concerning immortality. slips away like the quicksand that was under the great house by the sea." Is there any truth in that manifestation of "Diabolical Spiritualism?" Is i not worthy of the parental christener of that "fifth dimension" in Spiritualism? If anything more "Diabolically Spiritual" than that can be produced we want to learn where it is to be found. We venture to say, without fear of contradiction, that no person who, through any phenomenon of spirit materialization, sought and found proofs of the spirit life, ever had their confidence in those proofs shattered or destroyed by further search for truth through that channel. These whose confidence in those who refuse to seek the confirmation of those proofs in the only way it is to be obtained. No one who has ever persevered in their search in that direction, has ever, in the end, doubted those proofs, or failed to realize their importance to all mankind. On this point we speak from absolute experience and knowledge.

In closing, may we not properly suggest to Mr Davis, the futility of his efforts to defeat the spirit world in using for the benefit of all mankind the most absolute proofs of the truth as it is in spirit: may we not properly suggest to him the impotency of his power to stay the onward movement of the spirit world in their great educational enterprise? kindergarten system of education, and marvellous has been its success.

If Mr. Davis will forget himself long enough to view that success as compared with his insignificant attempt to rival it, he will realize how impotent "Diabolical Spiritualism" is when it seeks to been delivered through its beneficent ministrations from the chains of superstition, ignorance and selfishness and made free, fearless and happy beings. Mr. Davis, the spirits have the floor and we call you to order. We ask the public judgment on our

#### The Untruthfulness of "The R P. Journal's" Recent Attack Opon Mr. Harry Bastian.

Our readers will remember that in our issue of June 14th, we published a part of the bitterly, hostile attack of the Religio Philosophical Journal upon Mr. Harry Bastian, which we showed to be most unjust and untruthful in all that related to Mr. Bastian, as a medium. We omitted all notice of those matters which related to the Journal's accusations against him and Mr. Taylor as men, because we were not sufficiently informed in relation thereto, to decide what justice or truth there night, or might not be in that portion of the Journal's statement. In order to do all the parties concerned full justice, we lay before you the respective statements of the parties with such further nformation as we have been able to reach concerning the points at issue between them. The Journal of June 7th, contained the following allegation against Messrs Bastian and Taylor:

In consequence of this wide spread feeling, the mediums (B. and T.) found their business rapidly declining. It became necessary for them to still further extend the scope of their materializations and endeavor to set a back-fire to save themselves from financial embarrassment. Accordingly they materialized, entirely from their own inner consciousness, a story to the effect that suit had been brought against the estate of Mr. S. S. Jones. involving a large sum; that they (Bastian aud Taylor) were important witnesses against said estate, and that in consequence of this fact we were

ion against them in order to impeach their testimony when the case came to trial.

"Such in substance was their story, embellished with much artistic skill which they so well knew, from long practice, how to use. After rehearsing in secret meetings of the faithful, the materialization was considered sufficiently perfect to deceive the unthinking public, and was industriously circulated.

"Like many other attacks upon us, this was considered too contemptible for notice in the Journal, and we only refer to it now upon the solicitation of some of our Eastern friends.

"In reply to the statement of these men the editor of the Journal has to say that: No suit of any name or nature is now pending in any court against the estate of S. S. Jones, nor has any such suit ever been commenced; neither have the administrators of said estate, nor the heirs ever been approached by any person threatening to bring such suit. The assertions of Bastian and Taylor are false in general and false in particular, (the italics are the Journal's,) and only uttered to cover up their own iniquitous practices, the uncovering of which they attributed to the Journal."

On the other hand more than a year ago, Messrs. Bastian and Taylor made the following public statement which stood without any public denial on the part of the Journal, until its editor was solicited to do so by some of the Eastern friends of that publication.

"In view of the continued and determined course of malicious persecution pursued by John C. Bundy, editor and acting manager of the Religio Philosophical Journal against us, we make the following

About four years ago when we first came to Chicago, and began giving spirit circles under the supervision of the late Mr. S. S. Jones, John C. Bundy, his son-in-law, and at that time bookkeeper, attended one of our dark seances, at which he claimed that he felt an arm and shoulder attached to a spirit hand touching him, which natural circumstance he immediately reported to Mr. Jones as suspicious. Mr. Jones replied: "do you suppose spirits have no arms nor shoulders," and also remarked: "don't make an ass of vourself and show your ignorance by reporting such nonsense.

This was the first that caused a coldness on his part toward us, and for the following three years he never attended any of our circles, or any others, although we held them in the same building with his office, and he was repeatedly invited to do so. Neither did his wife, Mr. Jones' daughter. In fact, Mr. Jones gave us to understand that none of his family were in sympathy with him in his belief. But immediately following Mr. Jones'

death, in March, 1877, Mr. Bundy and his wife, realizing that much money could be made by continuing the publication of the Journal, commenced investigating Spiritualism, and became regular attendants at our circles, and voluntarily gave us very flattering notices in their paper. At that time, however, Mrs. A. H. Robinson, also attended our circles, but chancing to come on alternate nights with the Bundy's, between whom and her existed a bitter animosity. The three, however, happened to meet there on one occasion, and Mr. Bundy intimated by his manner that we had better eject Mrs. Robinson from the circle, but we not choosing to discriminate as between her and them, conscient tiously refused to do so, and Mr. and Mrs. Bundy left apparently very much offended; and as we are credibly informed, an article already in type in the Journal office, on the next day, was ordered out, and further orders given by Mr. Bundy to print nothing in our favor until further orders. Mr. Bundy then sent us a request to set aside

some evening in the week, when the objectionable

person would not be admitted, so that he and his wife might attend, which request we declined to accede to. He next desired to give himself and a few friends a free private circle, which desire we did not grant. There the matter stood for some time, nothing being printed in his paper, either for or against us. Meanwhile the animosity between Mr. Bundy and the other Jones' heirs on the one side, and Mrs. Robinson on the other, culminated the sum of \$50.000. claiming that she had been | wronged out of her share of Mr. Jones' property, and intimating that the Bundys knew Mr. Jones left a will, which will has not yet come to light.
As to the truth of Mrs. Robinson's assertion we do not know for certain, yet from circumstances within our personal knowledge we are inclined to think them true. But we do know that as soon as Mrs. Rob-inson commenced her suit against the Bundys, and t became understood that we might be witnesses for her, and also when it became known that the spirit of Mr. Jones had materialized at one of our circles, so as to be recognized beyond a doubt, and stated that he wanted "John to carry out his will to the letter," Mr. Bundy, taking advantage of the alleged exposition of Dr. Witherford and Mr. Huntoon, mediums of this city, commenced publishing a series of articles against physical mediums—us in particular—with a view of damaging our character and the effect of our testimony in th Robinson-Bundy law suit, which suit is still pending. Pretending to his readers all the while that he those "proofs" has been weakened or destroyed, are had taken a position against us as mediums, he began criticizing the manner of conducting our circles, which before he had published favorable notices of. We replied to his articles, but he refused to insert the same, giving as a reason for such refusal, want of space, although he made columns of comments on them, perverting, garbling and mis-representing our views. Failing to injure our rep-utation by mere criticism, he commenced publish-ing every kind of scurrilous slurs and accusations against us, and also published certain slanderous and false stories about us, several of which we traced up and refuted, but he refused to give us a hearing in his paper

A charge that Mr. Bastian was caught on top of a table when a light was struck at a dark circle, was based upon a report of a certain Spiritualist, who said he was present at a circle somewhere at sometime where some medium was exposed, and he had That enterprise was the great forerunner of the always supposed Mr. Bastian was the medium, although he might be mistaken.

Another, an alleged conversation published as having taken place between a lady and a gentleman in a street car, the lady in question denied in person to Mr. Bundy as never having taken place, but he refused to notice it.

A charge in regard to a piece of cloth with a locktent "Diabolical Spiritualism" is when it seeks to stitch hem, was based upon the fact that a spirit arrest that success. Millions of human souls have had brought and given a friend at our circle a hemstitch hankerchie Another, that of Mr. Taylor being connected with and separating from certain mediums just

previous to that medium's alleged exposure in New York is shown false, since it is well known and is a fact that Mr. Taylor had been for two years previous to the time that the asserted exposure took place, associated with Mr. Bastian.

Mr. Bundy's assumption that he has knowledge of a flesh and blood spirit coming out of the cabinet at one of our seances is based, we believe, upon a

story told in spite by a woman of unchaste character, who was ejected from our seance room by order of spirit guides on account of misconduct. Although we understand that Mr. Bundy asserts that the spirit photograph taken at our circle is spurious, we only answer that the photographer and fifteen other reputable persons who were present signed a cirtificate of its genuineness when it was taken. Suffice it to say, Mr. Bundy sold them

at his counter, at a dollar a piece, as genuine, as long as we furnished them gratis to him.
Such are the specimens of the false and slanderous" stories Mr. Bundy has published against us, and invariably refused to grant us a hearing, or publish their complete refutation in his journal. which we could have refuted and can refute, the result of which we believe caused a band of spirit grabbers to be organized and an attempt (although entirely futile) made to seize a materialization at

one of our circles. We had good reason to believe that the petition for a test seance gotten up by Mr. Bundy's lawyer. was instigated by Mr. B., and therefore refused to grant the request. In publishing the petition and the names, Mr. Bundy refused to insert our reasons

for not complying with their request.

The resolutions adopted by a few hoodwinked Spiritualists, denouncing us as guilty of fraudulent practices, because of such refusal, we are happy to state, were discountenanced by the control of Mrs. Richmond on the following Sabbath; and the members of the First Society of Spiritualists of this city now comprehend fully the animus which actuated Mr. Bundy and his paid attorneys in pursuing us

Knewing that time would vindicate us before the public, yet we give this statement of our case that the people may be informed in regard to the posi-

We now leave our case in the hands of the publ whose servants we alone are, and by whose final lecision we are willing to abide

The above was read by Mr. Taylor a year ago before the First Society of Spiritualists of Chicago, as the statement of Bastian and Taylor.

The above public statement of Messes. Bastian and Taylor gives fully and clearly the real issue as between themselves and the Journal; and as we are credibly informed by disinterested parties who have come voluntarily forward to state what they know about the matter, their statement is correct in all material points. We have received several letters from persons who claimed to speak from personal knowledge of the facts in which the writers expressed the greatest astonishment that the editor of the Journal should have published such a positive falsehood as he did when he sent out that portion of his allegation which is italicised as above.

It is a fact, as the records of the Chicago courts show, that Mrs. A. M. Robinson did bring, suit against the heirs of S. S. Jones for the recovery of a large amount of money which she claims is due her from the estate of that decedent. In that case Messrs. Bastian and Taylor were important witnesses. The case was put on the list for trial. and came up in its regular order. Owing to some omission or defect in the pleadings, Mrs. Robinson's counsel withdrew the case, in order to bring it more fully before the court in new proceedings. Whether any new suit has been entered against the heirs of Mr. Jones, at the suit of Mrs. Robinson, we are not informed; but that such a suit was brought is beyond all question.

That being the case the truth stands with Messrs. Bastian and Taylor and against the editor of the Journal. Desperate indeed must be the stress of the Journal when it will so deliberately falsify recorded and documentary facts.

We know nought of the merits of the controversy existing between Mrs. A. H. Robinson and the heirs of Mr. Jones; but we feel that it is no part of legitimate journalism to use the press to discredit important witnesses in pending litigation. That the Journal has attempted it in this instance shows that it deems that unfair and dishonorable course necessary to its defense. This is a strong point against the rightfulness of its case. At all events the editor of the Journal has entirely overshot his mark in seeking to injure the reputation of Messrs. Bastian and Taylor by such untruthful means, and to destroy their usefulness as genuine and faithful mediums for spirit manifestations. It is on that ground, and that ground alone, that we have felt it our duty to ascertain and publish the facts. There we leave the matter for the present.

#### CAMP MEETING.

PHILADELPHIA, June 24th, 1879. EDITOR MIND AND MATTER:

The First Association of Spiritualists of Philadelphia have engaged the following eminent speakers to lecture during the camp-meeting to be held by them at Neshaminy Falls' Grove, at Willett's Station, on the Bound Brook Railroad, between New York and Philadelphia, commencing the 18th of July, and continuing to the 13th of August,

J. R. Buchanan, New York; Mrs. E. L. Watsen, Titusville, Pa.; W. J. Colville, Boston; Rev. Sam'l Vatson, Memphis, Tenn.; A. J. Wheelock, Utica, I. Y.; Dr. H. B. Storer, Boston; Nettie Pease Fox, Rochester, N. Y.; J. M. Peebles, Hammonton. N. J.; Cephas B. Lynn, Sturgiss, Mich.; C. Fanny Al; lyn, Stoneham, Mass.; E. S. Wheeler, Philadelphia. Mrs. R. Lepard, Brooklyn, N. Y.; Mrs. Nellie T. Brigham, New York; Dr. T. B. Taylor, Philadelin a law suit, she suing them in the Superior Court Brigham, New York; Dr. T. B. Taylor, Philadel-of Cook county, on the 10th of October, 1877, for phia; J. M. Roberts, editor of MIND AND MATEER, Philadelphia.

Prof. J. R. Buchanan will speak July 20th, at 10 A. M., and Mrs. E. P. Watson, at 3 P. M. They will remain several days, lecturing in turn with others during their stay. Many others have been invited to give us their best thoughts upon the all important subject of Spiritualism.

A cordial invitation is extended to all to come. see and hear for themselves, and participate in an elucidation of this important question -"If a man die, shall be live again?" Come, hear, and see what God in his providence has revealed through our kindred friends in spirit life, who daily are endeavoring by every means in their power to make their presence known to us.

Gifted mediums of every phase of manifestation will be present, through whose mediumship life eternal may be verified. Come, seek the truth and shall make you free. Jesus, the Nazarene, said, "Knock and it shall

e opened unto you; seek and ye shall find."
And even greater things than these that I do ye shall do if ye believe on me." "It is not I thal doeth these things, but the Father that dwelleth n me.' We trust that all who attend this meeting will

actuated by a holy desire to gain knowledge, and to impart the same to all honestly seeking it. Very respectfully,

S. P. KASE, Chairman.

What I Saw While in Chicago. BY JOHN CRAPSEY.

While looking over MIND AND MATTER I saw n No. 14 a statement of what you saw while visiting Mrs. A. H. Robinson and Mr. Bastian at their seance room, and was reminded of what I saw and heard while visiting Messrs. Bastian and Taylor's seance, July 3d, 1876. About twenty or thirty persons were present. We were seated in a circle by Mr. Taylor. Mr. Bastian took a seat in the middle of the circle, the music box and guitar on the floor about three feet from me; Mrs. Crapsey was scated by my side. Mr. Bastian commenced clapping his hands together, the music commenced playing and spirit voices were heard; there was a moving of the air as on the day of Pentecost, the music box arose, as if lifted by the wind and sailed around over our heads, playing all the time, now and then gently brushing our heads. Mr. Bastian then stepped to the door of the seance room and said. "Choose a committee and examine this room, so that if anything comes out to-night you will know it is not a fraud." Three men went in and examined Mr. Bastian and the room, and reported that there was no clance for deception. I had the honor to be one of that committee. We were requested to sing the "Sweet By and By Wathe hist verse was sung, the cabinet door was opened by a spirit lady, dressed in white, who wishing to speak with me, I arose upon my feet and asked if it was the daughter of my first wife. She answered, "Yes." I requested her to come to me. She then came into the room and walked up within three feet of me, and took hold of a large chair and carried it back to the door, requesting me to be seated in it, and then vanished away.

The next was a lady dressed in white who soon

vanished. The third was an elderly, thick set woman, dressed in dark skirt, a white bandkerchief pinned behind and upon her breast. She walked out before us all, and called for her son, who was seated on the backside of the room. "Why, mother, he said, "is that you?" She answered, "yes," and stepped back to the middle of the floor and vanished away out of our sight. We saw in all eight spirits. I am well satisfied with Mr. Bastian. As to his being a true medium, I have no doubt of it. I have not told you the half of what I saw. I am much pleased with your paper. Enclosed please find one dollar to apply on your paper MIND AND MATTER:

The above is the first letter I have been able to write in six months. Even now I have not been able to sit up while writing the above. Please excuse me.

Heron Lake, Minn., June 1.

T. D. Giddings, Orange City Fla, writes Wa have received a number of papers bearing the above title. and as we have long been searchers after truth in the direction in which your paper leads, we gladly avail ourselves of every opportunity of making ourselves acquainted with the laws that govern in the realm of matter and Spirit. Wer are i very much pleased with the appearance of your paper, and notwithstanding the very hard times, conclude tion Mr. Bundy occupies towards us, and thereby judge for themselves from what motives he is acting in his abuse of us, and others who stand by us. pictures of "Billy."

# 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 inter-t, 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 ow, 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 medium-

ship of Alfred James, June 28, M. S., 32, and taken down by the editor of MIND AND MATTER.

"GOOD DAY, SIR:—How much this country has altered since I entered the spirit life. Although the people in my earthly surroundings were somewhat bigoted, yet they practised a stern morality that I did not always agree with. It may be said truly that at all periods, there have been some men ahead of the times in which they lived. By this I mean that they were whole souled, genial men whose hearts beat for the good of humanity; but, who, placed in positions over their fellow men, could rarely act out their own judgment. They had to give up to those who had elevated them to official position; in fact who were more controlled by the judgment of others than by their own. That class of men leaving their old surroundings and trans planting themselves on other shores, although their cry was for liberty, allowed no more liberty than beir own warped judgment would permit. much in relation to the times in which I lived

Now in relation to the Spiritual.

The stern morality of the men and women of whom I have spoken has been transplanted on the shores of the spirit life, and they have enclosed themselves in a narrow circle; they have erected around their spirits a wall of bigotry, and therefore the Puritan paradise is a narrow contracted and soul destroying affair. But as I had many friends in the mortal life, through kindness of action, I have been enabled to overleap these walls of bigotry. Yet, strange to say, with the exception a very few instances I have been unable, in spirit, to get others to follow my example. But they have an eternity before them, and their want of true happiness will in the end demolish the

And in conclusion I would say, never put faith in any one tradition. Accept the truth wherever you find it, and it will be to you a Saviour; for it has been truly said that these spiritual things shall be hidden from the wise and prudent, and revealed te babes. Let the light shine. Let us all become expanded with that feeling of love towards all spirits, mortal and immortal, and we shall be truly

Sign me,

JOHN WINTHROP, First Governor of Massachusetts

SIR:-This is very strange to me. I would have regarded this as a favor, if any person had undertaken to explain it to me in the mortal life; but, sir, it is a stern reality, and sooner or later all must

I died of grief-broken-hearted-and I would warn all people from setting up anything mortal as an idol, for they will certainly rue it in the spirit. I had a son; I loved him too much. In fact, all my hopes—all my aspirations, were fixed upon the success of this son. He became the one object of my life, and he was suddenly snatched from me by death. In an instant all those fond hopes were plasted. Oh! God, it was too much for me. I could not stand it, and when they came back from burrying my son they found me a corpse. It is better as it is, because I have rejoined that one, and I am now happy. Tell them not to mourn for me. Sign me,

ANTHONY COUNT,

GOOD DAY, SIR:-My life was one of a careful look out after my own interests. In fact, in my boyhood days I made up my mind that if there was such a thing as success, that I would grasp it, and my life was more spent in looking out for material than for spiritual things. A man's life ought never to be carried on in extremes, for the temporary benefits that are derived from material re-sources in the mortal state. It leaves you remarkably poverty stricken in the next life, and you have to go through great tribulation of spirit to atone for your grasping disposition here.

I was not a miser, but was, comparatively speaking, charitable. Like many men placed in my po-sition, in the mortal life, I would rather give to popular charities than unpopular ones. Gradually, however, my spirit is unfolding. Day by day I drink in the waters of this spirit life, and gradually the old dross is removed, and the true spirit of love for everything and everybody is opening up to me a life of such grandeur that I cannot unfold it to mortals, because the time has not yet come that will admit of it. But all humanity are approaching nearer to a universal desire to make the mortal life a paradise, and to prepare the souls of mankind so that they can enter the spirit life, truly speaking, as angels.

Sign me, GAIL BORDEN. Borden, Texas. I was the inventor of Borden's condensed milk. Have been in spirit life about three years.

GOOD DAY, SIB:-"Death," in the language of the Arabian, "is a fountain at which all must sooner or later drink;" but death in reality is the spiritual birth of life. Here, in this mortal state, you are hampered, you cannot act up to the free voice of the spirit. But, in the after life—this spiritual life-you seek and find those kindred elements; in other words, those affinities of your own spirit, and you build for yourself, with other spirits like yourself, a heavenly home which no mortal language can do justice to. What life! what beauty! what unfoldment is there here! Here in the spirit there is no desire of a pure and holy character that cannot be met and satisfied. Here you renew the loves and acquaintances which have been interrupted in the mortal state; the family reunion is perfected; here the anxieties, the troubles of the mortal life, are all washed away in the mental happiness of each and

every creature.

The picture I have drawn here to day expresses my spirit surroundings. And yet, upon this spiritual plane—here on the bosom of this great hereafter-are the same moral plague spots that exist in every great city, and those depraved spirits are the curse of the after life, the same as they are in this. You will sign me,

ANNA C. LOWELL, Cambridge, Mass.

## Editorial Briefs.

WM. L. JACK, M. D., of Haverbill, Mass., will be at his office, at 60 Merrimac street, Haverhill, on 27th inst., and until July 25.

MRS. JAMES L. GOWER passed to spirit-life from Wolcottville, Ind., June 14. She was an intelligent and earnest Spiritualist. Rev. Mr. Blanchard (Baptist) officiated at her funeral.

FRANK T. RIPLEY, we are informed, is having good success at Kelley's Island, O. He would like to make engagements for July and August. Aderess him at Jefferson, O., care of W. H. Crowell

JAMES OWEN informs us that Mrs. N. J. Willis, of Cambridgeport, Mass., will give the initial address of a course of Grove meetings to be held on Sunday afternoons the present summer at East Saugus, at 2 o'clock P. M., on July 6. A large gathering is hoped for on that day.

THE address on the first page, by Joseph Wood Esq., of this city, was delivered before the conference of the First Society of Spiritualists of Philadelphia, on Sunday last. At the close of its delivery a unanimous request was made to have it published in MIND AND MATTER. It is a beautiful and fercible production.

Dr. A. B. Dobson, the miraculous and superior magnetic healer and test medium is doing yeoman service at Clinton and Lyons, healing the sick, and giving physical and mental tests. He will visit towns west and northwest in Iowa. Postoffice address, Maquoketa, Iowa.

A highly successful and profitable meeting of Spiritualists and Liberals of the State of Michigan, was held at Sturgis, on June 13, 14 and 15. It was addressed by Rev. Samuel Watson of Memphis. Tenn.; Dr. Thomas of Sturgis; Mr. Kelley of Sturgis; Mr. Harding of the same place; Hudson and Emma Tuttle: Rev. Mr. Stewart of Kendalville, Ind. The work goes bravely on in Michigan.

THOS. COOK'S address is Reno, Leavenworth, Kansas. He speaks July 4th at Manhattan, Kansas, and at the three days camp meeting in Ridgeway, Osage county, Kansas, September 11, 12 and 13. He will remain indefinitely in Kansas and the West. Will make further engagements to speak after September 1. Correspondence solicited. Will take subscriptions for the spiritual and liberal

WE will in our next number publish a portion of most interesting article by M. A. (Oxon) from the Psychological Review, describing the transition scene of a spirit from the mortal to the immortal life. Such experiences as this are gems amid the vast treasure heaps of spiritual truth. Let all such experiences be preserved as the most precious testimony of man's natural inheritance.

WE regret to hear that the career of Mrs. Emma Hardinge-Britten as a public teacher in Spiritualism is to close, after a brief lecturing tour, on her return to this country. Mrs. Britten justly ranks among the most intellectual and influential Spiritualists who have labored for the advancement of Modern Spiritualism. The work which remains to be done can illy spare her efficient services. We can hardly hope that her place will be occupied by one who will prove more successful or useful.

WE hope that the talked of Camp-meeting of Spiritualists and Liberalists, to be held at Lawrence, Kansas, will be held. These gatherings are destinad to become vast instrumentalities in bringing the truths of Spiritualism to the knowledge of the people. There cannot be too many of them. As a means of strengthening the sentiment of fraternal kindness and co-operation in all that relates to human welfare, these social rural gatherings cannot be surpassed. Spiritualists, have your campmeetings wherever you can.

SPIRITUAL CONFERENCE.—The conferences under the auspices of the "First Association of Spiritualists" of this city, held every Sunday morning, at ten o'clock at the hall, corner of Spring Garden and Eighth streets, are of a very interesting kind. They are intended as experience meetings, in the which persons, members or strangers, may, in ten minute addresses, express their best thoughts upon subjects relating or appertaining to this life, and to its counterpart in the beyond—or the continuity of existence, as they have faith in, or realize it as a fact. Strangers are given a preference by a rule of the Association and are always welcome.

ROCHESTER.—F. S. Webster writes: "I wish to say a word or two in commendation of the spiritual discourses with which Mrs. Nettie Pease Fox is favoring the Spiritualists in this city. The morning meeting is always devoted to the subject chosen by Mrs. Fox. They are certainly very deep and thoughtful, and instructive not only to Spiritualists, but convincing to any candid mind, if not biased and warped by bigotry. In the evening the subjects are handed in by the audience, which is ever attentive. The hall is often crowded at the evening service. If every city could be blessed with as good an inspirational speaker as Rochester is enjoying, I think the golden harvest would be soon gathered."-Banner of Light.

THE annual meeting of the First Spiritualist Society of Battle Creek, Mich., was held in that place on June 7 and 8. It was addressed by G. H. Geer of Minnesota; Dr. Samuel Watson of Memphis, Tenn.; Dr. J. H. Spencer; T. H. Stewart; Dr. E. W. Stevens of Missouri; Mrs. L. A. Pearsall; J. P. Whiting; but not the least interesting and instructive occurrences were the manifestations of spirit presence and power through the mediumship of Mrs. Simpson. These are described through the Banner of Light, by Mrs. L. E. Bailey, Secretary, as follows:

"Mrs. Simpson of Chicago, the well-known me dium, then came upon the rostrum, and seated herself beside the table arranged for her seances. The first manifestation was the production of a rose and two buds upon a long stem, with leaves: it was of the variety now in blossom called the Queen of the Prairie. The second test was a daylily of great fragrance and beauty, said to blossom only in the South. The third comprised a fine white double rose-bud and green leaves, and was presented by "Ski," one of her controls, to a small child in the audience. The hall was crowded, and

these tests produced a great sensation. Mr. Clapp, a young lawyer of great ability, came forward, by request, and related what took place at a private seance with Mrs. S., during the afternoon, at the residence of Dr. Spencer, in the presence of Hon. George Willard, ex-Congressman,; Mr. E. C. Nichols, of the widely-known and wealthy firm of Nichols & Shepherd, and a few others, including himself. He said that Mr. Nichols, a great skeptic, obtained a common quart glass fruit-can, filled it with water, screwed the cover on tightly, then placed it on the slate, and Mrs. Simpson placed her hand under the slate, holding it closely under the table, when, after a few moments, it was withdrawn, and there appeared within the can a live eel, four or five inches long.

Mrs. Simpson gave another seance, greatly confounding and pleasing the vast assemblage. Considering the noise, unavoidable in a large open-air gathering, the tests were wonderful and convincing. In the flower tests the following varieties were produced: A large carnation pink; the same, variegated; a double white, of the same variety. Then came the slate-writing tests: The first message read, "For Mrs. McC---'s pappooses;" the second, "For my children," signed "McC----Dr. Spencer then explained that the "McC." referred to Mrs. McCumber, who had lived a few miles distant, and had passed away recently. He further stated that her spirit appeared to him just as he was conducting Mrs. Simpson upon the rostrum, and whispered these words: "Get flowers for my children." The fact that the medium knew of 31st May received containing bill, \$2.15, for one nothing about Mrs. McCumber, or her request for year. Enclosed find the amount. I have read flowers for her three children, makes this a rather significant test of spirit-presence and power, as the truth of spirit return, and a periodical containwell, also, as the previous manifestations, and was ing all the latest news on the subject is interesting. so considered by the audience, many of whom

were affected to tears. Mrs. Simpson held her third public seance. She was seated on the platform, by the side of a small, plain table, with a shawl thrown over it. The first test, produced under the surveillance of sharp-eyed observers, was this: A glass of water was placed on a small slate, and both were held by the medium's right hand (her left being on the table) under the table a few seconds, then withdrawn, when the tumbler of water was found to contain a beautiful "The poor ye have always with you."

fresh lily and a rose. Again, under the same carefully observed conditions, the goblet of water was held a few seconds under the table, and when withdrawn it contained a beautiful specimen of the gold fish, awimming around actively. This caused quite sensation in the audience. Under similar test conditions a tuberose was brought; also a carnation pink, and a large, double white pink—all fresh and fragrant. Several messages were written on he slate under test conditions.

#### Summer Vacations.

Mediums, magnetic healers and others, exhausted from over-work or disease, and seeking a place to ecuperate during the summer months, will find it to their advantage to visit Dr. Stone's Condense Air Cure in Rochester, New York. This institution is pleasantly located in one of the most beautiful ties in the United States. No medicine is given, for years of actual experience and test have prove 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 for dyspepsia, heart disease and general debility. Rev. Emma Bailey, 231 W. 4th street, Cincinnati, Ohio. 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 of stomach and congested liver. Carrie Bond, 102 Spring street, East Cambridge, Mass., blood consumption in last stage.
Dr. Emma Wooden, Jamestown, N. Y., catarrhal

Mrs. S. D. Pottle, Lake View, Rochester, N. Y. general debility.
Mrs. Charlotte Kells, Port Hope, Ontario, bronchitis and dyspepsia. Anna Connell, 42 Hickory street, Rochester, N. G. A. C. VanBuren, 413 W. 9th street, New York

City, 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

ng standing. Persons wishing more information about the philosophy 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.

C. S. Burrell, Port Jervis, N. Y. writes: "I like MIND AND MATTER very much, and wish it suc-

J. B. Pool, West Pittsfield, Mass., renewing subscribtion writes; "I think you are publishing an excellent paper, and hope you will make it a

Miss C. W. Knox, 851 Washington St. Boston Mass, writes; "I will do all I can for "MIND AND MATTR" at the camp meeting, (Lake Pleasant) to increase its circulation.' Ira Phillips, Ottumwa, Iowa, writes: "I herewith

send you another quarter's subscription. I like your defence of mediums for I am one myself (clairvoyant) and consequently know for a certainty that Spiritualism is true." Carrie C. Van Duzee, Gouverneur. N. Y. sending

a large list of names to receive sample copies writes: a lew more names here. May God and the angels bless you in your efforts to do good, is the wish of your friends." Mrs. J. A. Taylor, Berlin Heights, Erie County.

enclosing \$2 15 for subscription, writes: "A friend of mine in this place handed me a number of your paper. MIND AND MATTER, and I like it so much that I feel inclined to subscribe for it. B. Heath, Bethel, Vermont, writes: "We like your paper very much; My wife has filled out her

subscribtion slip for six months longer; we think

you were raised up for the mission you are filling,

and may God and the Angels protect you in your Taylor Buzzell, writes us from Boston: "I feel that you are laboring with might and main for the up-holding of truth and the enlightenment of mankind; and in the multiplicity of your labors you should have abundant assistance from the admirers of your

T. Spencer Baker, Norwich, N. Y. writes, "I have been a reader and investigator of the phenomena of Modern Spiritualism for several years. I am so well nlessed with the character, and tone of your paper, that you will please enroll my name as a subscriber, for which you will find enclosed remittance.

Mrs. Lucy Rogers, East Braintree, Vt., writes: I would say God bless you ever, in your earnest endeavor, and may angels bright ever be near to strengthen and cheer you while laboring to bless humanity. I hope the means will be forthcoming to assist you in your work. We are poor, and getting old, on the down hill of life, and cannot do as would like to, to help along the paper."

William Babcock, Dalton, Mass., writes: "I am somewhat unsettled now and do not know how long I shall remain in Dalton. I think some of going West; but wherever I may be, I shall try to renew my subscription for your excellent paper. This is a hard place for anything of this kind; Spiritnalists are few and far between in this vicinity; but I find the people are beginning to think for themselves more than ever before, and I believe the time is not far distant when it will dawn upon this community, and the people must believe that Spirtualism is something worth investigating."

Mrs A. M. Everett. Bricksburg N. J. writes: "Enclosed please find \$2.15, for which give me credit for one year's subsciption, to MIND AND MATTER. my first six month has expired, but not my interest in your most noble paper. May God and the good angels sustain you, in your great and most noble work, is the sincere wish that wells up from my inmost being: I feel that you will come off more than conqueror, through the aid of God's ministering spirits. Please send me the pictures of "Billy" the bright spirit, who so often visits poor earth mortals bringing to them the sweet assurance of a beautiful

W. Jordan, Thornton, Mich. writes; "I am highly pleased with MIND AND MATTER, and I heartily wish it success; I have been a reader of the R. P. Journal for seven years and when reading of the reported exposes of mediums (many of whom stood among the fairest, and most popular,) I was com-pelled to ask the question, have we no worthy and truthful mediums any where, and I said, that if the reports were true, then God pity our cause, and the moral depravity of our mediums; but something bid me to be patient, and all would be well, the R. P. Journal comes to me no longer, but MIND AND MATTER more than supplies its place. May God and the Angels prosper you in your defence of every

your paper with a great deal of interest, for the reason that I have long since become convinced of ith me the day for doubt has expired, I am not looking for fraud nor am I concerned when it appears, for no cause, whether new or old, rich or poor, political or religious, can claim exemption rom occasional misfortunes of hypocritical or fraudulent inividuals who imanage, like barnacles to attach themselves and creep in. For, to select the bad and exclude the good, would be sufficient to crush any people ne matter how good in the aggregate they would be to the world. You should

George F. Sheldon, of Haverhill, Mass., in forwarding five more subscribers, says: "MIND AND. MATTER seems to meet the approbation of all who read it, that I know. This place contains its quota of non-committal, censorious, and immaculate ele-ment; such usually know but little of the reality of anything. I think you have got the Burdy measure quite correct. I have others in my mind but will not speak of them as you seem to know most of them. • • • If I can do any good I am for service. I believe that every spark of truth should be utilized, and when we can collect and embellish a few thoughts you shall have them. shall continue to wrok for MIND AND MATTER.

## VERB. SAT. SAP.

Though many months have passed since the adver 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 N Danborn 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 afficted, and answer all letters of anxious inquiry in the promptest manner. She has secured the services of one of the best magnetic healers in the country—a lady—who will be in attendance, to treat patients magnetically when ever desired.

## MRS. A. H. ROBINSON.

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

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

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the 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 femarkable, not only in the healing art, but as a psychometric and business medium. One prescription is usually sufficient, but in case

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

Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, 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 Mrs. Robinson's treatment, without a change from the first prescription. the first prescription.

# MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for tobacco in alkits 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 week when the directions are to be a sure of the week when the directions are to be a sure of the week when the directions are to be a sure of the week when the directions are sure of the week when the directions are sure of the week when the directions are sure of the week when the direction of the week when the week when the direction of the week when the 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 gentlan 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. 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.

## ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Médium, 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 efficet 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 babit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,

T. W. GALLOWAY, No. 581 Ada St., Chicago.

## PHILADELPHIA MEDIUMS

JAMES A. BLISS-Developing Circle has ad DR. C. BONN—Developing Circle has adjourned o 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 dis-eases 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 tests and communications.

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization 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 a. m. to 5 o'clock p. m.

Mrs. SARAH A. ANTHONY—Test Medium— No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. 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,

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. 30 N. Eleventh st. Circles on Tuesday evenings. Sit-

MRS. FAUST, Test Medium, 936 N. Thirteenth St. Private Sittings daily from 9 a. m. to 5 p. m. MRS. PHOEBE GLASBY — Test Medium, 808 Marshall Street, Phila. MRS. J. HOFFMAN—Electric and Magnetic Treatment, 1518 Wallace street, Philadelphia, Diseases of Women and Children a specialty.

### Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Sanarium—At the Northeast corner Eighth and Buttonwood streets, third floor. Speaking and test circle very Sunday afternoon and evening. TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs Anthony, Medium.

THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the evening. LYRIC HALL SPIRITUAL ASSOCIATION. At No. 259% North Ninth street... Freery 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 gl.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 inches, for five dollars apiece. 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. 3ri 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 Psychometric reader. Reference given when required.

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

Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

MRS. MARY METZGER, Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 232 W. 31st St. New York. Admission 25 cents.

## HEALING MEDIUMS.

C. J. RAICHARD, Healing Medium, Highgate Centre, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00, 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. DR. H. B. STORER,

Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the

SPECIAL NOTICES.

#### SPIRITUALISTS CAMP MEETING. At LAKE PLEASANT.

FROM AUGUST 6 TO SEPTEMBER 3, 1879. FROM AUGUST 0 10 SEFTEMBER 3, 1632.

Fare from New York to the Lake and return, \$4.50, via New York and Troy Citizens Line Steamers Saratoga and City of Troy. Leave New York at 6 P. M., Pier No. 49, foot Leroy Street, arrive in Troy at 6 A. M.; leave Troy at 7.40 A. M., by Troy and Boston R. R. [Hoosac Tunnell route], arrive at Lake Pleasant at 11 A. M.

Trains leave Troy at 7 40 A. M. and 2.45 P. M. Fare from Troy, round trip. \$3.50.

J. H. SMITH, Secretary, SPRINGFIELD, MASS.

STATE CAMP MEETING.

Michigan State Association of Spiritualists and Liberalists.

A State Camp Meeting, under the auspices of the Michigan State Association, will be held at Lausing, the capitol of the State, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, announcements, and other information, address S. B. McCRACKEN, Chairman Ex. Com. Lansing, Mich

#### 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 consists of Fifty Hymns, adapted to popular and familiar tunes, for congregational and circle use. Retail price, 10 cents. For wholesale price, address

MAGNETIC and VITAL TREATMENT Send 25 cents to DR. ANDREW STONE, Troy, N. Y., care Lung and Hygienic Institute, and obtain a large, highly illustrated book on the sys-

tem of Vitalizing Constructive Treatment. An Examination of the Bliss Imbroglio Both in its Legal and Spiritual Aspect; by Thomas R. Hazard. Price 15 cents. Can be had of JAMES A. BLISS, Office of MIND AND MATTER.

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

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

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Maryland. Dr. Geo. E. Morrill, 26 N. Eutah St Baltimore, Md. Washington D. C. Richard Roberts, No. 1010 Seventh St Ohio.

Perry & Morton, 162 Vine St., Cincinnati Ohio. Thomas Lees, 16 Woodland Ave., Cleveland, " Illinois. Mrs. A. H. Robinson, 1533 So. Dearborn St., Chicago. Smith's Periodical Depot, 122 Dearborn St. Dr. L. Herbert. 277 Forquier St., Dr. Ambrose Davis, 667 Washington St., Missouri.

Mrs. M. J. Regan, 620 N. 5th St., St. Louis, Mo.

ADVERTISMENTS.

SPIRITUAL .

CAMP-MEETING

#### The Spiritualists of Philadelphia will hold a campmeeting, commencing July 18, and continue four

#### successive weeks, at Neshaminy Falls Grove.

distant from Philadelphia 18 miles, and from New York 70 miles Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 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 profit, spiritually, and at a low rate of transportation. The

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# Priginal Poetry.

THE OLD STOVE.

T. P. NORTON. Ah! there it lies, the quaint old stove, Half buried in the snow. Of all thy past good services,

How little do we know How many times the housewife smiled, To see her goddess shine; But now, alas, another claims The homage that was thine.

So many roasts, and boils, and stows Of fish, and fiesh, and game: Methinks their very odor floats. Around thy broken frame.

The tardy boiling pot, How many cursings hast thou heard, And rakings hast thou got.

Then while the hungry waited on.

Never again can'st thou cremate. While cook is gone to pray; And make the pious sinner swear, To throw the goose away.

No more thy pipe shall smoke in peace, While friends surround the place. To feel thy welcome fervent heat,

And view thy cheery face, No more the kettle sing thy praise, Give notice to Japan, The fragrant beverage to prepare.

And stay its rataplan The many secret tales of love, And gossip tattlers tell,

That these are with thy brightness lost, Perhaps tis just as well. Old friends, be patient yetawhile, Recast in flery state,

Arise a fancy grate. And then perchance, more dashing dames, In gilded halls of state, May flutter round thy gorgeous frame.

From out thy ashes may some day,

Nor heed thy former fate. We see in thee a type of all, The history o'er again, Of many ancient useful things,

Of customs and of men. Frike thee all things must change their form Pass through the fire, like thee, So let us hope, like thee, so may, Our future brighter be.

#### THE CHINESE QUESTION.

New Cren for Discussion in "Mind and Matter."

Editor of Mind and Matter: My last article treated of the influence that the Chinese have upon our morals. It is impossible, within the limits of a newspaper article, or even a number of them, to do the subject justice. Could you, who have never been accustomed to such bights; spend a few hours in examining the Chinese duriter in any of our cities, it would, I think, give you such a great sense of their dangerous and con-taminating influence that you would be ready to exclaim, with our great agitator, Dennis Kearney, that "the Ch'nese must go." But we do not ask that. We do not desire to be unjust to those degraded beings who are constantly encroaching apon our vested rights. The most we ask is to stop their coming; to be assured that we shall not always be cursed with their presence here. If their ingress was prevented, it would be but a short time till we were freed from a part of the evils arising from them, and eventually we should be entirely nence. We do not want them violently expelled. They came here

It is true that there have been a few agitators among us who have endeavored to create anger and prejudice against them, and their ill-timed advice has, in some instances, been followed by assaults upon the Chinese; but such things have always met with prompt action on the part of the authorities, seconded by the strong force of public opinion. I believe I am speaking the sentiments of a vast majority of our people when I say that, notwither the public of the sentiments of a property of our people when I say that, notwither the public of the public of the sentiments of a property of our people when I say that, notwither the public of the public standing the injury they are to us, we do not desire to do them any wrong. We say of them, as we would of any other class of dangerous people, that we do not want them to come here.

The evidence I have quoted shows them to be a dangerous class of people to have in any com-munity; that their presence here is productive of who anticipates with joy all the claims her chilmany evils, which, but for them, would not exist. The fact that they do not desire to assimilate with and shelters her little ones, not as duties only, but us is, of itself, a great objection to them.

When people of other nations come among us,

they throw off the habits and customs of their native country, and, after a few years' residence here, they are so far assimilated with us as to make good citizens. Not so with the Chinese. They hold themselves aloof, and retain all their national peculiarities to such an extent as shows plainly that they do not desire to become as we are. The almost unlimited influence for evil upon the morals of communities where they reside; that they have brought among us crimes that were before unheard of; that they have by their pernicious example engrafted evil practices upon us, which will take years to eradicate the effects of, that while we have been injured in many ways by their example, they lowest class of their own people, and consist mainly of adult population, who have none of the restraints which the family relation brings, nor none of the and power. incentives to good morals which the possession of wives and children produces.

The evidence further shows that the female portion of them exert a very bad influence upon the rising generation by furnishing a cheap and easily accessible means of gratifying their passions, thereby leading them into lives of; shamel as libertinism, whence the road to other crimes is wide open, and they are led on to destruction and death. With the males, it could be plausibly argued that they filled useful stations, and performed labor which whites could not be induced to do, but there never has been a shadow of a pretense that the females were doing any good here, while their evil influence is unquestioned by all.

. It has been often said-and the saying has found many believers—that we are indebted to the introduction of Chinese cheap labor for the great prog-ress we have made in the last few years. This proposition I deny in toto. A careful comparison retaitfornia's improvements for the last twenty years with that of any one of a half dozen States in the Mississippi valley, during the same period, shows a striking deficit on the credit side of our edger. I will venture the assertion, and I believe I can prove it, that, during the period above men-I thoused, any one of the States of Iowa, Illinois, Wisconsin, Minnesota, Michigan or Indiana has beaten us fully one-third in all that goes to make

an wap national greatness. But says one: "We could not have built the Pacific Railroad without them." Couldn't we? The facts are that, while we built about 900 miles with the aid of Chinese labor, the remaining 1,200 miles were built in the same length of time by white labor alone. That, in my judgment, demolishes that argument.

Now, for the sake of argument, we will admit that their cheap labor is valuable and supplies places that would not be filled by whites, if they were not here, (a proposition which I deny in toto); then the question naturally arises, is the wealth to be gained by using them of sufficient importance to offset their pernicious influence upon our morals? Could any amount of mere wealth repay us for the destruction, moral and physical, of many of the

finest of the rising generation?

It is in evidence that they do destroy thousands of our youth every year; and what do we get in return? The most that is claimed is, that they enable a few employers to make a little more money off their labor than could be made off white

Now, readers, place upon one scale a single youth

and how much wealth shall we pile upon the other scale to counter-balance, his loss? Having found the gross amount of wealth which one youth is worth, multiply it by the thousands, aye, tens of thousands, who are destroyed yearly by them, and ask yourselves if we receive it. Can we afford to barter good morals for wealth? Is gold so dear to us that we will give in exchange for it the health of our people? These are questions which must be answered affirmatively if we keep the Chinese here. Are we prepared to answer thus? Gold upon the one scale; morals, society, civilization, progress, enlightenment upon the other. Readers, weigh them carefully, and estimate their relative values cautiously, and then answer for yourselves. 1 am no alarmist, and would not make out the danger greater than it is; but I do think there is no greater danger threatens our people than the presence of vast hordes of serf laborers from China. That they are patient, industrious and persistent, all will admit, and therein lies the great danger. Their persistence in forcing themselves upon us, and in clinging to their national habits and customs, shows that it will require active measures to prevent them from establishing their own peculiar nstitutions among us, for no two races of people can exist together without one being affected and drawn to the characteristics of the other. The persistence of the Chinaman prevents him from coming over to our ways, so we might perforce go to his. Are we prepared to go? Are we willing to give up our civil and social institutions and adopt his? Shall we throw away our progress in all that goes to make up an enlightened nation, and go back to the status of a semi-barbarous people? We must answer yes to all these questions, if we permit the unrestrained influx of Chinese. In my next I will treat of them as a political

factor in our country. E. G. ANDERSON. READING, Shasta County, Cal.

ADDRESS DELIVERED BY ROBERT W HUME, OF LONG ISLAND CITY, TO THE FREE LECTURE ASSOCIA-TION OF NEW HAVEN.

THE QUESTION :- " Ought the material, as well as the intellectual, needs of its children to be supplied

There is no subject more important than that which pertains to the development of the human race. The researches of modern philosophers have satisfactorily proved to the scientific world that the doctrine of evolution is correct; that man has been developed from inferior creations, and that, in his case, the intellectual has proceeded from the animal man. Some add, and believe, also, that the spiritual man is an outgrowth of the latter. We know progression is written on the face of nature; we cannot remain stationary if we would. We must go forward and fulfil our destiny, as the former tenants of the world have done before us in

To attempt the improvement of our race is the grandest and noblest effort that has been or can be made by man. It may appear rash, but we have arrived at it by regular gradations. Our florists and fruit-growers have tried their skill on flowers and trees, and, working with nature, have succeeded in rendering them more beautiful or luscious. Our farmers have steadily improved, and are still steadily improving, the breeds of do-mestic animals. We have hitherto worked our way with success up to the animal man. Here we meet with a complication of difficulties. I shall not, in this essay, attempt the solution of any that are foreign to the subject before us. This is: Ought the material, as well as the intellectual, needs of its children to be supplied freely by the

State?" I would that the question was deeper and mor oldly put, for I feel prepared to, and shall, defend sition that public attention to the development of the animal man ought to have preceded the effort to educate the intellectual man.

Before commencing my argument in the affirmative, I think it best to show the extent of the question, as I understand it. 1. I submit that the demand for material aid

under assurances of protection as solemn as could be made, and the faith of the nation is pledged to guarantee them, while here, all the rights and privileges which the people of the most favored nations enjoy, and the people of this coast generally have no desire to break that faith.

It is true that there have here all the rights and privileges which the people of the most favored nations enjoy, and the people of this coast generally have hear there have here the result of the rights and the people of the most favored others for the necessities of existence.

2. It is also necessary to set forth-another point needs are supplied in their homes, but to those

clearly. Even now, it is not to be assumed that the State would permit children to starve in the streets. It would certainly now aid them in order to prevent such estastrophes. The question before us, it is submitted, places the subject of material aid on higher grounds. It demands that the same attention be given freely by the State to the physical that is now given to the intellectual requirements of children. That the State should place itself fully in loco parentis and aid the little ones needing its care, to the best of its ability, to become physically, as well as intellectually, able men and women, and that this care over them should be extended, not like the beggarly dole of a miser, but dren have upon her sympathies, and feeds, clothes

as her holiest and purest delights.

Let us now examine the position held by the State with regard to its children, and see what is the duty it now undertakes to perform. But the State is not the only party that claims power in the matter; there are two other parties necessary to be mentioned, viz., the parents and the churches.

Parental right, where the material and intellect that they do not desire to become as we are. The ual needs of children are properly supplied, is adevidence I have quoted shows that they exercise an mitted to be paramount. Not only this State, but all civilized communities confirm it. Some rches prefer the claim to compel children to attend to what they maintain to be moral or religious duties, but, as neither here nor elsewhere are they in power to enforce their desires upon communities, their demands need not be further discussed When, bowever, parental duty is neglected, the have never accepted any of the better teachings of State asserts its right to supply the intellectual our system; that those who arrive here are of the needs of its children. It justifies its position on the ground of self-defence against idleness and crime, and as necessary to its well-being, growth

> All that we (who take the affirmative in the ubject before us) demand is, that this claim of the State be extended to cover fully the physical, as well as the intellectual, needs of all children within its limits requiring such assistance. Let us now state the reasons which justify us in making such demand

> First, then, we base our claim on the nature of man, which all must admit requires, at least, a two-fold development. Very many, indeed, go further, asserting that the nature of man requires a three-fold development, viz.. Physical, intellectual and spiritual. Whether this be correct or not, it is certain, and is admitted by all, that no education s complete that does not cultivate the body and the intellect, and, furthermore, nature teaches us that they should be attended to in the order given. As a Spiritualist, I compare physical education to a locomotive; intellectual education to the force that drives it, and moral or spiritual education to the oad on which it is to travel. But I dismiss the two last mentioned, my present duty being limited

to the consideration of the first. "Mens sana in corpore sano," says the Roman. The body is the base of the human temple, the casket destined to hold the jewels of the brain and soul. If it be well cultured, we have good reason to hope that the building will be firm and true, and the gems will prove valuable. It is admitted that, as in the case of the poet, Alexander Pope, an intellectual diamond may be found in a poor material or physical setting, but beautiful flowers rarely grow on leafless shrubs, nor do we find fine fruit on withered and sapless trees. The bodies of human beings, properly trained and developed, and not defaced by vice or too arduous toil, are the most beautiful objects in nature, and well merit the careful attention of the public; but, when it is considered that the neglect of the same affects the higher functions of human beings, attention to corporeal needs becomes irresistibly important, and to omit such care is a crime of the highest magni-

Though not exactly necessary on this occasion. propose to say a few words on the right order of education. I claim that nature instructs us that material or physical should precede intellectual education. If I am right, we ought to have de-creed that all the material needs of our children should be supplied before we attended to the cultivation of their intellects. We have not yet done our duty in that particular, but it is not too late to

nprove our school system.
But to return to the right order of education, is ruined by their contaminating influence, The first intellectual lesson an infant learns is cities and less lewdness in our theatres.

usually how to say "Ma," but its physical needs have been attended to by its mother months before that occurs. The kindergarten system, which continues the method of preceding intellectual with physical instruction, is correct. Let a child be amiliar with the wooden forms of geometrical figures before you teach it mathematics, and play at keeping dry goods store before you cram into it the barbarisms of our modern tables of weights and measures.

These may be termed instances of technical education, but the word "material" in the question covers that and physical education also. There is such a thing as physical education; our farmers attend to it in their colts, if they do not in their children. To keep the body in order, five things are requisite—proper food, clothing, shelter, exercise and rest. We demand these for all children (giving due emphasis to the adjective "proper") as a very important and fundamental part of their education. There are too many cases where these requisites are now unattainable, and it is to these cases the question discussed applies. There are very few cases, either of children or adults, where the claims of the body are not more or less negected. The doctors tell us that fashion distorts the forms of women, and few of us, I fear, would pass muster with trainers as able bodied men. As some may feel inclined to dispute this latter assertion, I will only add that when Massachusetts drafted her sons for the War of the Rebellion, she found 540 out of every 1,000 unfit to bear arms. This fact should enlighten us as regards our duty, but I demand the proper physical education of our

children for pacific purposes also.

To approximate human perfection, children and also adult human beings ought daily to exercise all their faculties. Time ought to be given every lay to the exercise of the body, of the intellect and of the soul. The economist and philosopher, Ben-jamin Franklin, did wisely in limiting the time for hard manual labor to four hours per day. To make men work ten hours a day at hard labor is to commit moral, if not legal murder. To virtually compel men to pick coal ten hours per day in the depths of the earth for a bare subsistence, in those Mollie Maguire factories, the Pennsylvania coal mines, is as unsound in true economy as it is barbarous in practice. The State has admitted the right of all children to full intellectual development, and if it be good for the children, it is good for the parents also. To perform brain labor solely is also unwise, for the limbs require daily exercise as well as daily food. But I must limit my remarks to the children. In this country, when adults choose to use rightly the political power they possess, they can take care of themselves.

I trust that every American present, native-born or naturalized, desires the welfare of our Republic. The question is, how to secure that welfare. I think the best way for us to begin would be to attend to the proper physical development of our children. Now, when eminent foreigners come to visit us, we are apt to expose to them our asylums and our prisons, which are, indeed, our shames and our disgraces. Instead of that, I would rather they were led into happy and pleasant homes, connected with our public schools, well filled with our now too often neglected little ones. There I would have Columbia point to them and say, with the Roman matron, "These are my jewels!" Diamonds, indeed, and of the first water, brighter than ever adorned the diadem of a king! I assert here, with no desire to depreciate the

value of our public schools, but to state a fact often deplored by educators respecting them, that their greatest defect is a lack of attention to "material" education. The children in them are cultivated intellectually, and many of them will, no doubt make excellent clerks and business men, sharp practitioners in money matters, and clever schemer generally. But are these the only matters in which the people desire their children to be educated? Three-fourths of those little ones, in all probability, will in a few years be required to practice trades, or, alas, too often mere sections of trades, to learn mechanical arts in which they have had no instruction, and consequently commence operations wholly unfitted for such labor. Alas how many of them will turn with disgust from any manual task requiring time, strength and skill, will not venture to compute. I do believe, how-ever, that to many of the youths of our cities, the intellectual educations solus, that they have reved at our public schools, will only prove in the future to be swords in the hands of malefactors. Another error we have fallen into with regard the meaning of the word "education." That is derived from two Latin words which signify "t ead out," and not to cram in. Little children should be taught only what they desire to learn, but a wise teacher in the primary department can create in them "right desires." Almost all little children like to draw, not arbitrary signs or straight lines, but flowers, birds, etc. Cultivate the desire by assisting them to do so; do not kill it by murdering it at first with rules and regulations. Almost all little children also wish to and do sport. most all little children also wish to and do speak well, using natural action; they are taught to do so by their mothers. After going to school for years, and not exercising their abilities in that direction, youths, in attempting to recite a selection, are apt to find their hands and arms encumbrances instead of aids to express thought. I mention these facts because, in drawing and speaking with action, material or physical may be said to border on intellectual education, and also that, in a knowledge of those arts, I fear the pupils of our public schools are generally lamentably deficient. But let us return to our proper subject, and show the uses of physical or material education.

It may with truth be asserted that the neglect of the claims of our bodies is the cardinal defect of the age. Far more attention was given to that subject by the ancient citizens of Greece and Rome than is now given in any Christian nation; public paths and gymnasiums were always provided in their cities for the use of their peoples. The effects of this training their sculptors have exhibited in their statues, and all civilized nations yet look on hose marbles as representing the acme of human beauty, strength and perfection. To a Grecian mother an ill-formed child was a degradation, and the Spartans ordered all such to be destroyed. Nor was this love of the beautiful exhibited only in their bodies; it entered into all their works. It idorned their cottages and decorated their temples. The Christian world has never been able to suggest an improvement on the five orders of architecure they have left us. Compared with theirs, our taste in dress is barbaric. The flowing draperies and graceful tiaras of their female figures were esautiful when they were chiselled, are beautiful now, and will remain beautiful for all time; but depict a modern dame in the fashionable dress of the period, and the next generation will look upon her picture with contempt. As with woman, so with man. It is an insult to ask a sculptor of taste to design a modern statesman or a modern soldier as now costumed. Second-class artists may attempt to do so, but a Michael Angelo, a Thorwaldsden or a Canova would decline to execute such an order. These statements are not foreign to the subject under consideration. The attention the ancients paid to their physical frames exhibited ts good effects, in everything they attempted, placng them on a pinnacle in all matters of taste and design, which has never been surpassed or even equalled by any nation since their decline. Is it wrong in us to demand for our children from Christian rulers what was freely granted to the people by the Pagan governors of ancient Greece

and Rome, viz., a full and free physical education? Careful and generous attention to the material wants of children can be demanded on the grounds of policy and economy. There is a wholesome competition now among nations, and the prize of success will be won, not by that one which is most warlike, but by that whose people are best developed physically, intellectually and morally to obtain and to maintain their rights. Such attention will also largely prevent crime and diminish the crop of criminals, the costliest as well as the most destructive weeds in the garden of humanity. In every light it is examined the physical improvenent of mankind will be found to be the prime means on which we must depend, not only for the happiness, but for the improvement, we might add the prolonged existence, of our race. A proper play ground is quite as important in a city as a proper school; and there is such a thing as the proper physical 'education of adults, which ought not to be neglected. Germany, England and France have found it necessary to encourage athletic games in their armies, in order to develop the muscular powers of their soldiers. In England, of vore every village had its common, where the youths competed in cheerful games, practised with

close of a day of toil. How few of our cities make

provision for the sports of the young? Do not parents know that games are often used as baits to

entrap them into haunts of vice? Depend upon it

It is not wise in the State to neglect to furnish children with physical education, the requisites for which are proper food, clothing and shelter, as well as exercise and rest. As many children are: our association was organized under the provision now educated by filth and vice in some of the tene- made by the aforesaid. liberal bill, which may be ment houses of our cities, it is unreasonable to expect anything, but that, in their after lives, they will become criminals, and consequently burdens tempted encroachment upon human rights and instead of benefits to our Republic. We may not libertles of the people, has awakened such a sentbe able to convert adult malefactors, but we can control the circumstances surrounding the lives of our children, and it is our manifest duty so to do. Space, air and light are necessary to properly develop the physical natures of children, and if these cannot be had in crowded cities, children ought to be trained elsewhere. The book our city public schools most need is a rood of land behind every schoolhouse, and, if property stands in the way of their obtaining it, the rights of property ought to

It will be said that such is a Communistic argu-

fall before the rights of man.

ment. It is so. Our public schools though fa from perfect are a great advance, and the people love them. They are the first fruits of exact Communism in this country. When A is taxed to educate B's children, A's right over his property as an individual is invaded, and for such invasior there is no justification except it be that the people brough the government deem it fitting to override his right over his property for the general good Our opponents will please take notice, then, that our demand renders our public schools no more Communistic than they now are; and furthermore add, that we feel assured that the Communism that now obtains among us in the public schools has operated so well to the satisfaction of the peo ple, that it will never, by them, be surrendered. In conclusion I would respectfully appeal, not to those Malthusian philosophers who would condemn the giving of a penny to a blind beggar as an act wholly contrary to the teachings of political economy, nor to those radicals of the Josiah Warren stripe, who stand so firmly on their individual dignity, that the only form of existence suited to their requirements would be that of isolated savage life, but rather to those fathers among us who have not let the individuality of the family shut out the light of the great communal sun of the welfare of our race. I would remind them that they live in a Republic whose existence depends on the intellience and morality of its citizens, and that it is heir duty to see that all children are qualified physically as well as intellectually to maintain its power, in order that, in the words of our lamented eople, for the people, and by the people, shall not

perish from the earth.' But I confess that my best hopes for solid aid on his occasion depend more on woman than on man. I therefore close by appealing to all mothers, sisters and daughters here present, to do their duty on this question. I feel abashed when pleading the rights of children in the august presence of their nearest and dearest natural guardians. When they are imperilled I feel that I ought to listen and woman to instruct me how to defend them. intuitively understands all the bearings of this case, and therefore, though I do not go so far as an American officer did in the Mexican war, who declared, "he went for his country when it was in the right, and for woman right or wrong," cheerfully close by asserting my belief that in any matter concerning the welfare of the little ones woman is certain to take the side of the right, and to maintain it for ever.

THE CHILDREN.

ADAPTED FROM A POEM BY ADELIA. Who bids for the little children Body, and soul, and brain? Who bids for the little children, Young-and without stain? Will no one bid for the children. Whose hearts, so pure and white,

Are ready for whatever charge.

The world on them may write. "We bid" said Pest and Famine; We bid for life and limb! Fever, and Pain, and Squalor Their bright young eyes shall dim We'll educate your babies. We'll nurse them for our own;

And hide them in your city sl "I'll make a bid far higher," Said Crime, with wolfish grin;
"I'll lead the little children Through the dark paths of sin. I'll teach them how to pilfer, To plague the broad highway;

Till costly criminals they grow, Ripe for your law to slay." Oh, shame"-then said Religion, ·Oh shame-that this should be: They are my choicest jewels, Oh, give them all to me! I'll train them up with kindness And 'tend their steps with care:

Give me the little children, Let me their burthens bear." "You're not the true Religion!" An angry sect replies; "You'd poison all the children With heresy and lies. You shall not have the children. They shall not with you dwell; you're quite unfit to hold such trust

You'd train them up for hell!

Then-legislators-rising. The little children claim As-"surplus population" "Our nation's woe and shame!" In alms-houses and prisons They take a great delight. "They're ours"-they cry-"the wretches. We'll put them out of sight."

Columbia, sorely troubled To see such battle strong. Exclaims-with voice of pity-"Oh, men! You do me wrong: Pray cease your bitter wrangling. It only proves to me, On this momentous question You never will agree."

"Come forward, gentle sisters, You mothers of the land: This is a question of the heart That men don't understand. So I dismiss them to their homes And let them go at large; Placing my tender little one Under your abler charge."

"Beneath your kind and loving rule I know they'll thrive apace; With bodies, brains and souls complete. They'll prove a noble race. A race right fit to do and dare, To counsel and to plan, To hold aloft my starry flag For Freedom and for man!

A Movement for Organization in the Right Direction.

We cheerfully give place to the following official declaration of the Michigan State Medium's Medical Association. We deem it most important, that here should be such an association of Mediums and their friends as the one hereafter set forth in every quarter. E-pecially should this be the case in this section of the country, where the jealousies and divisions among mediums and their friends have wrought so much mischief to the cause which should be alike dear to all. We most cordially commend the Spiritualists of Michigan, for the energy and prudence with which they are pushing forward the Spiritual movement. Push on friends we will follow as fast as we can.

"The practicability of organizing a State Associ ation of Mediums, has long been contemplated by a few prominent mediums, Dr. A. W. Edson, clairvoyant physician of Lansing, being the first one who has taken any decided steps to that end. At our last State Convention held at Lansing during the month of March, Dr. Edson proposed the idea that immediate action be taken in the matter before it became too late, and an unwise legislation prohibited him and hundreds of others, from practicing their profession, and following the example of Christ healing by the laying on of hands. His proposition met with the sanction of the convention he bow, or joined the girls in a merry dance at the generally; especially did it appear necessary, as there was a bill then pending before the House, "forbidding any person to practice medicine except office and in the presences of home, of its repre-those in possession of diplomas from the medical sentatives demonstrated the things which they affect colleges." This, we are happy to say, was lost and to repudiate. Surely a Daniel come to judgment." a very liberal bill for the organization of societies. if these absolute needs of youth were better at-tended to, there would be less drunkenness in our

was approved instead, at that session of the Legis-

We would also here make the statement, that found published in full in humber 12, May 24th, of the Religio Philosophical Journal This atment in the minds of all lovers bfuliberty; that will oppose the tyraunytofuppressors, calling all to participate in the immediate conflict desire to strangle the molister while yet infancy.

At the aforesaid meeting a resolution was offered by G. B. Stebbins and unanimously adopted, favoring the organization of such an association. Accordingly, on the 6th of May, a few persons most interested, met in the city of Lansing, and took the preliminary steps by organizing a temporary association, simply to become a nucleus by which to attract surrounding forces. The officers there appointed were as follows:

Rev. Chas. A. Andrus, of Flushing, President; Mrs. A. A. Whitney, of Battle, Creek, First Vice President; Mr. S. S. Marcey, of Lyons, Second Vice President; Mrs. Clara Cole, of Smyrna, Third Vice President; Mrs. L. E. Bailey, of Battle Creek, Secretary; Dr. A. W. Edson, of Lansing, Treasurer. The meeting then adjourned to mee again in three months, subject to the call of the

As a Camp Meeting will be in session about the time designated, it is thought proper to call a convention of this association, while people are assembled from all parts of the State, and thus save travelling expenses, and also afford those who desire the privilege of attending both at the same time; therefore, we have effected an arrangement with Mr. McCracken, chairman of the Executive committee, to call a mediums' convention the camp ground on Wednesday, July 80th. entire forenoon will be devoted to speeches from mediums, or any others interested in the matter, after which a special meeting will be held for the transaction of business and to effect a more perfect organization. We desire the hearty co-operation all friends throughout the State, to aid us in his work; especially mediums of every grade, as this association is by no means confined to medical mediums, but has likewise for its object the higher education and better unfoldment of all mediamistic gifts, whether as healers, scientists, speakers, writers, or for physical manifestations; whatever resident, Abraham Lincoln, "a government of the gifts are given by the angels, all are for a divine purpose, and should claim our careful consideration

d utmost care and attention. It is to be hoped that this new association will become in a few brief years, a source of profit and usefulness to our media throughout the land; and also a power so strong that, no quack legislature shall seek to overthrow its good work; notwithstanding the odious bill has not been carried into effect this year, it is likely to come up again, and with greater weight, unless we arm ourselves with sufficient force to effectually defeat the injustice.

If there are any interested in the movement who cannot be present, by sending in their name and address, each accompanied by one dollar fee, to the secretary, they may become members, and thus aid the cause, receiving a certificate of membership in return. You may perchance think that this step is of no

importance to yourself, but we assure you there is danger! Do not sit idly by with unconcern, until your legitimate labor and means of livelihood are torn from your hands, and you are left to seek other less tasteful and useful avocations, but arouse to action the latent forces within, and buckle on the armor, determined to win the victory, and wear the crown. To arms! To arms!!

CHARLES A. ANDRUS, Pres. MRS. L. E. BAILEY, Sec'y.

Battle Creek, Mich.

Another Endorsement of Wm. H. Powell. BOSTON HIGHLANDS, June 27, 1879.

EDITOR MIND AND MATTER: DEAR SIR :- In consequence of an article in the Herald pertaining to the mediumship of Mr. W. H. Powell, of your city, I was led to investigate his base of spirit-power, as evinced in his wonderful slate-writing. Accordingly, at my request, Mr. and Mrs. Powell spent the evening at my house a few days since. There were present my wife, myself, and a lady visitor, who had casually "dropped in." After an hour or so spent in conversation,

music, etc., Mr. Powell was controlled by his guide, purporting to be Tenumseh, and called for the "big write." A slate which I had carefully examined and thoroughly cleaned, was handed him, and, after we had all examined his index finger of the right hand and found nothing unusual about it, he placed it on the slate and wrote a message, and continued for some moments to give us communications and tests. My wife received one, with name signed, from an uncle who fell at the battle of Gettysburg, and a mental question of my own, concerning a business affair, of which the medium knew nothing, was readily answered. Mr. Powell not only wrote with his own finger, but with the finger of my wife, the lady friend and my own, which was more startling and convincing than the previous exhibition. My own sensation was peculiar. There apparently formed on the tip of my finger a slight protuberance resembling and feeling much like a pinhead. When it came contact wirh the slate the writing was bold and quite distinct. All these manifestations occurred in the full light of the chandelier under which we were seated, and, from what I saw myself, I am very positive there was no fraud or trickery at tached, and am equally sure that the manifestations were genuine. I failed to discover that "bit of ne" which the smart Herald man claimed to have discovered, and right here I would like to ask the above Herald "detective" how he accounts for the writing, etc., when Mr. Powell's hand is enveloped in a glove or a handkerchief, or even when held some distance from the slate. No contact whatever, as in the case at Mr. Epes Sargent's house. We calmly await the "H. Q.'s" solution of this fact. So far as my experience goes, I cheerfully vouch for the genuineness of Mr. Powell's slate-writing phase of mediumship, and so should every honest man who witnesses it.

Very truly yours F. E. CRANE. No. 1854 Washington street.

The Boston Herald as a Critic Editor Mind and Matter.

In the last issue of the Banner of Light there appears a column article from Epes Sargent, an honored name in Spiritualism as well as in Literature, touching his experience with the famous slate-writing medium, Mr. Wm. H. Powell, with whom he recently had a most interesting and instructive interview. The facts related and testified to by Mr. Sargent

are no less astonishing than novel, and apart from the Spiritualistic theory or explanation, are, in ordinary parlance, simply miraculous. Boston Herald which has a writer on its staff Kirwin I think his name is tetally incapacitated from seeing clearly or writing correctly con-cerning anything of a spiritual character—the Bos-ton Herald, in commenting with characteristic fatuity upon Mr. Sargent's statements says, "though a gentleman of great intelligence, he is not hard to be convinced of the verity of extraordinary claims. If Mr. Powell can do all these wonderful things,

and wants to convince a sceptical world of the fact,

e should do them before those who iloubt!" What manner of a Daniel is this that has come judgment. How futile the effort to satisfy one orn blind, of the existence and beauty of color! No less satisfactory is it to attempt to convince one of the verity of spiritual phenomens who persistently refuses to acknowledge that such facts can exist; who utterly denies their possibility; who disbelleves in a spiritual world peopled with spiritual beings. Such an one is excluded from acting in the capacity of a judge; is loube ruled out by

the nature of the case.

The Herald knows that these "wonderful things;" as described by Mr. Sargent, are done every day, and that Mr. Powell is containtly giving the necessary evidence "to convince a sceptical world of the fact," and that those who have been inclined to doubt now see and believe. What Mr. Powell is doing with his phase of mediumship, towards satisfying the hitherto doubting ones, other mediums this good work will continue despite the carpings, the sneers and even the denial of those who, in their guorance, declare such things impossible.

Lheadthat Mr. Powell has visited the Herald



Is the road very dreary? Patience vet ! Rest will be sweeter if thou art aweary, And after night cometh the morning checry, Then bide a wee, and dinna fret. The clouds have silver lining.

Don't forget: And though he's hidden, still the Sun is shining: Courage! instead of tears and vain repining, Just bide awee, and dinna fret. With toil and cares unending,

Art beset? Bethink thee how the storms from heaven descending; Snap the stiff oak, but spare the willow bending," And blde awee, and dinna fret. Griefs sharper sting doth borrow

From regret; But yesterday is gone, and shall its sorrow Unfit us for the the present and the morrow? Nay : bide awee, and dinna fret. An over anxious brooding

Doth beget A host of fears and fantasies deluding: Then, brother, lest these terments be intruding,

Just bide awee, and dinna fret. \_Leisure Hours.

"Patchy."

There was no wonder the children called her so. There were patches on the sides of her shoes and on the toes. Her dress was patched, and there were great patches on her apron, and her brown gingham sun-bonnet had been mended so many times, you could hardly tell which was the original piece. But Patchy's clothes were always clean, and out from under the brown, bonnet peeped a face so cheery and bright, that you took her right into your

heart, patches and all, at once. One of the children thoughtlessly gave her the name one day and it clung to her as nicknames will; but it was so often softened by the prefix of "dear Patchy," or "our good little Patchy," that she had long ago learned not to dislike it, but accepted it as cheerfully and naturally as her own.

Patchy's mother lived in the red house on the road that led to the river. It was a little home, but she kept it scrubbed and cleaned till it was as fresh and sweet as the rose bush outside it. It was hard's work to find the daily bread; so you can understand why her little girl must wear the clothes which gave her her name. But Patchy seldom complained, and her cheerful face was a greater comfort to her mother than I can tell you.

One pleasant day in summer, however, she came home from school, and instead of playing and singing about the house as usual, she walked away down to the river bank, and sitting down had a good cry. At last it was over, and she wiped her eyes very hard, as if to say to the tears, "Go back, you shan't come again;" and went home, hoping her mother wouldn't notice them. But mothers generally do notice such things, and before long she coaxed the whole story from her, which was

Next Wednesday the whole school were to have a picnic. None of your common picnics, rememer, but a long sail up the river, then the landing at a beautiful grove, and eating their dinner, and a splendid time generally. And of course Patchy couldn't go; for though it

didn't matter about her luncheon (for everybod else would carry enough and to spare), she had no clothes for such an occasion. "I'm so sorry, darling," her mother said; "I'd get them if I possibly could."

And Patchy, bravely wiping her eyes for the for-tieth time, had said, "Never mind, mother, I'll try not to mind it," and had run out to pick up chips for the fire; while mother going about her work, was turning over plan after plan in her mind, but all to no avail. In the school-house sat Miss Green, the teacher, and three or four of her largest pupils; and I think they have been talking about something very pleasant, for they smiled so often and looked so excited,

and the purple morning-glories running over the window, peeped in, and then nodded their bright blossoms as if they approved of it all. "She must go," said Miss Green; "so be sure and meet me at my house to-morrow night, girls." And then they shut the door of the brown school-house and went home; and the morning-glories nodded in quiet satisfaction, till they nodded them-

selves to sleep.

The girls did meet together next night, and let us find out what they did. Bright and early rose the sun Wednesday morning, as if he was in a hurry to dry the dew, and get everything in nice order for such a happy party as would soon gather at the school-house door for

their starting place. Bright and early rose Patchy, determined to see them pass on their way, though she might not be among them. But some one was awake earlier even than she, and a loud rap at the door caused her to finish her dressing in a hurry, and run to answer it. No one was there, but on the steps lay a package with the name "Patchy" upon it. It was so large that it filled her arms quite full, but she managed to carry it in, and very quickly she and her mother had untied the strings, and what was it? Why, first there was a cambric dress, white with tiny pink rose-buds scattered over it, looking as if they opened purposely for pic-nic days, and a blue sash. To be sure the dress was not quite new, and if you had looked closely you would have recognized the sash as one Mary Foster had worn to school that summer, but they had been carefully kept, and looked very fresh and nice, and Patchy was too happy to think about that. Then, the prettiest little straw hat with brown ribbons, and to crown all, a pair of nice stockings, and such a pretty pair of button boots; and at the very bottom of the package, a large loat of cake with frosting white as snow, and its tempting brown sides filled with raisins. A piece of paper fastened to it said, "leave this at home, we have plenty for the pic-nic." Patchey's wonder and joy were too great for words, she only stood still with eyes that kept opening wider and wider, as her mother took out one thing after another, and at last one said, "Come dear, I must hurry and dress you, or you will be late." Then she said, drawing a long breath of satisfaction, "Oh, mother, I'm so happy, and I think God is just as good as He can be." Very prettily her mother arranges her brown curls (Patchy's only beauty aside from the cheery expression of her face,) and put on the new clothes, and very happily kissed her good-bye, as she ran off to join them at the school house. The morning-glories now awake, nodded merrily to each other, as if to say, "I told you so, are'nt we glad? The day was perfect. The sail so pleasant. The dinner in the grove, and the games that followed too full of happiness to be told here upon paper. Every one enjoyed it, but I think among all the happy hearts, no one was quite so happy as Patchy.—Kate, in Childrens

LITTLE THINGS.—Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are little things, but they strike hard. We use them so easily, that we are apt to forget their hidden power. Fitly used, they act like the sunshine, the dew and the fertilizing rain, but when unfitly, like the frost, the hail, and devastating tempests. Pay that little debt; if it is a promise, redeem it; if a dollar, hand, it over. You know not what important events may hang upon it. Think of this, and mind the little things. Keep your word sacred; keep it to the children they will mark it sooner than any one else, and the effect will probably be as lasting as life. The great worriers of life are the so-called "little things" which are from day to day left unadjusted, till they fasten their victims like a net.