Physical Bife---Bbe Primary Department in the School of Human Bragfiss.

PHILADELPHIA, SATURDAY, JULY 12, M. S. 32.

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INSPIRATIONAL ADDRESS. BY MES. NELLIE J. T. BRIGHAM, BEFORE THE

FIRST SOCIETY OF SPIRITUALISTS, NEW YORK, SUNDAY MORNING, JUNE 29, 1879.

Reported specially for Mind and Matter.

O, thou spirit of infinite wisdom and purity weary and despondent as we may be through the disturbing conditions of the earthly life, or disheartened sometimes as we may be, striving to plant seeds of thought where the soil can receive them we come to Thee for rest, for light, for peace; and we understand and know that we do not and cannot come in vain. When in the smallness of life; in the narrow confines of the present; in the small circle of to-day, we become weary or disheartened; or if our lives become discordant because of what we do not understand, then it is, O Spirit Divine! that prayer brings the Sabbath of the soul; the time of peace, of rest, of meditation, of aspiration. If we are lost in the great forest of life we can climb to some treetop, or hilltop where the trees have been cut away, and then from our height looking out and perceiving our position, can know in what direction to go. So it is, O, Father, that prayer is the treetop, the hilltop, the grand lookout mountain of the soul, where we can stand and re-member that we are a part of nature. We can then appreciate the fact that in all nature the law of Thy goodness and Thy harmony is at work, and that no uman being, however stumbling, blind, or wrong he may be, can ever break the great links of the chain of harmony, or can ever introduce into this world a discord which Thou shalt not sometime melt into harmony. O, Father, we thank Thee for this knowledge of Thy mercy; for Thy goodness. For we know that in the brief periods of this earthly life Thou dost lead us out of the shadows into the great and golden light that lies beyond. As the raindrops fall into the sea, so Thy thought drops into the sea, so Thy thought drops into our nature; Thy wisdom coming not in storm, but drop by drop, as the gentle showers come; and so our souls are refreshed and blest. We thank Thee that wisdom is not poured out all at one time, and we thank Thee that inspiration is not all poured out upon any one at one time, but that it is poured out from day to day, from year to year, from age to age, as the world can receive, and man can understand it. O, Father, we thank Thee that in this world Thy work is not given to any single one to perform, but that it is divided and that there is comething for everyone to do; that no one is so weak, or small, or insignificant that he has not his work to perform. O, Spirit of Infinite Love, we thank Thee that every nature has its work to do; and though it may not be understood to-day, yet, in the light of the coming morrow it shall all be made plain. O, Thou who art the music of all the world, teach those who seem to be silent; those ing; to lift themselves into a higher and more divine melody of usefulness. Teach humanity to become free by the truth; teach Thy children to throw aside idleness and to find something to do. however insignificant it may seem to be, and teach them to do their work with all their might. Oh, Wisdom, give to us a clear perception. Oh, Love, give to us purity, persistence, patience, that through the truth divine, springing out of Thy infinite love, we shall become refreshed and free indeed. Be Thou our inspiration, our Father, our God, and may we, in remembering Thee, find peace and strength for our natures forever. Amen.

DECLINES TO STATE HER "CONTROLLING INFLU-ENCE."

After the singing by the choir and congregation of the hymn beginning, "Shall we know each other there?" Mrs. Brigham read aloud the themes for discussion which had been handed in from the audience. The first subject read as follows: "Please tell us the name of the controlling influence that answers the questions to day." The methods of mediums and spirits differ, they differ according to the mind of the person acting. Now, in this world of yours, it seems that men have been prone to hero worship; they have dwelt in the realm of material things. Just as in the olden days when men had no conception of Deity, they worshipped objects in nature, and these objects were the personation o their God, they, not being able to go beyond the material, poured out upon it their adoration. When intellect budded more fully, then came the teachings of the old mythology, and men believed in spiritual influences. Later on these mythological deities passed up, as it would seem, away from human belief and adoration, and now we find them recorded in the stars. Then came the idea of a God; but still men could not rise beyond the externals, and so their God was like a human being. only a little stronger and larger, and possessing anger, jealousy, revenge, suspicion—quite like the average human being. After a time these coarse ideas of God changed a little. But to-day there are few who can go beyond the narrow thought of personality, whose minds can expand until their perception of God touches the point of Nature to find the infinite unlimited spirit, we might say the infinite personality. So you can see the gradual growth of the religious ideas of the world. you can see this same feeling is attached to Deity. If a reformer comes to teach some principle, the people worship him and forget the principle. The world has not outgrown that to-day. There are moral people who do not know what Christianity means and yet they would be shocked if we did not say that we believe in the Divinity. So great is their love for the external that they do not go beyond it. In Spiritualism you find those who cling to the external—more to it than the principle which comes through it. The dark cloud has taken on its hues of glory and the veil seems to be falling, simply because they have not learned to feel beyond the surface. A name is only a sound. The great poet and medium—for he was a medium -says: "What is in a name?" We answer, it is a sound—it is a certain influence which works psychologically, ofttimes, until if you can bring the right name you can sound it aloud, and the people will not open their eyes or ears to hear it, so filled are they with the name. In seeking to control the medium, we simply give the impression of thoughts and never the name. We would have whatever we say to you stand upon its merit, not having undue influence, because some great name is used, and not taking from its usefulness because some insignificant name may be attached to it. Think how little you know of people here on earth. Sometimes those who pass for the insignificant are really the wise. Ofttimes natures here on earth that show no promise of unfoldment—natures that make no mark in your memory—when they pass beyond, blessom into something so particularly bright and beautiful that, if it were to come back, would find it difficult to believe it possible. And there are some persons that you may think are very great; and so they are—very great bubbles, and that is about all. When they pass into the other world they shrink to their true size. In the other world these things are understood better than here, because with the clearness of perception comes spiritual unfoldment. When we come back to you we give you no name. Personality we would have sink behind the principles that we seek to give. Whatever we say to you let it stand upon its own merit; judge of it according to your best understanding; reject it if it is not right; accept it if it seems right. We only give you that thought

friends, that we would held the position of ac- it executed. Our liberties are in jeopardy. The A REMARKABLE CURE THROUGH knowledged leaders in this matter, but only helpers. For more blessed is the rain that falls upon the flowers and gives them nourishment, though the rain drops have no special name, and are not counted so very great, better is it to be that than counted so very great, better is it to be that than to be a leader in the world whose greatest influence rests in the magic of sound.

THE PHILOSOPHY OF SPIRITUALISM OPPOSED TO

CAPITAL PUNISHMENT. "Is capital punishment in accordance with the philosophy of Spiritualism?" Allowing us to explain the philosophy of Spiritualism, as we understand it, capital punishment is not in accordance with the philosophy of Spiritualism. [Murmurs of approval by the audience.] When a person takes the life of his fellow-man he shows himself unworthy to be in society. If dying would blot out that nature, then we would decide differently. But one thing Spiritualism proves,—you cannot kill a human being, you only change his conditions. Or, f the act of dying would make a sinner a saint, then we would believe in the execution of the murderer. We are often told that murderers, before passing out of this world, experience a change of neart—are born again. We believe that in the majority of these cases, where the officiating clergy-man has prayed over the poor doomed human being, where he has made a confession, either public or private, and a profession of his religious feeling and religious experience; yet we cannot quite be-lieve that clergymen, or Christians, as they are called, believe that they will find more murderers in the spirit land than other people, and yet, according to their seeming belief, we might judge so. They say, a murderer may take the life of an nnocent person, and yet if that innocent person has not experienced a change of heart, has not been born again, according to their view, when that man dies he does not go to heaven. There is one thing needful, they say, before anyone can enter he has prayers offered, he is separated from all evil influences, and he is regenerated and born again; and when he dies, according to these religious teachings, he believes and is saved. He believes that the old idea of heaven and hell are true. The moral man whose life the murderer took will look up to him, lost to all eternity. Now where is the justice of such a thing as that? And yet that is what has been preached. But Spiritualism teaches you this: When a person goes out of this world he enters the other world as he left this world; only the material life has been taken away. Morally, ntellectually, and spiritually, he is just the same. Now many are sent from your world into the spirit world crude, and it seems as though you said to some spirit, "Here is a brother of ours, we could not get along with him, take him and see what you can make out of him." Is this right, best, when there is room enough in this world for all things that existwhen you do not need to crowd each other--when you make a cage strong enough to hold men, but cannot make a prison strong enough to hold man or woman? The laws, as they seem to be, are weak, imperfect, and they have put on them a mark of justice. When pardons can be obtained; when men can ride into positions on popular favor, which are not earned by noble deeds, then, indeed you can see that life around you is full of evil Then you ask: "What would you suggest to take the place of capital punishment?" What would we suggest? We must remember, friends, that so-ciety cannot afford to neglect any part of itself. We would not let the criminal roam out through the night, wandering through the streets, and again have the temptation to repeat his evil deeds. No. But let men make prisons, and make laws so strong that when the crime has been proven that the criminal comes not out again. Oh, humanity! Spiritualism is yet the sunlight of the heart; it is as the rising sun, and its light goes down in the valleys; t fills the hills with golden light; yes, it winds its way down through the mountain gorges; its light is for every thing and every one; but most of all, for those who most need it. So we would make our prison places as hospitals for those who are physically afflicted, where they can be aided to that which is better, and helped to a spiritual condition. You will find that sometime this mode will be adopted, but it will not be until the people have grown wiser, and then there will be safety for so-

#### Letter from Lyman C. Howe. BINGHAMTON, N. Y., July 1, 1879.

I have received some copies of MIND AND MAT-TER. They may have come regularly for the past four months, but I was not here during April and May, and found four or five only awaiting my return. I was interested in your discussion with Jamieson, but only saw the first two papers. If you send the paper to me regularly, please send it to Fredonia, Chautauqua County, N. Y., where I live, so that my family may have them when I am away. I am only here half the time. I take a vacation now, and return here the first of October. I am to serve at a two days' meeting at Cuba, N. Y., July 5th and 6th. Also have engaged to serve at the camp meeting at Cassadoga, Chautauqua Co., N. Y., eight miles from my home, commencing August 14th and closing the 31st. Do you insert notices of such meetings free of charge? If not, what terms? They have authorized me to confer with the press, and assist in getting it noticed, though I have no official connection with the movement. This camp-meeting bids fair to rival the famous resorts in New England, and there is no more delightful locality in the State. This is the third year since these meetings were inaugurated. The speakers already engaged are Mis. E. L. Watson, of Titusville, Pa., whose name is a living tonic to the cause; Mrs. Amelia Colby, of St. Louis, Io., a powerful and able speaker; Geo. W. Taylor, of Lawton Station, Erie Co., N. Y., a living type of our holy religion; Judge McCormick, of Franklin, Pa., an able and worthy man; and Lyman C Howe, of Fredonia, N. Y. The camp grounds are ocated on the line of the Dunkirk and Allegany Valley Railroad, ten miles south of Dunkirk, N. , and about thirty miles north from Titusville,

I find many good things in MIND AND MAT-TER, and some that I cannot approve. But my creed is eclectic and accepts all truth wherever found. I endeavor to avoid all partisan bias, to c. iticise freely but kindly, and never to judge and condemn upon partial evidence or personal prejudice; to help the good by hindering the bad and covering it with the light of truth and love. I am especially pleased with your candid expressions on the Bennett persecution. Candor and consistency win with the intelligent. But I cannot agree with your idea that "the object of that statute is most proper," for these reasons: "That statute" originated with religious bigots, who could not carry their infamous plot by a bold demand for the suppression and punishment of heresy, and therefore made obscenity the pretext, and carried legislation in hot haste, without deliberation or debate, and ecured the law solely in the interest of tyrannical theology; and obtained authority for one of the most hardened and unrelenting bigots, who gloats on the sufferings of his victims, to act as detective and decoy, to lure innocent men and women into the committal of offences of which they had never hought, and then devour them in the law, and feast and fatten upon the spoils! "The object of that statute" is not to suppress obscenity, but rather to foster it. It was to protect the obscenity and as following the philosophy, as we hope, that it immorality of priests and holy books from the exmay stimulate you to reach a greater wisdom than posure they were getting at the hands of these here-we could find possible or hope to reach. It is not, tics that this law was made; and in that interest is

machinations of these religious tyrants are fast culany of the croaking cravens who foster crime, by legal sanction, and barter with prostitutes to feast upon their shame and fatten upon their woe. Puriand force upon helpless humanity the Songs of Solomon, the libidinous examples of Noah and David, and the obscene literature of deprayed the-

ology.

Whatever the legislators may have thought in the intent of the law, the their haste, concerning the intent of the law, the "real object of that statute" is revealed in the application that is made of it, by the parties who instigated it and secured its passage without a hearing of its merits or the knowledge of the people to whom it is applied. I agree with you that the "blame in Mr. Bennett's case is not altogether on one side." It seldom is in any case. But the magnitude of the crime that lies at the door of his persecutors, so eclipsed all that he has ever done amiss, as to leave no room for cavil. True, he deied the law. But he believed it his right, and the law unconstitutional. Who that is not wedded to theological carrion does not agree with him? His example has noble precedents. John Brown defied the law and the nation reveres his name. Garrison defied the law and suffered, while the Comst cks hunted, hanged, lynched and were applauded. Jesus defied the law and the world worships his example. Some one must force the issue before the people and set their souls on fire, or we must can I see the sufficiency of your "proviso," and not every juror know that the "Constitution of the by the Constitution of the United States" may not | when lifted by my friends. nclude the right to circulate obscene documents. Of course not; nor is such right desirable. With from California—a Mrs. Louie Kearns-Lowe—was one voice purity replies, "Amen!" Very well. But stopping at Utica, New York. Some friends of are the moral instincts of the people consulted when "Cupid's Yoke" is condemned as obscene and the Bible endorsed as a pure book? Is it the love of tests of spirit presence. Among those who had purity that imprisons a free thinker for a traffic that sittings with Mrs. K. was a Mrs. Nina Fuller of Do not the judges decide the question for the jury, define obscenity to suit their own bias, and require the jury to bring in according to the law—as they define it—and the testimony? No evidence is allowed to enlighten the jury except such as the judge sees fit to allow. He is the sole arbiter of definitions. He may pronounce roses obscene and ning over with absolute and positive tests. Among iey stink to the jury Solomon," pure and brothel scenes cheste to the eye to use her influence to get his poor, suffering child of Comstock (!) and lo! they are a sweet smelling out of the hands of the "regulars," and into the savor for the mails, the parlor, or the Sabbath school hands of some successful magnetic healer. He So long as the law is thus loosely recorded and left urged this, assuring her that "poor, dear Abbie to the discretion of judge and jury, so long will the could be saved and made comfortable, if not en blinding prejudice and mental slavery of the domi- tirely cured," etc. nant creeds prostitute it to the service of superstition and the machinations of devils. Now I, with B. Taylor, residing at present in Philadelphia, No. disgrace to our government that this appeal is made

In thus criticising some points in your candid survey of the field, I only respond to a deep felt need that we should be "vigilant, active and brave, and make no compromise with tyranny, no apology for persecutions," but at the same time look well to the merits of every case, and "only defend the right." have nothing to say of the doctrinal merits or demerits of the condemned book. That is no part of this question. Nor is a publisher and dealer expected to know the contents or endorse the theories of all the books he sells. It is not his business But if the question of obscenity be the real one, let t apply alike to all publications, irrespective of heory or doctrine. If bad logic misleads, the rack and the thumb-screw are poor arguments for prose-lyting. All liberals, of whatever school, should sound the alarm and give no quarter until justice is secured and the serpent robbed of his sting. Like the signers of the Declaration of Independence. "We must hang together or we shall hang sepa-rately." "Give me liberty, or give me death." Pardon this trespass. It wrote itself.

Yours, in earnest, LYMAN C. HOWE.

[We do not agree with Mr. Howe that the liberty of speech and the press is seriously threatened in the enforcement of the law under which Mr. Bennett has been judicially condemned. To view the matter in that light is to raise an issue which is not involved in the case. The issue as it stands is one so personal in its nature as to preclude the consideration of it from the broad field of public interests. If Mr. Bennett on the one side, and Authony Comstock on the other, could be lost sight of for a little while, there would be some chance of being understood in discussing the merits of the question involved; but as that is not to be expected, we prefer to leave the matter rest until such time as it an be treated of without the certainty of being misunderstood. We are for the enforcement of the United States statute declaring obscene objects nonmailable matter, and most decidedly opposed to its repeal. We think our readers will agree with us on carefully reading it.—Ed.]

### Another Materializing Medium.

WINTON, Pa., JUNE 2, 1879. J. M. ROBERTS—Dear Sir:—

Your postal received. I have not received Billy's picture. Send duplicates, and if the originals ever turn up, I will return them to you. This borough is situated eight miles from the city of first time in eighteen long months. But thanks, a Scranton, on the D & H. C. Co's. R. R. There are thousand thanks to the angel world, and to Mrs. a large number of Spiritualists in the aforesaid city. Kearns, and to Dr. Taylor, their noble and heroic The president of one of the most prominent banks has erected in his dining room a Cabinet. Circles have been held every Saturday evening until lately, they having been discontinued on account of the extreme heat. The medium, a Mrs. Compton, has been developed through these circles, and is, as far as my knowledge extends, the only medium in this city of 40,000 inhabitants. The writer has had the pleasure of attending a number of these circles, and saw the materialized spirit of his father, or else he is the most deluded person in the world. The dark part of the circle is the most interesting. Spirits walk out and mingle with the rest of us, alk, fondle us, and allow us to pass our hands ove them, and have promised in a short time to walk out of the cabinet in the light. The last circle the writer attended, the medium, while in a deep trance, walked backward out of the door of the cabinet and drew the form of a materialized spirit by the hands out of the cabinet door far enough for all of the circle to see the arms to the elbows, and let them emain in sight for fully three minutes.

By-the-by, Scranton would be a good field for a rance and test medium. Mrs. Compton is obliged to daily turn away large numbers of anxious enquirers, as her guides will not allow her to sit for all, on account of her delicate health. Parties have come to see her from a distance of 25 miles only to be disappointed. Very Respectfully,

# SPIRITUAL INFLUENCE.

Editor Mind and Matter. DEAR SIR:-It affords me great pleasure to fur-

nish you with the following facts connected with my own case of dreadful illness and remarkable ty is not protected by revengeful assaults upon the moral rights of all free thinkers who dare to express their convictions, by the use of moneyed combination for ten or twelve years I had been an invalid and tions and judicial favoritism to suppress discussion a great sufferer, constantly growing worse, with what the doctors called "cancer of the stomach," and of which disease my father—the Hon. Demus Hubbard, M. C. from central New York—was supposed to have died some six years ago. I was given up to die, and those learned (?) conservators of the public health, the doctors of Chenango county, New York, at least a number of the supposed best and most skilful of them, said, "all that can be done will be to ease the pain and smooth the path of our patient to the grave," and suiting the practice to the theory, they stultified my pains and my senses at the same time by dosing me with the most dreadful of all poisonous drugs, in the form of anæsthesia, such as laudanum, chloral, opium, morphine, etc. These they gave internally, till my poor, sick stomach could tolerate them no more. And yet I could not die. Then they gave them by enema, till my stomach bowels, and every organ in my body was almost destroyed, at least, the functions of all my vital organs were so marred that it was thought every week that I must die. And still I could not die. Oh, how I longed for the sweet angel of mercy to come and deliver me from my tormenters, the doctors and my diseases. But no; "the fates and furies" held me on this mortal plane. When my stomach hug our chains in silence and bleed at the altar of and bowels could no lo ger tol-rate those dreadcriminal ignorance and sectarian despotism. Neither ful poisons, then, by hyperdermic injections, causing me to screech with pain, did they inject morphine feel that with such a limitation we may safely into my arms and legs till they were black and leave to the good sense of American jurors the blue and bloodshot, and then, when I would almost "rights and liberties of their fellow-men." Does die under the influence of these dreadful poisons, my nurse would stimulate me with brandy, and United States is the supreme law of the land?" bring me back again as from the jaws of death. Are not all laws supposed to be in harmony with this process was kept up for eighteen months, its provisions? "The rights secured to the people during which time I was not off my bed, only Some little over a year ago a celebrated medium

from California-a Mrs. Louie Kearns-Lowe-was Spiritualism at Waterville invited the lady to visit them, which she did, and gave many marvelous nembers of the vice society practice with impunity? | Earlville then, Mexico now, New York. She is a cousin of my father, and loved him much. On her little ballots she wrote the names of Demis Hub-bard, Frank Hubbard, etc., the latter my beloved brother deceased, the former my father deceased He may call the "Songs of other things, my father urged upon his cousin Nine

you, plead for Brother Bennett's pardon, albeit I 1128 Vine street. She had been an invalid for do not think he is guilty of any crime, and it is a lover twenty-four years, and, having been so greatly benefitted by the kind doctor's gentle magnetic treatment, very naturally came to see me to tell how great things the doctor had done for her, and what my father, brother and other spirit friends had said of my case. I was wholly unbelieving, and so were my friends, and, indeed, some of them scoffed no little at me and the doctor, after he had decided to treat my case. One man said to him, "Why, you can't raise the dead, can you?" "No," said the doctor; "but Mrs. Stanton is not quite dead yet." "Well, you might just as well go up into the graveyard and dig up a bundle of bones, and try to make them live, as to try to cure

But nothing daunted, the Doctor, by my reques came to see me. And one thing is very remarkable, and I have thought of it a thousand times, and that is, as wretched as my condition was, he, the Doctor, was filled with laughter. I didn't know whether to be offended or not at his laughter and fun-making spirit, for I didn't know whether he was laughing at me or not. I know I was nothing but skin and bone, every musc'e and gland having shrunken down upon the very bone, and my eyes—always large—looked about like "two saucers hung on a pack-saddle." So I thought the man was actually amused at my appearance, and it wouldn't have been any wonder if he had been. But it has since come to light that this was an "influence," and the jolly, good natured, good-hearted, full-of-fun influence of my dear spirit father and brother, for they were always full of life and good cheer to the days of

their death. But I must close this narrative letter. It is too ong now. Suffice it to say, Dr. Taylor came; sat down by my bed-side, took hold of my hand, shut his eyes and told me to do the same, and be as ca'm and passive as possible, and he would see what he could do clairvoyantly. After the examination was over, he said gently: "Mrs. Stanton, I believe you can be cured." But I was so full of doubt, notwithstanding the Doctor told all my symptoms better than I could myself (though an entire stranger, and knew nothing of the case before that hour), that I did not employ him to treat my case, told him if I decided to take treatment I would have my son write him the next day. What a conflict went on in my mind, hope and fear, doubt and faith, life and death, struggled together. But thanks to the good angels hope, faith, love of life prevailed. The Doctor came and commenced his treatment, taking away all medicines, all narcotics anaesthesia of all kinds. He treated me magnetically every other day, and gave me a very little homeopathic medicine, "to meet the psychological conditions," as he used to tell me.

In eight weeks, a cording to his prediction, I stood on my feet and walked a few steps for the mediums, here I am in the city of "Brotherly Love" enjoying a good degree of health—unusual vitality, and as "happy as a lark," with a good prospect of living thirty years longer. Mr. Roberts will you allow me in conclusion to urge upon the sick of all sorts of diseases to put themselves under the treatment of this good and kind Doctor. If there is healing and help for them, I am sure they will find it under his treatment, for I know of many other dreadful cases he has cured. The truth is, none

fail to be benefited under his care. Yours, for the truth and progress,

MAS. ABBIE HUBBARD STANTON, S. E. Cor. Race and 15th Streets.

Philadelphia, Pa., June 28, 1879.

California.

Prefessor Barff has perfected an invention for preventing rust on iron or steel. This is a discovary of the greatest commercial value. By his improved process of exposing red hot iron to superheated steam, Professor Barff produces on its surface black oxide of iron, which does not scale off, as two years' experiment, under a variety of tests, have demonstrated. The strength of the iron is not affected. The cost is about equal to the expense of galvanizing.—Weekly Mercury, San Jose, "Spirit Jesuitism."

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sie, with the manufacture of the colors

Editor of Mind and Matter.

Under the above head, in your last number, you do injustice to as noble a band of spirits as has interested itself in our movement since the first raps were heard at Hydesville, N. Y., more than thirty-one years ago. I speak of what I know, for I have been iutimately acquainted with them since they first made known their purpose, and I am sorry to find that you who claim to be the advocate of true Spiritualism and the enemy of all that antagonises t, should attack them in the flippant manner you

That they failed to furnish the material means necessary to carry out their avowed purposes, is ling of burning fagots, and the dying groans of true, but that what they did do was abortive because of this failure, I deny, because I daily see evidence of the work they are doing, and I believe will continue to do until not a vestige of priest-craft and superstition will be left for us to battle

The time is not yet, or good and sufficient reasons could be assigned for their failure to furnish material means, reasons, too, that even you would be satisfied with.

But to the spirits found, fault with: 1. YERMAH, the Atlantian, you consider a fraud because you say "Old Atlantis had no historical existence and was but a fabled land." Plato speaks of Atlantis, and Marcellinus affirms that Plato's account is no fable. Crantor, one of Plato's interpreters, considers it a true history. Buffon deemed the story highly probable, and there is scarcely a physical geographer, outside of the churches, who does not believe that such an island or continent once existed. Plato's knowledge of it was obtained from the Egyptians, who, no doubt had, amid their great store of manuscripts, one, at least, relating to that country; but unfortunately the early Christian (?) vandals destroyed the Alexandrian library with its vast store of knowledge, and with the rest, perished all that was known of Atlantis and its nhabitants; but yearly; nay, monthly, faith, among scientific men, is growing stronger in Atlantis and its wonderful people, and the day is not distant when a history of it will be written by some of its former inhabitants, that will forever set at rest its fabled character. As for Yermah, he is a noble spirit and will continue his work despite such flings 2. ADEHL forgets nothing. He is as much an in-

dividual as you and I, if he did live 3,000 years be fore the world was created, according to orthodoxy. 3. ARBACES, an Egyptian contemporary with Moses, I have known for more than twenty two years, and have found him a good and true spirit, perfectly free from priestly shams and superstitions and devoted to the moral and spiritual elevation of our race. When we consider that Moses, under the name of Mises, was well known in Egypt, and mentioned by Manetho, an Egyptian historian, he can hardly be called a myth.

4. HASSAN AL MESCHID, a Persian magician, astrologer, etc., has given me, within the last few ears, much information that recent explorations in the Orient has proved to be true and nothing unreasonable. Again, the ancient magicians taugh many grand truths, some of which have been in orporated in the Christian church. 5. ATYARRAH, Atlantian, had, no doubt, a keen

ense of humor, but that, as a spirit, he has been n every particular. 6. ABD EL KADER, an Arab chief. A picture very rarely tells us, in our day, what a man truly is, but, in this case, we have evidence that he was good, true and benevolent, and became a member of this band because he loved his earth-brothers

and wished to do them good. 7. ORONDO, father of the "Mound Builders," has on his breast the medallion of a tonsured monk," so you say. This is just as false as your other as sertions: Examine the medalion with a magnifying glass, and you will find that, what you suppose s a fringe of hair, is a beautiful wreath, and that

there is no tonsure. 8. CATULLUS, also, has a double medallion, but there is no tonsure, the hair being done up in rolls; but even if these medallion heads were tonsured, it vould be no evidence that they were priests, for priestly heads were tonsured among the Pagans as an evidence of wisdom, ages before the Christian era. In Thibet, the priests of the Grand Llama are all tonsured and have been for ages.

9. That Hiram Abiff, a cousin of Hiram, Prince of Tyre, lived in the time of Solomon, few among students of ancient history will deny his name, and his mother having been a widow, as many nothers are to-day, to the contrary notwithstand-

ng.
If I had the time, I think I could interest and convince your readers that these spirits and this and are working earnestly for the cause of Spiritnalism and against sectarianism and bigotry, but I have made this communication long enough, and hope, in justice to the band, you will publish it.

Yours, for truth, JAMES COOPER. M. D. Bellefontaine, O.

With all due deference to Dr. Cooper, we see othing, in his communication to change our opinion that his band of ancient spirits are spurious ersonations by spirits inimical to Modern Spirit ualism. We propose to try these spirits as we do all others who come with high-sounding pretensions of wisdom and authority to dictate to mortals.—ED.]

### THE BIBLE IN SCHOOLS.

BY E. A. CHAPMAN.

I am circulating a petition in this place (Lowell:

Editor Mind and Matter:

Mich.) demanding that the use of all bibles and the practice of all religious ceremonies cease in our public schools, and I write this to urge liberals everywhere to adopt some means to abate this nuisance. It is an imposition, and those who realize what a deadly, withering influence Christianity and the Bible exert upon all that is progressive in the world, should no longer submit to it. Science, invention, progression, all have run the horrible gauntlet of Christian persecution. The Bible caused Pocasset Freeman to murder his child, and not only does it incite to murder, but every other crime. People are taught by it that they can steal, rob, rape, murder, and then, by trusting in the blood of Jesus, swing from the gallows straight into glory. It puts into the mouths of licentious priests the unanswerable argument, that, because those old patriarchs, the favored ones of God, in olden times, had concubines, they should have them today. If it was right for ancient priests, it is right for modern priests, therefore thousands of lecherous scoundrels, claiming to be inspired of God, have the "open sesame" to the homes of the pure and the good, whose presence is like the withering blasts of the deadly simoon; their own vile passions the source from whence they receive their sole inspiration. In no sense does this government dis-criminate between bibles, religions, or nationali-ties, notwithstanding our children are compelled to swallow daily doses of poison and fith from the obscenest, book, the world has ever seen, accompanied by ceremonies that would be a mockery and an insult to any other God than the great Jehovah of the Christian Bible, If it is right to read the Bible in schools, so also is it the works of Thomas Paine, Robert Ingersoll or A. J. Davis, and liber-als should demand their rights in this matter. als should demand their rights in this matter.

Ingersoll and every other liberal in the land should

O'Agreda was a medium of spirit control and oblift their voice, and right arm, if need be, against | sessed by some devout spirit? Ed.]

this deadly wrong. It is an outrage to ask or permit our children to endorse what we will not ourselves. It seems to me the time has come to return the fire of our enemies, and not "lie supinely on our backs while they bind us hand and foot." Judging from recent events, they have declared a war of extermination, and if we do not bestir ourselves, we shall soon be behind prison bars or burn-ing at the stake. We have an American inquisition in our midst as vindictive and blood thirsty as that other rone of other times. Church bigots, armed with inquisitorial powers, are already seining our best citizens and hurling them into prison. There is a triumphant leer on the face of every

bigot in the land, and I can almost hear the crackfuture. They demand all that is dear to us as American citizens. There is no alternative. Every Spiritualist and Liberalist in the land is now liable at any moment to be seized and hurled into prison. At the present rate of increase of church power, there will soon be no redress in this "glorious land of liberty but an appeal to arms." God in the constitution is no longer a necessity with the church. Already there is a practical union of "church and state." Our armies, navies, legislative bodies, mails, schools, colleges, and every part of this Government is run more or less by church machinery. Pious scoundrels of the Comstock-Benedict stripe, chaplains, judges, attorneys, bibles, prisons, untaxed millions of church property, days of "national thanksgiving and praise," the "Comstock laws," "the Doctor's plot," the society for the suppression of vice, &c., &c., all tell us this nation has capitulated to Jehovah the great God of the Christian's bible. A terrible crisis is at hand, and something more than "eternal vigilance" is now demanded of us. Apathy and indifference now mean the slavery of ignorance, bigotry, and superstition, the dungeon, or the burning stake. The world has had enough of christian wars, but to me war is preferable to slavery. I had rather a thousand times die on the battle field gloriously fighting for liberty than on battle field, gloriously fighting for liberty, than on a Christian rack, or in a Christian dungeon, or be a Christian slave. Justice and liberty are but a mockery. Another dark wave of Christian persecution is rolling over the world, and I believe the next move will bring to our ears the dying groans of martyred men and women, or the "clash of resounding arms." Jehovah, the great "I am that I am" the three in one God, creator of the world and the devil, is now the mighty God of this nation. We must now bow down, for he is jealous, bloodthirsty, selfish, vindictive, deceitful, lying, licentious, fickle, quarrelsome, mocking, perfect, pure, just, loving, merciful, hell-fire, God. He hates Spiritualists and Infidels above all other sinners, and with an intensity that is altogether too suggestive of fire and brimstone. Let us de-mand that this great usurper and thief, give back the jewels he has stolen, which our forefathers bequeathed us one hundred years ago.

#### Modern Spiritualism in the Presbyterian Church.

THE SPIRITS DO COME BACK.

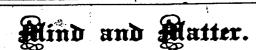
On Sunday evening, June 29th ult., Rev. Charles Wadsworth, D. D. an eminent Presbyterian clergyman, delivered a sermon in the Immanuel Presbyterian Church, corner of Tenth and Clinton streets, the subject being, "Modern Spiritualism." After the usual devotional exercises, the Reverend gentleman, said, that in announcing the subject of Modern Spiritualism it was not his intention to enter into an elaborate discussion of the question in its sensational aspect, nor even to refer to the various manifestations, alleged to be produced through, or by, the so-called spiritual mediums, because jugglers and tricksters could excel them in such sensational demonstrations. He did not consider himself required to give any practical proof of Spiritualism outside of that recorded in the Bible, for in this book there is abundant proof of the spirits return. The 15th verse of the 4th Chapter of the Book of Job, says, "Then a spirit passed before my face." and further on, that a spirit said, "Shall mortal man be more just than God." The reverend speaker instanced other recorded cases of spirit presence, among them, the manifestation given to Saul through the "Witch of Endor." This he considered an exceptional case, and even its revelations caused Saul to fall to the earth as though he were dead. There never was any case of spirit return beside this one, that gave more infor-mation than that imparted in the word of the text, "Shall mortal man be more just than God." Spirit of God is with us, the spirits of our loved nes are with us, but not one, can, or has ever, imparted to us, any more in respect to the life to come than is stated in the text. It is not God's intention that mortals shall have unfolded to them the secrets of futurity, or any knowledge of it whatever, Spiritual mediums, of the present time, it is alleged, impart such knowledge of the great hereafter, but they cannot furnish any proof of it at all, and the only proof we have is that recorded in this work of inspiration, the Bible, and it says, 'Shall mortal man be more just than God." The tenor of the discourse was to the effect, that Spiritualism, in its modern phase, is not acceptable

God, as its tendency is to enquire into His hidden mysteries, and as they are kept from us, we have no right to attempt to solve them. .

### Selected Items.

ISAAC AARON, a Greek, was made a prisoner at Corinth, when that city was taken by Roger, King of Sicily, about Anno Domini 1148, and carried into Italy, where he soon learned the language of that country, and afterwards served as interpreter to the Emperor Emanuel Comnenus. He was convicted of practicing magic and sorcery; a book ascribed to Solomon, for the invocation of evil spirits, was found in his possession. So says the learned Bayle. [How we would like to have had a peep at that book. What ever became of it? Ed.1

MARIA D'AGREDA, a fanatical or visionary nun, famous for a book, which was censured by the Sorbonne, lived in the Seventeenth century. She was possessed with her mother, the 2d of February, 1620. She was chosen Superior of the Convent in the year 1627, and during the first ten years of her charge, she received from God and the Virgin Mary repeated commands to write the life of the Blessed Virgin. She resisted these commands till the year 1637, in which she began to write. But having finished it she committed it to the flames, together with several other writings, which she had composed upon other subjects. In that affair she folowed the advice of a confessor, who had the care of her conscience during the absence of her ordinary confessor. But her Superiors, and particularly her former confessor repremanded her severely for it, and commanded her to write a second time the Life of the Blessed Virgin. Besides which she received a new injunction from God and the Virgin herself. She began again in obedience to these commands the 8th day of December, 1655. She divided her work into three parts, containing eight books, which were printed at Lisbon, Madrid, Perpignan and Antwerp. There are so many absurdities in that work though, at the same time, so well adapted to please the extravagant devotees of the Blessed Virgin, that the Faculty of Divinity of Paris thought proper to fix censure upon it. So



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#### Editorial Correction.

In our issue of the 21st ult., in an article entitled "Wm. Emmett Coleman vs. Harmony and Brother-

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

From the following letter received from Mr Coleman it would appear that we had been entirely misled as to the author of the letter to which Mr. Coleman replied with such ungracious severity, and for which, we felt called upon to criticise his reply to his correspondent.

"Dear sir: Will you please correct the mistatement in last MIND AND MATTER, that Dr. E. D. Babbitt was my correspondent. He was not, and he will confirm my word. My remarks are not applicable to Dr. B., and it is unjust to him, saying naught of myself, that such an impression should go forth. Your statement that I indicated Dr. B. as the person, is without the least foundation in

WM. E. COLEMAN,

June 30. What we said on the point denied by Mr. Coleman in the closing sentence of his letter, was this: "We say his correspondent, Dr. Babbitt, for Mr. Coleman, while pretending to withhold the name of him at whom his abuse was aimed, took good care to identify him by directly naming him." The reason why we concluded that Dr. Babbitt was Mr. Coleman's correspondent were, first, that the latter in his reply to his correspondent says:

\* I appreciate fully your kind desire to benefit the cause of spiritual truth, as well as to promote fraternity and good fellowship among all in our ranks; and in turn I also am anxious to aid some little in the propagation of truth in the world, both within and without the fold of Spirit ualism, and, if possible, establish kindly feelings and reciprocal goodwill among philosophic and heological disputants. I am aware that much of my controversial writing is of the sledge-hammer style of argument. This arises not as Dr. Babbiti seems to hold, from a lack of charity or good-will vindictive feeling toward them (for such I never feel), but from my intense earnestness to defend what I regard as truth, and my desire to overturn that considered erroneous or misleading," &c.

In view of that direct allusion to Dr. Babbitt as the person whose views Mr. Coleman was criticising we could come to no other conclusion than that that most estimable and learned Spiritualist was the subject of his animadversions. Nor can we see how Mr. Coleman or Dr. Babbitt can take exception to that very natural inference. Besides, in the second place, Dr. Babbitt had written to us a letter of similar import to that which Mr. Coleman thought it necessary to answer publicly. That we were led into an error by Mr. Coleman's reference to Dr. Babbitt as his correspondent, seems to be the fact, for we have received a letter from the latter, in which he says: "I wish to inform you that your article with reference to 'Wm. Emmett Colemon vs. Harmony and Brotherhood,' has made a mistake in supposing he was addressing me as the author of a letter of advice to himself with reference to being less denunciatory."

It is for Mr. Coleman to explain why he referred to Dr. Babbitt in the manner stated, if he did not want his readers to understand that it was to Dr. Babbitt that he was replying. We, will willingly publish his explanation in order that justice may be done all round. If it was not Dr. Babbitt he was replying to, why did he refer to him in that connection? We wait for his reply.

#### "Diabolical Spiritualism Exemplifled,"

Mr. William Emmette Coleman seems determined to make Mr. A. J. Davis' great discovery "the sixth dimension of Spiritualism," which he christened "Diabolical Spiritualism," as extensive as possible. He has undertaken the work of exemplifying this phase of Spiritualism, and is succeeding most admirably in the undertaking. In an article, which he styles "Diabolical Spiritualism Exemplified," he exemplifies as follows. He says:

"All honor to A. J. Davis for this his last contribution to the cause of Spiritual Reform; and let the name of 'Diabolical Spiritualism' be fastened henceforth, at all times, upon the language and practices of those Spiritualists who never cease to stigmatize with appropriate epithets offecting the moral character all persons failing to pronounce their shibboleth, all disdaining to fall down in worshipful idolatry at the feet of their infallible o acles and inspired pythonesses, all who have the t merity to exercise their reason and judgment in w.se discrimination regarding the nature and proxi nate cause of spiritual phenomena, materializat on, physical, inspirational and otherwise.

Diabolical Spiritualism' takes delight in making the basest attacks upon the moral and personal character of those wiser, more far-seeing, and disc iminating than its own adherents.

Next to the utterances of the Prophet and Seer, A. J. D., on that subject, the inculcations of beloved disciple, W. E. C. should be accepted as authority. If these masters in "Diabolical Spirit-

ism in all its relations, pray, who ought to? Diakkaism is only another name for the same thing, and one is about as rational as the other. It is strange that Mr. A. J. Davis should have been the announced of both these absurd and nonsensical attempts to account for the mental crookedness of those who imagine they will be forgotten, if they cannot arrest attention by some amusing vagary. Better-far better-pass entirely out of memory than be remembered for one's follies.

But to return to Mr. Coleman's exemplification of "Diabolical Spiritualism." Mr. Coleman, taking offence at some things written by M. Lacroix, of Canada, to the Revue Spirite of Paris, without assigning any reason for his course, bitterly assails with ridicule and misrepresentation, the Hon. Thomas R Hazard, Sone of the most experienced, intelligent and truthful men to be found in the rai ks of Spiritualists. This upprovoked and wholly gratuitous manifestation of "Diabolical Spiritual- the above biological law to the claims of clairvoyism" can do Mr. Hazard no harm, and its effects must recoil upon the assailant. Well, will it be for Mr. Coleman, if, when he reaches the advanced age to which Mr. Hazard has attained, if he can look | way, science, or organized knowlege, by discover back upon a record of activity and public usefulness such as that which stands to the credit of that noble man; or should he then enjoy the vigorous mental powers which bless the declining years of him who, in his senseless ribaldry, Mr. Coleman calls "The Rhode Island Jesuit expurgator." It will require something more than A. J. Davis, W. E. Coleman and Mrs. Wilcoxson to misshapen Spiritualism with a sixth dimension. Spiritua'ism is not an amorphous body—neither has it the distorted form which A. J. Davis imagines it to possess. That it should appear to him an unshapely mass, arises from the fact that he views it through visual organs impaired by the effects of prejudice and disappoint-

Spiritualism is as high, broad and far reaching as the Universe; as enduring as Eternity; and as perfect as Truth. Is he a friend of that grand movement, who labors day in and day out to render it as hideous as possible in the sight of prejudiced mortals, vainly imagining that his virtues can only be perceived by making the background before which he stands as black as Egypt? We think not, and therefore ask these mud throwers to take a breathing spell. We are confident they will feel better than they now do, after a little rest. By that time they may see their way clear to occupy their time in a more rational way. Be advised, ye Professors of "Diabolical Spiritualism," and turn your attention to propagating a knowledge of facts without which spiritual truth cannot find an abiding place among men.

#### Dr George M. Beard on "The Delusions of Clairvoyance."

In Scribner's Monthly for July, is a paper from he pen of Dr. G. M. Beard, with the above title. This paper is characteristic of its egotistical author, and is made up of assumptions which have no foundation on which to rest. Of these assumptions there is not one which is more unfounded and amusing than that of his pretension to be an expert in physiology as it relates to, what he calls, "the science of delusions." None but a senseless fool would assume that mental delusions and their causes have been so systematized and reduced to anything like scientific accuracy, as to merit the name of science. Dr. Beard could, in no way, Ft. Leavenworth, Kansas. display the stupid Charlatanism which he thinks to pass for professional skill, than by his weak and silly claim that all true knowledge upon that important subject is confined to himself and a very imited number of experts; how limited the number Dr. B. does not deign to tell us; neither does he venture to name them or any of them, well knowing the ridiculous plight in, which he would place himself and his so-called scientific confreres, were he to take that very proper course. He does, however, make the damaging admission that probably nine out of ten of the intelligent people of this country believe more or less firmly that ertain persons, in peculiar states of the body or mind, have the power of clairvoyance or clear seeing, or, as it is sometimes called, of "second

Dr. Beard then tells us "Clairvoyance is the daughter of animal magnetism, which is the one great delusion of our time, and especially of our country, and is indeed to the nineteenth century what witchcraft was to the sixteenth or seventeenth." "The chief fact of interest connected with this delusion of clairvoyance," says Dr. B. "as well as with its present animal magnetism, is that at the present time it prevails more widely among the more thoughtful and cultured class than among the ignorant and degraded; among the latter the active belief in this delusion is unconsciously dying out; those who consult clairvoyants, ride in carriages, dress in silks, laces, and diamonds, attend popular churches, and, what is most remarkable, are highly intelligent in literature,"in art, and even in science." One would think in view of the fact that clairvoyance was recognized by such an array of the intelligence, culture and scientific experience of the incomparably numerous class of investigators of this phase of spiritual mediumship, that Dr. Beard and his piteable corporal's guard of so called experts, would have sense enough to make less parade of their ignorance and prejudice, than the article of this most learned Doctor displays from beginning to end. But these windy experts have never profited by the invocation of Robert Burns, who when closing his soliloquy on the unconscious self-complacency of the lady at church, whose London bonnet was made the stamping ground of a certain "beastic" wrote:

# Oh! wad some power the giftie gie us, To see ourselves as others see us, Frae how many blunders wad it free us

Think of it, ye men of science, ye cultured, ye learned and accomplished investigators of natural phenomena! It has been left to Dr. George M. Beard to make the humiliating discovery that you have all been victims of "the one great delusion of our time, to wit, that "animal magnetism" and its "daughter, clairvoyance," do not, in fact, exist as branches of human knowledge." Down in Richmond, Va., there is a very learned theologian, after the Dr. Beard style, who asserted that "the sun do move," and who imagines still, that that luminary is making good his dogmatic assertion. That learned clergyman had more gumption than to ignore the existence of the sun "in our time." His scientific prototype, Dr. Beard, has put this clerical confrere entirely in the shade by denying facts as thoroughly established by scientific observation. as the conclusions of the Rev. Mr. Jasper have been demonstrated to be erroneous. The denials of Dr. Beard are as unfounded as are the assertions of Mr. Jasper. Indeed, the latter are infnitely more rational than the former.

But in order to lay before our readers a specimen of the Beardonian scientific methods of observation and notation of facts, we quote the following: "Outside of pegroes and Spiritualists, there are probably not a thousand persons in this country who have even a lingering faith in witchcraft; on the other hand, there are probably not a thousand intelligent persons in the country, not excepting physicians and all classes of professi

and animal magnetism were utter delusions; that there was nothing in them whatever that could not be explained in full detail by known physiological laws and by trickery; and yet a person who should make such a positive statement would be quite right, and would be sustained by the future. No member of the human race, man or woman, child adult, in trance or out of trance, or in any phase of health or disease, ever possessed, even for one moment, the feeblest degree of clairvoyant or

second-sight power. "It is known by established and formulated biological law that no human being has, or can have any quality different in kind from those that belong to the race in general. To this law there can be no exception. What gravity is to the claim of the vortices; what the Copernican theory is to the claim of those who believe in the flatness of the earth; what chemistry is to alchemy; what astronomy is to astrology; what mathematics is to the claim of squaring the circle: what the law of conservation of force is to the claim of perpetual motion; what general physiology and pathology are to the claims of witchcraft and spiritism.—such is ance, prophesy, and mind reading; disproving them absolutely and beyond the need of investiga tion,-indeed, to such a degree as to make investigation unscientific, as well as unnecessary. In this ing and formulating the unalterable laws of nature, in the various departments of human endeavor, i able to predict with unfailing precision not only what will happen, but what cannot happen. Scien thus becomes the real clairvoyant. Only through the eyes of science is it given to man to read the

"The amount of human testimony in favor of the claim of clairvoyance is, it must be allowed, ormous and imposing, almost equal to that in favor of the claims of witchcraft, astrology, and the elixir of life; but in science average human testinony is of no value.'

In view of this very full quotation of the position of Dr. Beard in relation to clairvoyance no one will charge us with misstating him. If that is a specimen of the science which possesses the craninms of Dr. Beard and his fellow-scientific experts, the less that kind of science prevails the better, for it can serve no other purpose than to render ts votaries objects of pity if not contempt. Dr. Beard may be fool enough to believe he speaks the truth when he says Spiritualists have faith in witchcraft. We, however, do not think so poorly of his mental capacity as to believe so; and therefore, conclude that the learned Doctor is not a worshipper at the shrine of truth. We have met with many thousands of Spiritualists, but have never yet met one who had the least faith in witchcraft. As Dr. Beard has not attempted to name one such Spiritualist, he must have thought he might hit some truth by firing at random at those who represent pre-eminently that homely virtue. This is science, as typified by Dr. Beard. It has about as much to do with true science as witchcraft, which seems to have fastened itself upon the muddled brain of the Doctor, has to do with Modern Spiritualism; and that every person possessed of common sense knows to be nothing what-

No class of persons recognize more fully and ab solutely the reality and truth of the biological law to which Dr. Beard refers than do Spiritualists, and those who know that animal magnetism and clairoyance are natural phenomenal facts, which appertain to the whole human race, and not to the xceptional few. Physiological, neurological, and psychological phe lomena, all tend conclusively to lemonstrate the fact that all mankind, in mortal life, exists in a two-fold relation; first, as organized. tangible, or material beings; and secondly, as organized, essential, spirit beings; that so long as the physical organism is active and predominating, the elligence that governs the individual in both re ations, must perceive, through the physical organs of sense, those things which become the objects of its attention. On the other hand, when the physical senses are more or less in abeyance and inactive, and the spiritual senses become proportionately active, many things not cognizable by the physical senses, become, more or less, clearly perceptible to the spiritual faculties. This well deterstrict bounds of scientific precision every phenomenal fact of a mesmeric or clairvoyant nature. It is ncumbent upon Dr. Beard, if he does not wish to be convicted of stupid charlatanism, to show that no such dual relation of the individual human beng as that indicated exists. When he has done this, or attempted to do it, there will be some ex- mind. cuse for his dogmatic assertion that clairvoyance is a peculiar and special gift, or it is nothing at all. Dogmatism is not science, Dr. Beard, or common sense either. It is the common refuge of charlatans of every class. Clairvoyance is not a special attribute of any class of human beings, as every intelligent and experienced Spiritualist well knows. but is the common attribute of all mankind; and is sooner or later, either in the physical or in the spirit life, to be exercised and enjoyed as a common inheritance.

But why treat questions of this character theoretically, when the truth concerning them can be so much more easily reached and demonstrated by an appeal to facts? Neither Dr. Beard or his most enthusiastic admirers will deny that any theory is bad which is contradicted by one or more positively ascertained facts. We propose to test the profound wisdom of Dr. Beard by that simple method. Before proceeding to do this, hear this "Sir Oracle."

"To the eye of the physiologist, who is familiar with the science of delusions" (whew! what kind a science is that?) "all the claims built upon lleged clairvoyance, are not even mysterious; they are as transparent as glass, and as frail. Science sees right through them, and it has but to touch them and they shiver to atoms."

Let us see about that, thou doughty and inflated "Sir John Falstaff!" At the risk of having our claims to veracity and common sense questioned, we will state a little of our own experience in the matter of clairvoyance, and will then call upon this wonderful scientific claircoyant to try his powers by seeing through the few facts that we shall present.

Sometime in the autumn of M. S., 27, we made the acquaintance of a Mrs. Satella Waterstone, daughter of the late Christian Sharps, Esq., who, in his earth-life, was a prominent and distinguished Spiritualist. Mr. Sharps had a world-wide reputation as a most skilful inventor, as the success of his improved rifle demonstrated. We had no personal acquaintance with Mr. Sharps, when he was in earth-life, but from some cause, after he passed to spirit-life, he became one of our warmest and most sympathizing spirit friends. For years he has availed himself of every opportunity that offered to manifest that friendship for us. Through a hundred different mediums, to whom our acquaintance was unknown, has this active spirit manifested his presence to us in various ways. A few weeks after making the acquaintance of his daughter, she passed to spirit life, leaving her husband and infant daughter to endure their trying bereavement. About a year after her departure we were in New York city, where we called upon a Mrs. Miller, a clairvoyant and clairaudient medium, of whom we had heard. The medium could have known nothing concerning us by the exercise of her physical perceptions. She was not entranced, and, so far as we could observe, was in a naturally conscious condition. She proceeded to describe our so you and mother may have, if not a slice of the authority. If these masters in "Diabolical Spirit- and literary men, who would be willing to state, later, mother, brother and child, who were in cake, you shall have a large share of our loves. with any absolute positiveness, that clairvoyance spirit-life, so perfectly, that had they stood before When you are established in the office at Washing. father, mother, brother and child, who were in cake, you shall have a large share of our loves.

more absolutely than we did from her description of them. Each in turn conversed with us through the medium in such a manner as to leave no possible doubt of their identity. Finally the medium described a spirit as being present who seemed most anxious that we should recognize her. We could recall to mind no person who would arswer the description given and the more we tried to gratify the spirit by our recognition, the more impossible it seemed to become. For a time the effort of the spirit was suspended, and other matters in the way of spiritual tests intervened. Then the same spirit was announced as returning, accompanied by her father, who was also fully described as to his appearance. Still we entirely failed to recognize the spirit friends, who seemed so determined to be dentified. At length the medium said, "she will spell her name," and then proceeded to repeat the letters Satella. Not until that moment could we recall any recollection of this persevering spirit. The name being a very unusual one, and never having known anyone of that name excepting Mrs. Waterstone, we could not but conclude it was her spirit that was present. The medium's description

of the spirit was marvellously in accord with the

physical attributes of Mrs. W. as we had last seen

her on earth. As soon as we recognized her, she

seemed to have no difficulty in conversing with us

through the medium, and mentioned so many

our sight we could not have realized their presence

things that were wholly unknown to us at the time but which we afterwards ascertained to be correct, that to doubt the presence and controlling influence of that identical spirit was impossible. Will Dr. Beard apply his clear seeing scientific powers to these facts, and deny, if he can, the clairvoyant and clair-audient attributes of the medium, Mrs. Miller? matter for the present. In the winter of M S., 28, we had a sitting with Mrs Katie B. Robinson, at which a spirit appeared, which, from the descripto recognize. This unrecognized spirit made the request that we would give him the opportunity of communicating with us through Dr. J. V. Mansfield, of New York. This we did several days thereafter. Not knowing who to address, and with Mrs. Robinson, we addressed him and asked whether he could inform us who the spirit was who had requested the interview through Dr. M. The reply was, "It was a young man who, on account of some love affair, shot himself in the city of Burlington, on the 24th or 25th of February. He wanted you to say to the young lady that she need not feel that she was in any respect to blame for his foolish act." The name was given and there the matter rested for several weeks. At a subsequent sitting with Mrs. Robinson the same spirit again appeared and fully confirmed his previous coming, through the same medium, although what had transpired through the mediumship of Dr. Mansfield, was wholly unknown to the latter. Indeed, the details given concerning the fatal occurrence were wholly unknown to either of the mediums or myself at the time, but were found to be strictly correct on

Dr. Mansfield in a naturally conscious condition. When Dr. Beard has scientifically seen through and explained these facts, on any other hypothesis than the reality of clairvoyance or spirit vision, we can furnish him many scores of other facts that will keep him busy, for some time to come, in seeking to bolster up his baseless theories and falsehoods.

inquiry. In this case Mrs. Robinson was entranced;

### What We Think of It.

We have received a copy of the Lcavenworth Weekly Times, in which is nearly four columns of matter relating to a subject which is designated by the head lines: Marrellous Manifestations. Spiritual Wedding. Marriage of a lady who died thirty years ago, to a gentleman who had been dead twenty-five, &c., &c. In various shapes and mined fact is amply sufficient to bring within the | with such slurring embelishments as each writer chose to attach to the affair, accounts have been going the rounds of the secular press. The accounts of it, which appeared in The Leavenir orth Times, seems to embrace all the essential facts of the case, and in the light of those facts we prepose to state frankly the impression they leave upon our

> We very well know that our views of the affair will cause us to forfeit the kindly feeling of those immediately concerned in it, but we would be unworthy of the position we hold as an independent Spiritualist journalist, if we hesitated without fear, favor or affection to declare our convictions in the

The facts as stated by Col. Isaac E. Eaten are briefly these: that in the forepart of December last, Col. Eaton and his wife made a visit to Memphis, Mo., for the purpose of attending materializing seances at J. H. Motts; that at one of those seances a young lady appeared at the door of the cabinet, who said to Col. Eaton, "I am your daughter Catharine:" that by further conversation with him and Mrs. Eaton the young lady identified herself to them as a child lost to them in tender infancy; that whilst at Motts the spirit of Gov. Wilson Shannon directed him, Col. Eaton, to go to the writing medium, Dr. J. V. Mansfield, New York, and converse with parties who had gone to spirit life, in regard to matters of business; that through Dr. Mansfield he received a communication from his daughter, signed Sarah Catharine Eaton; that after that several communications passed between father and daughter: that on the 26th of December he wrote for an answer as follows: "As I have been taught that we live in marriage to all eternity, will not my Katie tell me if there is not some young angel man who constitutes her other half, and who your dear mother and I may call son?"; that to this she replied: "To tell you who I have met, let me say grandma and aunt Sarah are my most intimate friends, save one I will not speak of now, who is with me continually. By-and-by I will tell you all about him, and he will tell you of your darling daughter;" that the same evening accompanied by Mr. Ladd of St. Louis, he again sat with Dr. Mansfield, and addressing his daughter wrote; "Can't you give me the name of that young angel man to whom you alluded yesterday, where he lived on earth, and when he left it," that she replied, "You would know the name of my darling, would you? But it is not quite time to bring him into the family. When I do you will be pleased with him. But, father, let it pass for a season I have reasons and they are good ones too;" that on March 4th, he, Col. Eaton, wrote to his daughter through Dr. Mansfield as follows: "Swedenborg describes in his 'Congugal Love.' a marriage in heaven, which makes me think of your union with your loved one, and as you intimated in your last note that it soon would be, and your dear mother and I should know it in good season, will not my darling Katie tell me of the day when it will be celebrated, so we can celebrate it here? Also who our son is, where he lived on earth, and when he left it?": that by due course of mail, the daughter replied: "Well, father, what Swedenborg said about conjugal lives, was about right. I and my dearest one will speak to you in proper time,

ton, you sha'l have the name of my darling. You will know all about it when it is cemented," That on the 18th of March Col. Eaton went to New York and again addressed his daughter as follows: "I suppose the question that I did want answered so much in regard to your union with your loved

one, will remain unanswered, as you said you would give me the answer when I was fully established in the office in Washington, and that will never be." That to this she replied: "My dear father, I well recollect my promise, and although you and I have been disappointed as to the office at Washington, yet, father, it is all right in the economy of the good Father. • • About my darling mate, you shall know about that. My mite or husband that will be, is no less than the son of Franklin Pierce, once President of the United States. Bennie Pierce is the choice. Tell

mother, I have the nicest intended in all the sphere. His father and mother I am with often." That to this Col. Eaton replied: "My darling, you have rendered me so bappy. It is worth while to come from Washington to get your answer. Oan you not tell the time your union will be cemented, so that your dear mother and I may celebrate it here? You must add Pierce to the name of Eaton. You must not surrender that. I well recollect the departure from earth of your darling mate. Your mother will be a happy woman when she gets your communication." That to this the daughter replied: "Well, father, you see that this was kept in security to offset that feeling of disappointment which has visited you of late. I am so pleased that you feel compensated for coming this way, to hear the confession I have made to you, now we shall be joined as husband and wife by the immortal Swedenborg, at a time not far distant. I suggested One other case in point, and we will leave this the idea to Bennie and his parents, who at once sanctioned the step. The time will be in July. The particular day shall be given you and mother, that you may in your mind's eye participate in the tion of the Indian guide of the medium, we failed enjoyment. My darling is with me now, and with much blushing says: 'Say anything to our dear father and mother Eaton that you deem proper.' Yes, father, the name will only be changed by adding another. It will be Sarah Catharine Eaton Pierce. By and by my darling will talk with you.'s as the spirit of my father was present at the sitting | That to this Col. Eaton replied: "My darling, please consult your darling mate, and his father and mother, and see if you cannot agree upon the day in June when you will be joined in wedlock, and inform me. You can easily divine my object in making this request." That to this the daughter replied: "Oh, my dear father, you are so persistent, determined, I should tell you the day assigned for my wedding day, that if, you were not the best of fathers, I would not satisfy you on that wise. The time has been set, or determined on, which Bennie thought it best not to disclose until about two days before the time fixed upon, not that we have any shopping to do or wedding trousseaus to purchase, but that Bennie had a sort of pride in keeping mum in that matter. But in talking it over with him, his parents and Aunt Sarah Jane Jewett, we have concluded to tell you and mother the day. Well, it is the 20th day of June, 1879. The ceremony will commence at 11 A. M. and continue to 2 P. M. Now, father, do not talk much about it until the week we are to be made one. I know you will say, 'Oh! how singular.' There, my dear father, you have conquered." That on the same day Col. Eaton addressed the following to

Most Honored Friend-My daughter Sarah Catha-

rine informs me that she will be united in wedlock

mally united by you. Will you not assist Dr. Mans-

inform me who were present?" That to this was

replied: "Thank you, my dear pupil. Thank you

again, for this another call. You are my most fre-

quent visitor. None so acceptable, depend upon

that. What your darling daughter has told you is

even so. I am booked to perform that ceremony,

best I can to foreshadow the ceremony, that our

dear medium may have as full and correct an idea

of it as possible. If he is physically well we can

give a full and correct idea of it, and then he will

give it to you." There is considerably more of similar correscondence but it is not necessary to give it, in order o show the nature of this amusing freak of spirit mischief; for we can regard it in no other light. It is very evident that these accommodating spirits favored Col. Eaton with just what he sought at their hands and hugely they enjoyed his simple trust in their sincerity and truthfulness. Who can read that correspondence and not see that it is wholly inconsistent with probability that Col. Eaton's daughter would have acted in the absurd manner attributed to her by those who personated her to deceive her too trusting father? The whole correspondence so far as it is attributed to Col. Eaton's daughter is so entirely inconsistent with any practical good, that it is natural to infer that it was not good that was intended on the part of the controlling spirits. We have had a good deal of experience with the actions of similar spirits, and we have come to recognize their ear marks almost as soon as they put in their appearance; and we are greatly at fault if this affair, so far as the spirits have controlled, has not been a successfully played game of the spirit enemies of Spiritualism, to render the prominent and influential Spiritualists connected with it, objects of public scorn and ridicule. Remember that Colonels Eaton and Mackay are most prominent as Spiritualists, and Dr. Mansfield and Mr. Mott two of the most distinguished mediums for spirit manifestations in the world. To render them odious in the sight of a prejudiced world, would be to gain a great point in discrediting Spiritualism. We know this to be the policy which is being pursued by hostile spirits, wherever they can find opportunity to put it in operation. This at least is the conviction in our mind from reading that correspondence.

As the result of that correspondence, a seance was held at the residence of Col. Eaton, at midday of the 20th of June. Col. H. D. Mackay was one of the guests on the occasion, and J. H. Mott was the medium. Col. Mackay was interviewed by a reporter of The Leavenworth Times, concerning what occurred, with the following result:

"Rep .- Did Mott bring the cabinet with him, or superintend its construction? Col. M .- No, it was not the usual spiritual cabinet, but simply Mrs. Eaton's pantry, with a hole cut in the door. Mott never saw it till he was taken into it for the seance, and did not know till

that time where he was to sit. There was no fixed

up arrangements or machinery about it-simply

Rep.-Where was Mrs. Mott at the time the materialization was going on? Col. M .- She was seated in the room with the rest of the company, by the side of Mrs. Mackay, I

Rep.—What time in the night was it?
Col. M.—It was not in the night at all, but at high noon, on one of the brightest days of the vear. The blinds were closed to keep the sunshine out, but it was light enough to see distinctly everything in the room. Rep.-Did the bride and groom come out of the

Col. M.-No. But they presented themselves at the aperture of the cabinet, and all the guests saw | ple, to say nothing of those whose prejudices were them distinctly, and conversed with them,

Rep.-Did you, or any of the others present, at any time see two forms in the cabinet at once during the time you say Mott was in there alone? Col. M.—Yes, frequently; and at one time we saw three persons in the cabinet at once, and while they were in sight and conversing with those on the outside, we could distinctly hear my little boy running all around inside and ringing a bell. Rep .- Do you know that Mott was in his place

n the cabinet at that time? Col. M .- Yes; I could not see him, but I sat close to the partition, and could distinctly hear his heavy breathing, at the same time the three forms were in sight, and the bell ringing all around the Rep.—The boy referred to is your little son, who

lied a few years ago? Col. M .- Yes. He has been frequently seen and conversed with by myself and his mother. We saw him and talked with him on this occasion. Rep.—Do you think it possible that you could nave been deceived?

Col. M.—No. Even if it were possible for Mott to personate three people at the same time, all alking at once, it would not be possible for him to personate a little boy so perfectly as to deceive his wn parents. Rep .- Did you see any others-that is, any other

spirits—on the occasion referred to? Col. M.—Yes, several. The most of them were ersonal friends; two or three were persons known o the Leavenworth public. Ex-Gov. Shannon appeared very distinctly, and Col. Eaton and myself onversed with him for some time.

Rep.—Were there any others? Col. M .- Yes; Judge Mayo appeared, and talked

Rep.—Can you name any others known to the Leavenworth people that you saw?

Col. M.—I don't think of any others now, ex-

cept Dan. Smith. I saw and conversed with him on a recent visit to Mr. Mott, at Memphis. He came with a great deal of demonstration, and talked with a great deal of vigor. Rep -Can you name any others who were seen it Col. Eaton's, and who were known to the

Leavenworth people?

Col. M.—I don't call to mind any others at present that your readers would be interested in. At one time during the occasion, two men, unknown to all the company, presented themselves at the same time. One of them was a large and unusually fine-looking man, and arrayed in priestly robes. They did not give their names, but this one was supposed to be Emanuel Swedenborg, by whom the marriage ceremony was performe 1.

Rep.-Was the marriage ceremony performed re—that is, at Col. Enton's house? Col. M.—No. The ceremony was performed in the spirit-world, but the company was present at Col. Eaton's during the time it was going on, and the whole affair was described to us in full by the spirits present.

Rep.-How did the description given you at that ime correspond with the description which Col Eaton has since received from a medium in New

Col. M .- Col. Eaton had an arrangement with the medium referred to, in New York, to observe the affair carefully from that point during the time it was in progression, and report the same to him with all the details that could be obtained. This report the Colonel has since received I have read it once carefully, and I find it accords perfectly, in every particular, with the descriptions given to us here, at the same time; and both represent it as

having been a very grand affair." Such were the facts of this singular and unusual affair. That it was the work of spirits throughout. we have no doubt, neither the mediums or Spiritualists concerned being in any manner responsible for any deception which may have been involved in it. They manifestly, one and all, regarded the matter as one that was calculated to elicit correct information concerning the future spirit-life of humanity. We are compelled to view it in a very opposite light. There are too many things connected with this spirit transaction that are so en-Emanuel Swedenborg: "My Dear Teacher and | tirely inconsistent with all previous information from Spiritual sources, as to render it clear that spirit deception was used in this instance to render Spiritualism ridiculous. That the authors of this ingenious scheme to create popular prejudice against Spiritualism knew what they were about, field to witness that ceremony, so that he can describe it, and will you not arrange it so that he can is very clearly shown in the fact that the secular press of the country seized upon their performances as a most convenient method of exemplifying the absurdities of Spiritualism. They well know that Spiritualism can never be burt, except through the imprudence of its sincere and earnest friends, and, therefore, they watch for every opportunity to be-June 20th. from 11 A. M. to 2 P. M. I will do the | tray the latter into crediting their deceptive utterances and performances. The circumstances under consideration we are convinced are of that character, so far as this spirit wedding is concerned. It did not require the presence of a robed priest at that seance to show who the controlling spirits were who were supervising and running the wedding ceremonies.

We care not who the spirits are who come back here and attempt to lead mankind to believe that formal marriages between spirits, having any analogy to human marriages on the earth, take place. they are untruthful and deceiving spirits and they should be made to know they are not believed. Long as this article necessarily is, we connot forego making clear our position by adding this portion of Col. Eaton's correspondence with spirits through Dr. Mansfield. Col. Eaton says:

"On the 10th of June I addressed Emanuel Swedénborg as follows:

"DEAR TEACHER :- I am frequently asked: Is the spirit-world a real, substantial world, where the inhabitants are engaged in useful occupations correspondential to th possess the five senses as they do here? Do they eat and sleep and have their hours of labor, recrea tion and rest as in this life? An answer from you, in your terse and vigorous style, would be instructive to mankind, and exceedingly interesting to me. How are the preparations for the nuplials progressing?

"To which he replied as usual, in his own handwriting (fac-similes of which I have in my posses

sion).
"MY DEAR PUPIL:—Yours of the 10th before me, for which I bless you. I have just met your daughter and her aunt Jewett, on their usual rambles among the flowers and shrubbery. The young miss was looking charmingly, I remarked to her that she looked too youthful for one who so soon would be considered a matron. She blushed under the remark, and said she had fully considered the step she was so soon to take. The time is set for June 20th, from 11 a.m. to 3 p.m., as you measure time. The ceremony of uniting them will be precisely at 12-noon-by your time so bear that in mind.

EMANUEL SWEDENBORG.

Now we care not who controlled Dr. Mansfield o write that letter in the name of the great Swedsh seer, he was an imposter, and his counterfeit presentment was as readily perceived as would be the most worthless spurious coin or bank note, when placed side by s de with those that were genuine. Think of it, that Swedenborg, the grandly advanced spirit would write such nonsense as that! But what mean these references to the expectant bride looking too youthful for one who o soon would be considered a matron, and her blushing at the remark? Did this deceiving personator think that any reasonably guarded person would credit his statement, that female spirits become mothers through marital relations, as female mortals do on earth? If such was the case it is very strange that Swedenborg or some other spirit who has labored to spread a knowledge of the after life did not, before, give some fact to show that such a thing is true.

View the matter as we may, we can see nothing but absurd untruthfulness about this whole affair. so far as the operating spirits were concerned. When will all such efforts to oppose truth be rendered futile by the prudence and discrimination of those who are approached by these malign and hostile spirits, who seek to use them as instruments to mislead mortals?

In case the spiritualist friends with whom we are ompelled to differ, as to the nature of this affair, estion the propriety of these candid comments ipon it, we ask them what possible good could liave een intended by the spirits who were concerned in it? We know that it has served no good end, and that it has done harm to the cause of Spiritualism, by making it appear absurd to even reasonable peo-

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

tend to possess. [Editor.]
Communications received through the mediumship of Alfred James, July 3, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON :- I am very weak. I wish to send a word to those in affiction. They need not weep for me. I understood the way and followed it boldly. To me this spirit power has ever filled the requirements of my nature. I find my-self in the conditions that I expected I would reach. Well is it for him or her who enters the spirit life without anything to prejudice or bias their minds, but who truly understands, and whose judgement does not fluctuate from day to day. To those I left behind me I would say, pursue the way I did. Follow in my footsteps and you will not be deceived. There is light in spiritual intercourse. There you will find pure and true directions. I have reached that condition for which I am exactly adapted. I have an earth-bound attraction, and until that is satisfied I cannot advance.

You will sign me,

CARRIE WHITING, Cassanova, N. Y.

SIR:-He who would have told me in this mortal life that I would come here in this way. I would have believed him to have been a liar, because I thought that all spirits went to a state of happiness or one of eternal perdition and that they never get out of those limits. But all persons are liable to be mistaken. No man in this mortal life ever had a firmer belief in the merits of a crucified Savior than I had. It is a vain delusion. Every spirit in the after life rises or falls upon its merits Live and act rightly. Let your heart beat for humanity, and in this after life you will feel no need of an innocent nan's blood to buy you a passport to Paradise. There is in the nature of all persons a "still small voice" that speaks—that warns you when you tread upon the verge of error. Heed this inner voice, for there indeed is the salvation of the spirit. All around about you are these spirit intelligences, and many of them are supporters of truth. Three are many others, however, that would lead you to a life of degradation and shame. Beware how you place yourself in that condition in which those evilly-disposed spirits will sap the very life of your soul. A good spirit can only operate on good ground. That which is full of error, of falsehood and deception, it cannot enter. Alas! that this should be so. In the after life there are hosts of ignorant and desperate spirits who are ready for anything. And so, in the language of Paul, "Try the spirits," and let nothing enter but what you know to be true.

REV. WM. ARTHUR, Newtonville, N. Y.

GOOD AFTERNOON, SIR:—All men and women in their mortal lives are more or less touched with a sense of the beautiful; and where they have sufficient means to indulge that sentiment, they are very apt to run into mania of one kind or another. So, I having plenty of time on my hands, devoted myself to art, and, after buying my experience rather dearly, I became an expert or connoisseur in such matters. Making collections of specimens of art develops the organ of ideality in the brain, and this carried to excess becomes a source of discontent. In this after life there is no scenery so the beauty, and I would say to art collectors, beware, lest you place your ideal type so high that it can never be realized; for if you do, whatever or surroundings, your natural qualities of mind w ll follow you wherever you go, and destroy your happiness. This is only a word of warning to my old friends. You will sign me, T. N. BLODGETT,

New York.

"I am here. Weak! At times weak, at others strong. I was young when I passed away. I am at times happy, at others discontented, because I have not those with me who were near to me. I long for them to join me. Youth is impatient and cannot contentedly wait. I have com-municated to my people before, and will do so again. My only reason for coming here to-day is to clear away their doubts and convince them that I really do live. Sometimes they feel undecided. They do not know whether to admit the phenomena to be facts, or otherwise to think they are deluded by their own senses; and it is for the pur pose of removing this doubt that I come here today, and if I can comfort those I have left behind; set their minds at rest, and prove to them that they will rejoin me I shall be happy. Sign me, HENRY LICKING,

Quincy, Ills.

"SIR;—What has brought me here to-day is this exhibition of ancient pictures." (The photographic copies of Mr. Winchester's pictures of ancient spirits were lying on the table before the medium.) Some ancient spirits are well advanced in unfoldment; others are in the same crude state as when they entered the spirit-life. An ancient spirit, no matter how learned he may have been, if he has not forsaken his prejudices, is a curse every time he influences a mortal here. As all life is the outgrowth of matter, so all religions are the outgrowth preceding religions modified to suit the age in which they are promulgated. Your priests, your moral teachers and your leaders always promulgate that which is popular, because an unpopular truth drags them down instead of advancing them, and few are the men that have the moral hero sm to withstand the assaults of prejudice and bigotry in the times in which they live. From the most re-mote ages there are nothing but circles of spirits, within circles. Each and every one, it may be said, travels nowhere. They are following up an inter that was the leading one with them when they departed the mortal life, and in their vain search to have that idea realized they will neither be led by judgment, reason or common sense. As one of the preceding speakers said, "They have an ideal to reach: something to point them higher, and yet they know not what it is." Fiercely and long I have fought to break this combination. Within yourself you hild that power of will and vitality that can break this chain, however tightly it may be wound about you. Depend upon no one but yourself. Work for reward, and you will have it. Work for truth, and you will be crowned in this after-life. Believe nothing; agree with nothing contrary to natural laws and your own common sense. I have one sentence to conclude with. No spirit, no matter how infinite may be its knowledge. can inject into the matter of the universe any higher expressions of thought than that matter will admit of. In other words, purify yourselves, and you will have as your reward all that is pure and MEANDER, a Greek. According to your chronology 350 years B. C.

### **Editorial Briefs.**

BISHOP A. BEALS, has closed a very successful four weeks engagement at Waukegan and Whittier Ill. His address for July is Chebanse, Ill.

W. HARRY POWELL, No. 8 Davis street, Boston, Mass., will act as agent for MIND AND MATTER in that city, and is authorized to receive and forward subscriptions.

MR. GEO. W. BURNHAM of Williamantic, Conn., will visit the Lake Pleasant Camp Meeting this season, and is authorized to receive and forward subscriptions for MIND AND MATTER.

BRO. T. D. PEASE, of Springfield, Mass., called at our office last week on his way East. He is at our office last week on his way East. He is this process of elimination was carried on. After well posted" in phenomenal Spiritualism, having the sixth day the body showed plain signs of immivisited nearly all the physical mediums in the

C. J. RAICHARD, magnetic healer of Highgate, Vt., will be at North Wayne, Me., until July 15th. Those wishing to engage his services as a healer can do so by addressing him at North Wayne, Me. care Miss G. Smith.

DR. TAYLOR, of whom Mrs. Stanton speaks in another column, will be at the Neshaminy Falls Camp Meeting during the entire session, and may be consulted by the sick, and healed through the power of the spirit world.

JUST as we were about to go to press, we received from Messrs. R. H. Curran & Co., Boston, Mass., a stock of the beautiful engravings entitled "The Dawning Light," "The Orphan's Rescue," "Life's Morning and Evening." The prices of these works of art will be given in the next week's paper.

WM. BAKER FAHNESTOCK, M. D., at present at Walhalla, S. C., will return to his home at Lancaster, Pa., about the 25th inst., and will there receive calls to teach the Statuvolic art, when and where desired. The facts that he can demonstrate by this art are of much importance to Spiritualism.

WE fully intended to publish in this number the continuation of our "Experiences with the spirit enemies of Spiritualism," and also the second part of the able article on the subject of "Political Representation," by Alfred Cridge, Esq., but were prevented from doing so. These will appear in our next.

W. HARRY POWELL, the noted slate writing medium, called at this office last Saturday, and stated that he was about to return to Boston, to resume his sittings there. He appears alive to the work he is engaged in, and particularly desires to meet sceptics to convince them of the genuineness of his phase of mediumship.

WE are in receipt of The Texas Spiritualist for July, which is full of interesting and instructive information. For list of contents see advertisement, under the head of "Spiritual Publications," in another column. Its public-spirited editor jains us in recognizing the era of Modern Spiritualism in dating his journal accordingly.

WE invite the attention of our readers to the Hill-Side House, a delightful resort for boarders, tourists and pleasure-seekers, now open for the entertainment of guests. Wm. R. Evans, proprietor. Send for circulars giving full particulars. The Hill Side House is highly recommended by a large number of persons who have enjoyed its advantages as a country resort.

THE DAWNING LIGHT; Art Enshriuement of the Birthplace of Modern Spiritualism; (from the original painting executed by Joseph John; engraved on steel by J. W. Watts.) Of the artist who conceived and executed this work, nothing can be said that will add to his already earned reputation. His productions speak higher in their praise than words can. The price of this picture has been reduced from \$2.50 to 65 cents. Every Spiritualist should have this picture upon the walls of his

SPIRITUALISTS' CAMP MEETING .- Let the friends of the proposed camp meeting of the "First Association of Spiritualists of Philadelphia," to commence on Tuesday next, at Neshaminy Falls Grove, bear in mind that it will be opened upon the day designated with appropriate exercises. We will remind them also that on the succeeding Sunday, the 20th, the opening lectures will be delivered lovely, there is no form so perfect, but seems to me to have defects, and, therefore, I cannot enjoy my-self. I can always see the shadow before I can see Watson, of Titusville, Pa. We hope that there will be a full attendance at the opening exercises, and continue throughout the season.

In the Religio Philosophical Journal of July 5th, is a letter from Mrs. M. J. Wilcoxson, of Boulder, Colorado, headed "Diabolical Spiritualism." Whether that lady writer intended her communication to serve as a specimen of "Diabolical Spiritualism" or not, she has succeeded most admirably in having it serve that purpose. The many insinuations and inuendos, which constitute the bulk of her production, manifestly intended to misrepresent others and mislead her readers, shows that the less she manifests her leanings toward "Diabolical Spiritualism" the more peaceful will be her experience here and hereafter. There is nothing so corroding, to the spirit of mortal as to seek by insinuation to wrong those whom the insinuator fears to assail openly. There has been more than enough of this kind of skulking detraction. Let there be an end of it. In another part of this paper are briefly pub-

lished the principal points of argument, if it can be called such, in a sermon, recently preached in Philadelphia, by Rev. Charles Wadsworth. With all due respect to the opinion of so learned a theologian, yet we feel impressed to say, that it is very evident, he has never investigated Modern Spiritualism; therefore, he knows nothing about it, and he is incompetent to give any instruction about its grand truths. What took place in the time of Job, would hardly attract, any thing more than simply passing attention in a modern spiritual circle. As for the "Witch of Endor," it may be said that a woman in Mexico, a spiritual medium, like the "witch" was burned to death at the stake, several years ago in that priest ridden country. Saul himself put "witches to death," and he lost the grace of God and fell. Those of the present day who are persecuting spiritual mediums, will at last receive, what they merit, the fate which befell Saul. Spiritualism, spiritual mediums, spiritual manifestations, are of Divine origin. They are not understood by mankind, and therefore, in the language of the text chosen by Rev. W. Wadsworth. "shall mortal man be more just than God," is more applicable to unbelievers than to the believers in Spiritualism.

### "A Vision of Death"

In our issue of last week we promised to publish the following portion of an article, under the above title, from the pen of M. A. (Oxon), which is taken from the Psychological Review:

"It was the close of a long life. The threescore years and ten were passed, and another ten had added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the

end might be.

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mould its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave. would feed the body and draw back the spirit. It

seemed to be a state of constant flux. For twelve days and nights of weary watching nent dissolution. Yet the marvelous ebbing and flowing of spiritual life went on; the aura changing

its hue, and growing more and more defined as the spirit prepared for flight.

At length, twenty-three hours before death, the

last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there.

With the regularity of some exquisite piece of mechanism the deep inspirations were drawn; but gradually they became less deep and less frequent, till I could detect them no more. The spirit had left its shell, and friendly herpers had borne it to

its rest, new-born into a new state.

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic chord was yet unbroken, and remained so for yet eight and thirty hours. During that time I believe it would have been possible, under favoring conditions, to bring back the spirit had any one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution; and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when, thirty eight hours after what was pronoun ed to be death, the spiritu.il connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable miracle.

When the final severance took place, the features which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over; and, for good or ill, the new-birth was accomplished. Of what nature that new-birth was, of what sort the body prepared for it, where and in what place it rests-for I am told it is in repose-I know not. On these secret things little information is vouchsafed. But the process, as I saw it, was one of surpassing wonder.

Semi-Annual Meeting of Michigan State Association of Spiritualists and Liberalists, August 28, 29, 30 and 31.

AT NASHVILLE, BARRY COUNTY, MICH., ON GRAND RIVER VALLEY RAILROAD.

The meeting will be held in Lemuel Smith's beautiful grove, one-half mile from the deput, which will be arranged to accommodate all who may come. In case of rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State. The following speakers will be present and take

an active part: J. H. Burnham, Saginaw City; Giles B. Stebbins, S. B. McCracken, Detroit; Mrs. L. A. Pearsall, Disco; Mrs. L. E. Bailey, Battle Creek; Mrs. M. E. French, Greenville; J. P. Whiting, Milford; Charles A. Andrus, Flushing; Mrs. Mary C. Gale, Byron; Mrs. Sarah Graves, Grand Rapids; George H. Geer, Battle Creek; Dr. W. Jordan, Thornton; Mrs. H. Morse, Wayland; Dr. E. B. Wheelock, Sarenac; Dr. I. D. Seeley, Buchanan; M. Babcock, St. Johns, Michigan.

T. H. Stewart, Kendallville, Ind. Dr. B. Garter, Philadelphia, Pa. J. H. Harter, Auburn, N. Y.

Fine singing will enliven the occasion by Mrs. Olie Child, Greenville, Mich.; Prof. P. O. Hudson, Detroit, Michigan; M. C. Vandercook, Allegan,

In addition to the above named speakers, all the mediums in the State are cordially invited to be present, as a free tent will be provided, and during intermissions from speaking and business, seances will be in session. As many visitors as possible the first prescription. will be accommodated by the friends. First-clar hotel accommodations at Wollcott House, one do lar per day; at Union Hotel, at rate of \$6.00 p

COMMITTEE OF ARRANGEMENTS. Mr. Lemuel Smith, Mrs. C. W. Putnam, Mr. and Mrs. Wm. Teighnet, Mr. and Mrs. Joseph Saulsbury, Mrs. E. Chipman, Mrs. G. T. Fuller, Mrs. Bachelor, Mrs. Ware.

Mrs. R. C. Simpson, the great flower medium.

and Dr. Henry Slade, the world-renowned medium, will be secured if possible. A. B. Spinney, President. Miss J. B. Lane, Secretary.

Neshaminy Falls Grove Camp Meeting.

Mr. and Mrs. James A. Bliss, of Philadelphia, have secured a large, new, double house at Lang-horne Station, within five minutes ride by cars from the camp ground, and are prepared to receive boarders by the day or week during the entire sea-Terms, \$1.00 per day, in advance. Persons from a distance, in delicate health, desiring to attend the camp meeting, who fear to sleep in tents. should immediately secure rooms, as this is the nearest house to the grounds, where board can be obtained.

Nearly all the trains to and from the grounds stop at Langhorne Station. For further particulars JAMES A. BLISS, 713 Sansoin Street.

Co firmation of a Spirit Communication through Alfred James.

BROOKLYN, July 7, 1879.

Mr. Roberts:-In looking over your paper I see there was a comnunication from a spirit who signed herself Elizabeth Green, who said she was burnt to death some two years ago, and wished to communicate to her friends. I have been some two weeks trying to find out whether there was any such thing happened at that time. I have found out that she was an adopted child, and her maiden name was Green A lamp exploded, which was the cause of her death. She has a sister living in New York, and has four chidren living in Brooklyn. I will try and find her sister and tell her the circumstances. Yours truly,

JACOB S. VAN DEWATER, 506 Myrtle Avenue; Brooklyn, Kings Co., L. I.

### OBITUARY.

Passed to Spirit Life from North Reading, Mass. June 30, 1879, Mr. Richard McIntire, aged 67 years. This kind hearted man had been a believer in

the true faith for the past twenty years, and although very unobtrusive in his belief, he was none the less firm. He passed out very suddenly but quietly on the evening of June 30th. A much loved friend was sitting by, and conversing with him. After making a remark relative to his health, he gently laid back his head, and his spirit took immediate flight.

He had looked forward to his spiritual birth with great joy. During the past winter, he frequently our circle and conversed freely with hi beloved wife, of whom he was bereft in the early part of his life. She has often assured him of her presence, and continued love for him, and has lured him on to the spirit land. We feel the separation, but we are confident of the blissful reunion that he has so long and patiently awaited. Farewell, Brother, for the short time that will

elapse ere we meet thee on the "Other Shere."

Last week, the twenty-sixth number of MIND AND MATTER appeared. It was started without subscribers, relying for success solely upon its merits. It does not yet claim to be self-supporting, but speaks confidently of its purpose to become so within the current year. To this journal and to all persons, everywhere, who are doing battle for what they believe to be the truth, we say: Continue the fight! Any other course is cowardly.—Bristol Weekly Times.

MIND AND MATTER.—We direct the attention of all Spiritualists to the card of the above excellent periodical, to be found in this number of The Spiritualist. MIND AND MATTER is a bold and fearless champion of the spiritual philosophy, and while it pays due deference to the opinions of others its editor does not hunt in the unabridged for soft words to apply to those who, under the guise of friendship, would bring odium upon our cause. We wish the paper and its editor unbounded success, both financially and spiritually. J. M. Roberts, publisher and editor. For terms, etc., we refer the reader to the card, to be found on another page.—Texas Spiritualist.

# 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 8 Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of auxious 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 sail 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 of.

One prescription is usually sufficient, but in case

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

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 300. The money should accompany the application in sure a reply.

1 in sure a reply.

2 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 stitings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no

#### MRS. A. H. ROBINSON'S

above stated, must be strictly complied with, or ne

notice will be taken of letters sent

### 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. 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

MRS. ROBINSON'S TOBACCO ANTIDOTE.

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

### ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other nar-cotics, by the Board of Chemists, in Spirit Life, who cotics, 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 effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 1533 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

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

AGNES VAN AERNAM,

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

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

Your ever grateful friend,

T. W. Galloway,

T. W. GALLOWAY,

No. 581 Ada St., Chicago.

### PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing Circle has adjourned to meet the first Tuesday in September. DR. C. BONN-Developing Circle has adjourned 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. Diagnosis of disases 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. n. 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. Mrs C. B. BLISS, will hold a Materializing Seance until further notice every Tuesday and Saturday evenings, at 8 o'clock, at the Office of MIND AND MATTER 713 Sansom St. Admission, 50 cents.

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

Eleventh st. Circles on Tuesday evenings. Sit tings daily. MRS. FAUST, Test Medium, 936 N. Thirteenth St. Tivate Sittings daily from 9 a. m. to 5 p. m.

MRS. PHOEBE GLASBY — Test Medium. 808 Marshall Street, Phils. MRS. J. HOFFMAN—Electric and Magnetic Treatment, 1518. Wallace street, Philadelphia, Diseases of Women and Children a specialty.

## Philadelphia Spiritual Meetings.

THOMPSON STREET CHURCH Spiritual So-

ciety.—At Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the

LYRIC HALL SPIRITUAL ASSOCIATION.-At No. 2594 North Ninth street Free conference ev

FIRST INDEPENDENT ASSOCIATION OF

Spiritualists Developing circle Monday evenings at No. 830 N. Eleventh street, THIRD ASSOCIATION OF SPIRITUALISTS.—Holds meetings and circles, Sunday 3 p. m.

LISTS.—Holds meetings and circles. Sunday 3 p. m. and 8 p. m. N. E. Cor. Ninth and Spring Garden sts.

SPIRITUAL MEDIUMS.

SALLIE L. MECRACKEN.—Psychometrist and Symbol Cairvoyant Readings of character and lifeline symbol \$1.00 Business questions answered ten cents a piece. Life-line landscape symbols in oil 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 aplece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The 'Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price Address,

MADAM M. J. Phillips, 169 Prince street. Bordentown, N. J. Cancers and Tumors successfully cured. She treats all diseases with great success.

Business Medium, No. 88 4th Ave., New York City. Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

MRS. H S PHILLIP'S the gifted Trance Business

and Test Medium, may be consulted at her home, 1113
S. 3rd St.. Camuen, N. J – Scaled letters answered and Claivoyant examination given by hand writing

JOHN M. SPEAR, may be addressed at the office of the Bamer of Light, 9 Montgomery Place, Boston, Mass.

MRS. L. A. PASCO, 353 Main street, Hartford, Conn Ciairvoyant and Magnetic Healer and Psy-chometric reader. Reference given when required.

MRS. DR. J. W. STANSBURY

will write you a Psychometric Delineation, or answer brief questions on Health. Business, Marriage, Future Prospects. etc., and mail you free the book "Clairvoyanoe 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. \$1.09 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

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,

examination of disease, \$1. Remedies adapted to

cure all forms of disease, sent to all parts of the

CAMP MEETINGS.

SPIRITUAL

CAMP-MEETING.

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

Neshaminy Falls Grave,

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

Neshaminy Falls Grove contains 20 Acres:

Neshaminy Falls Grove contains 20 Acres:

The station is within tifty yards of the ground. A beautiful stream of water, called Silver Lake, is immediately adjoining the Grove. with twenty-four new row boats, and fifteen patent self-acting swings Three springs of excellent water are on the grounds The Grove is densely shaded with thrifty oaks and maples. The cool breezes from the cross valleys impart fresh and invigorating air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer in a crowded city. Vocal and instrumental music will be provided during the meeting. There is a large pavilion erected, 64 by 40 feet; also, an ice house full of ice, and other improvements already upon the grounds. Other additional improvements are being erected, together with tents, so that the sojourners shall be properly cared for at a low rate for board. Persons wanting tents must make immediate application to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee. Speakers will occupy the public rostrum daily, mornings, afternoons and evenings. Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

S. P. KASE, Chairman,

S. P. KASE, Chairman,

JOSEPH Woods, Corresponding Secretary.

CAMP MEETING

**ONSET BAY CROVE** 

July 18th to August 1st.

Ample accommodations, boarding and lodging in

Public exercises commence Sunday, July 20th, and

close Sunday, August 3d. Two lectures Sunday. Conference in the morning and lecture in the afternoon on all other days. The leading lecturers and mediums in attendance

mediums in attendance.

Trains leave Old Colony Depot in Boston at 8:15 a. m. and 3:35 p. m. Arrive at Onset Bay, 10:32 a. m. and 5:56 p. m. Leave Onset Bay at 7:50 a. m. and 5:18 p. m.

The above change in time gives visitors two hours

until 5:18 in the afternoon.

Saturiays only a train leaves Boston at 6:05 p. m.
Returning monday morning, leaves Onset Bay at 5:18

Fare for the round trip, Loston, \$2 50.

ONSET BAY GROVE ASSOCIATION,

SPIRITUALISTS CAMP MEETING,

The New England Spiritualists' Camp Meeting Association, will hold their Sixth Annual Camp Meeting, at EAME PLEASANT, Montague, Mass, from August 6th to September 3d, 1879.

Circulars of information sent on application.

J. H. SMITH, Secretary, P. O. Box, 1260, 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 Lansing, 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

The 10th Annual Camp-Meeting.

East Wareham, Mass

more on the ground than during previous years will be noticed that trains do not leave for Bo

H. S. WILLIAMS, President.

No 1601 N Fifteenth Street, Phila. Pa.

No. 1506 N. Seventh Street, Phila., Pa.

Office 29 Indiana Place, Boston. Psychometric

tour 3-cent stamps. Register your letters.

MRS. LIZZIE LINZBERG Trance

At No. 259% North Ninth street Fre

WEST DES MOINES, IOWA.

or Lock of Hair. Enclose \$1.00

SPIRIT MANIFESTATIONS FIRST SPIRITUAL CHURCH of the Good Sa mariten—At the Northeast corner Eighth and Button wood streets, third floor. Speaking and test circle every Sunday afternoon and evening. TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs Anthony. Medium.

ent stamps. Address,

# Ancient and Modern Times Compared.

BY JOSEPH BEALS, GREENFIELD, MASS.

SPECIAL NOTICES.

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THE PLAIN GUIDE TO NATURALISM. Ten years ago I was shown In a vision a book, the back was turned toward me and on it I read the above title. I have the unpublished manuscript which merits the above title. Those desirons of knowing more of this remarkable work are requested to correspond with the writer, enclosing three three-cent stamms. Address.

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conditions. Has he ever told what fraud proof

conditions are? Why, in God's name, must all

mediums be treated as thieves or scoundrels? Is there any better way to make them dishonest than to let them know every one thinks them dishonest?

tell them that everybody else was doing the same.

Has Mr. Bundy ever said one single word about putting persons under fraud proof conditions who attend seances. Oh, no! We are only to suppose

all of them honest, and all mediums frauds.

Now I appeal to any man or woman of common

sense to know whether any one in attendance

could not easily conceal things about his or her person, and by the help of accomplices make it appear on searching the medium it was found on

hem? I doubt not it is often done. If spirits can

bring in flowers, plants and birds, through closed doors, is it not like that Diakka, or evil spirits, do the same to assist these hired pimps. I have

no doubt but that many persons who only take Mr.

stant turmoil. But Mr. Editor, I am so used to

in my opinion.

If there are wolves in sheeps clothing almost

life and happiness to carry forward the heaven

Very respectfully,

A Woman's Comparison Between Spiritual-

ism and Christianity.

In your excellent paper of June 7th, I notice a piece entitled "An Atheist's Comparison between

Spiritualism and Christianity," which to my con-

For a change, at least, please imagine a woman

of native birth, very near the meridian of life, hav-

ng just stepped into your office for the purpose of

saying a few words to you on a subject which is

Believing you have given a respectable spirit a

hearing, and also a respectable man, may I believe

you will not deny a few moments attention to a

sincere investigator, a truth-seeking woman? I am not a subscriber to MIND AND MANNER, for rea-

sons I will not detail, and I am only privileged to

read its valued pages, from time to time, through

he kindness of a friend, in loaning it to me; but,

nevertheless, I claim the high privilege of thinking for myself, and sending these thoughts, crude and

numble as they are, broadcast before a higher intel-

by some redeeming quality, unexpressed or un-

known, attract from that unexplored region of thought whose shores are freshened by the eternal

waves of truth, one ray of justice and equality, which shall weigh in the balance to lighten the

As I pick up your paper I usually glance at the

titles, then read the poetry, then the communica-tions from the viewless city (if it contains such)

from whose closed door no echoing footstep has

In comparing Spiritualism and Christianity the

following vexed question often comes to me for answer: What is the good of Spiritualism, supposing

t were true? With uplifted hand and raised spir-

t, do I proclaim what Modern Spiritualism, as I

f the offerings and results vouchsafed to woman

by Christianity, and will calmly and kindly draw conclusions therefrom. Christianity and the Bible, as it is quoted, tells woman, when seeking to know

why one-half of humanity are law makers and the other half subjects thereto, "It is a shame a for wo-

man to know these things. Go home and ask your

green grass is growing, and the white snow has fallen o'er the grave of him who was her husband.

Christianity does not know that he, from whom she

asks information, is wholly ignorant upon the sub-

ect which vibrates the finest fibre of her being.

Christianity does not know that that which is right

or wrong for one-half of humanity is right or wrong

"Taxation without representation is tyranny" is

ndeed a just theory; and yet Christianity, in her

stride of nineteen hundred years, nearly, has failed

to put into practice that which she preaches. "Goy

ernments derive their just powers from the consent

of the governed," which privilege of consent is not

denied every being that crawls, if he crawls in the

shape of a man; therefore, as man is but half of humanity, the government of Christianity is semi-

injust, because all are governed, while only one-

half of the people have a voice in governing. Chris-

tianity points with her jeweled finger and says: "Believe in Jesus; He will bear your burden; He

will supply your wants; He will bear your suffer-

osters, this is the basis of them all, and from its

foul seethings germinate injustice and crime, which

permeates society with this belief in deed and creed,

he collossal proportions of which culminate upon

Such reasoning is antagonistic to the demand of

the blighting heathenish summit of God's myste-

the law of justice and right, of merit and demerit,

of love instead of fear, which is the basic principle

of Modern Spiritualism. In my own mentality there arises a potent, yet humble, feeling of desire

to say, "Daughter of humanity! thou art able to

bear thy own burden; thou art able to bear wrong

and suffering, for thou hast done so long and pa

tiently; but in the not distant future thou shalt

arise from thy thraldom and fill all the places of

earth, if so thou desirest. Daughter of humanity

dry thy falling tears and fold thy hands for a few

moments in this higher and purer atmosphere

The philosophy or principles of Spiritualism are

what attracts me to the same; for its phenomena I

have not seen. Spiritualism says equal sin com-

mitted by man or woman is subject to the same

law, to the same penalty; and offers woman per-

sonality, freedom and independence. Spiritualism

on the alert for woman's virtue, woman's purity

ut, dear sir, there is a need, a herculean demand

which has remained unvalued until it has assumed

scoundrel's posture that requires all your time

and closest attention, because it lays very much

nearer your door, viz: that of man's virtue, man's

Seek not by scheme or stratagem to prevent the

effects of swallowed poison, but prevent the swal-

owing of poison, and it will injure no one. Re-

nove the cause of suffering and death, and there

will be no effect such as is the legitimate fruit of

I might enumerate and detail minutely innumer-

able points and facts which prove the just superior

ity of Spiritualism over Christianity, which wields

power of just satisfaction, and presents a refuge

f safety, blending into one harmonious whole,

And now, before I lay down my pen for the pres-

ent, permit me to employ for a moment the white

vinged messenger of invocation, to desire a know-

edge of the higher law and responsibilities of wo-

man, that we may enrich and develop our being

with lasting attributes, while we throw the mantle

of charity around those less fortunate than our-

selves, if any such there be. Let us utter a kind

word and extend the welcome hand of aid when-

ever we can that we may thus more and more cause

Sometime, oh! Father and Mother God! when

in accordance . with the laws of harmony, of order

and of beauty, may wrong and sin and error be

banished from the earth, and their places be filled

by the refined intelligence of reason, of liberty, and

CLARA A. H. CHAMPERLAIN.

humane vibrations through the eternal ages.

pearing the divine beauty of love and good will to-

the former.

love.

ward all humanity.

knowing thou wilt be strengthened thereby.

ries, which are past finding out.

Of all the latent wrongs which Christianity

neart throbs of woman-of humanity.

ad it is doing for me...

igence, a deeper knowledge; fully believing 1 may,

E. MANNING,

born work of the angel world.

EDITOR OF MIND AND MATTER.

viction is worthy and truthful.

ery dear to her heart.

allen on my heart.

for the other half also.

#### HEAVEN.

SALLIE L. MECRACKEN.

There is no mystic Heaven with crown, Nor pearly gate, nor gold paved town, There is no sceptre, robe, or paim, To symbol forth material man That is not Heaven.

Not in some mystic orb unknown, Away within some other zone, Not where some godless God is found Or endless psalms are sung around Not there is Heaven.

Heaven is found where all you do Is measured by the good and true; Where life has sought a holy aim, To gather what the soul should claim, Yes, there is Heaven.

Heaven is where love leads your life Away from all of mortal strife: And when to all you seek to do As you would, others do to you; Then Heaven is gained.

#### THERE IS NO DEATH.

BY HORACE M. BICHARDS. There is no death! tis but the higher birth, The stepping out from clay, away from earth,

A spirit disenthralled-forever free-Tis but renewing life! not death to me. There is no death! all nature proves this truth, 'Tis but the glad returning of our youth. What though the outer form be laid away?

The risen spirit finds eternal day. There is no death! itis but a newer life; The cutting of a cord by Nature's knife; The breaking of a chain that holds us down;

The opening of a cage—the prisoner flown.

There is no death! What though exhaled the dew It changes into forms forever new. What though the seed be laid in wintry tomb? The Spring time comes and calls it up to bloom.

There is no death! the sun goes down at night, That it may rise again—the morning's light. The twinkling stars, that seem to pass away, Are only hid in clearer, brighter day. There is no death! this pulsing heart of mine,

May cease to beat-the soul-lit eyes to shine-And from the body goes the fleeting breath, And yet the risen spirit knows no death, There is no death! The Father calls us home, In tender, loving tone, He bids us come

Away from earth, away from weary care, To higher, better, life-to scenes more fair. There is no death! this clod of mortal clay May lose its form through Nature's sure decay, But the freed spirit in realms supernal, Solves Life's mystery. The life eternal.

#### THE CHINESE QUESTION.

#### Now Open for Discussion in "Mind and Matter."

Editor of Mind and Matter:

We will now consider the Chinese question in its relation to our politics. Our pamphlet (page 167)

"The area of the Chinese Empire is much greater than that of the United States, and about equal to that of the empire of Brazil. Next to that of Russia, it is the largest in the world; and contains incomparably the largest population—a population comprising at least one-third of the whole human race. Were they sufficiently well armed, civilized, learned and inte over the world, and be as dreaded in the nineteenth and twentieth centuries as were the hordes of Atilla. Gengis, Khan and Tamertane (all from the Ch'nese Empire) from the fifth to the fifteenth cen-

This quotation shows what their political influ-Whether those circumstances are likely to occur is not important in this connection; but the ques-tion is valuable, as showing the State of the Chi-nese Empire in relation to us politically.

I showed in a previous article that it is the nature of human migrations to continue to ence would be under certain circumstances.

of human migrations to continue to flow in a given direction, when once begun, till an equilibrium is established betwen the place they are leaving and

that to which they are going. China has a surplus population of about one hundred millions. This vast horde is the greater part of the time in desperate straits, to find the means of subsistence, and is ever on the alert to better their condition. The tide of migration has set this way, and is now flowing in upon us; and to assume that our country, being the most accessible to them, will receive the greater part of their surplus millions. This being the case, one can readily see what an important political factor they are destined soon to become.

It is shown elsewhere, that Chinese coming here maintain their peculiar national characteristics; that their persistence leads them to continue to use all their own laws, traditions, and customs, to the exclusion of ours. At page 42, of our pamphlet, Charles Walcott

"They do not adopt our manners and customs. They maintain their own language, and hate us and our institutions most cordially, and come

among us solely for gain." It is further in evidence (pages 122 and 123) that they have established right here in our midst a government of their own, having all its functions, legislative, executive, and judicial, administered independent of our government, and carried out with a zeal and pertinacity equalled only by that of the most absolute governments in the world. That whenever for any reason they fail to execute their decrees alone, they make use of the machinery of our government to assist them to enforce their judgments. This they are enabled to do through our ignorance of their language, and the fact that it is impossible to get at truth from their testimony,

they having no regard for oaths or affirmations. It is shown further, that, in addition to having a government of their own, here, they introduced a species of slavery as pronounced and absolute as ever African slavery was in the South. See testimony of Rev. Otis Gibson before quoted.

There is still another feature not yet noticed, which is of great importance. It is their elligibility to become citizens of our nation. It is the opinion of our ablest lawyers, that there is nothing in the Constitution of the United States to prevent them from becoming citizens at any time when they comply with our naturalization laws. Indeed. I believe some States have, in individual cases, admitted them to citizenship.

Now, suppose they were to come here in vast numbers, as they are likely to do, it is quite probable that they will see the great power they would possess by being citizens, and will apply for that boon, and having received it, will be, for all governing purposes, the equal of any of us.

To illustrate the case as it stands now: The

city of San Francisco, having thirty thousand of them, would be forever at the mercy of the most unprincipled villains in the world, if they had money to control those thirty thousand votes, because that would be a balance of power.

The slums and dens of iniquity in large cities always furnish a large proportion of the voting population, and if they were reinforced by consid erable numbers of Chinese who, like themselves, could be controlled by money, these would be an evil to all good government, and anarchy would stare us in the face. But if they once became citizens, it is not likely that they would be content to remain simply voters, but would seek for control of State governments first, and afterwards that of the

Some may say I am talking about things which are exceedingly improbable, if not impossible; but I do not so regard it. China has vast numbers of surplus population, which must find an outlet somewhere. They are now finding it here. The vast forays of the times of Atilla, Gengis Khan, and Tamerlane furnished outlets for the Chinese overplus of those times; but they are past, and there is now as great an overplus as there was then, and it is finding a peaceable outlet into the United States. It is useless, worse than useless, for us to | we indebted to the spirit-world for manifestations shut our eves to the state of things which will ob- and our mediums, or to Mr. Bundy? tain if we allow them to continue to come.

We have already as large a criminal population of our own as we can control, and it seems to me to be absolutely wrong to permit China to send

millions of people here, nearly all of whom are, or become lawbreakers when they get here.

There is still another point which is no small item when summing up the cost against them. They stir up the angry passions of our lower classes and incite them to deeds of violence. The presence of an inferior race always has a tendency to excite the passions of the lower classes of the superiors which often finds vent in deeds of violence. There is no good reason why it should be so, (uness perhaps it may be the inherent evolution of things tending towards the survival of the fittest) I will admit; but we are dealing with things as they are, not as they should be. There have been times when all good men trembled for the safety of our metropolis, through the exercise of those feelings of race prejudice, which, however wrong they may be, exist everywhere.

I believe history will bear me out in the assertion that no two races, one inferior to the other, ever existed together for any considerable length of time without the inferior race either being exterminated or reduced to absolute slavery.

Witness the out-cropping of race prejudice now manifesting itself in the Southern States. The Negro exodus is nothing but the out-working of

the principle of the survival of the fittest, which applies to man as well as to the animated beings. In the battle of life the weakest go to the wall, and the strongest and fittest survive. I may be here met with the assertion that the Anglo-Saxon race being the strongest will force the Chinaman to the wall. That is just what wise statesmanship should strive to prevent. The struggle will surely come if we do not prevent it, by keeping the races separate. The far-seeing evolutionist will tell you that the struggle is inevitable, at some time, and my desire is to prevent its coming on while it would be a physical contest, but to put it off until it can be fought on an intellectual plain. By a prudent course the struggle may be put off until we are sufficiently applicational to course the struggle may be put off until we are

of race and color. The point, however, which I consider the strongest argument against their coming here, is the fac that they will, some time, secure the rights of citizenship. Even now we hear the subject mooted in some quarters. Its advocates say they must be given the ballot to enable them to protect themselves. The evidence shows pretty clearly what kind of citizens they would make. There would be an end to all good government in all places where the Chinese held the balance of power. I have no unkindly feeling toward the Chinese as a race. It is solely because I think their presence here is injurious, that I deprecate their coming.

We will now consider the most serious object tions to legislative proscriptions of them

sufficiently enlightened to overcome our prejudices

It is our treaty stipulations. But that must be deferred for another paper. E. G. ANDERSON. Reading, Shasta county, Cal.

#### A SPIRITUALIST'S VIEW OF THE WAR ON MEDIUMS.

The following letter was received and laid aside for publication several months ago, but was overlooked until now. We think it is still most appropriate in view of the recent assault upon Mr. Harry Bastian by the Religio-Philosophical Journal, and its attempt to injure that faithful me-

#### HARRISBURGH, Franklin Co., O., February 3, 1879.

To the Editor of Mind and Matter. DEAR SIR:-In your able critic sm of Mr. Bundy's course as editor of the Religio-Philosophical Journal, I Leartily endorse all you said, except you exonerated the late Stevens S. Jones, editor of the Religio-Philosophical Journal, from persecuting mediums. Have you forgot how unrelentingly he persecuted the Holmses, after their mediumship was endorsed by Gen. Lippett, Col. Olcott and other distinguished Spiritualists; how unrelentingly be still asserted that the Holmes is were exposed, and never made amends? And I distinctly tecollect, while the war was raging long and hot not only on the part of the whole orthodox phalanx, but also on the part of infidels, backed by the whole secular press at large; and I distinctly recolwhole secular press at large, and I districtly recol-lect that he appealed in these words to the public judgment against them: "Why can't you believe Dr. Child?" To which I would say, he was the man who had previously published to the world all he could concerning the wonderful manifestations at the Holmes' seances, and told the public he had critically examined the cabinet, with other distinguished persons, fully endorsing their honesty and integrity as mediums, and that so repeatedly recommending them to the public; and, after saying all these things, then coming out with his card and saying he must withdraw all further confidence in the Holmeses. That man confessed himself to be either a fool or a knave. If the former, he had better have held his tongue; if the latter, who should believe him. Nor do I believe, this day, that there is ten well-informed men on this continent, not prejudiced by reading the Religio-Philosophical Journal or other secular papers, that would believe him.

Now, Mr. Editor, I must review Mr. Buncourse as succ ssor to Mr. Jones. Let me ask if he has ever, on any occasion, let one single opportunity pass to circulate any and every vile slander against all our best mediums, without waiting to examine the evidence in such cases on both sides. Now, I belie e it is an universal principle in law, if there is any doubt about the evidence, after a patient hearing, to give the benefit of that doubt to the accused. But Mr. Bundy has established a new principle in regard to mediums. and that is to condemn them without giving the accused the benefit of a hearing, much after the fashion of witchcraft times—throw the accused into the water; if he or she swam out, they were a witch certain: if drowned, they were a witch anyhow. In the Journal of February 1, we find a quotation from the Boston Herald, by Mr. Bundy, in which the Herald speaks of Brother Roberts, and says he ought to be in better business than to abuse certain Spiritualists. I do not know who Brother Roberts has been abusing. It is true he sometimes criticises pretty severely some who call themselves Spiritualists, whose only stock in trade seems to be

to villify our best mediums. In response to the Herald, Mr. Bundy says "Does the Herald know that the Jersey bulldoser is abusing certain men," naming, among others, Mr. Denton. I ask, who began this abuse, the

Jersey bulldoser or Mr. Denton? "But," says Mr. Bundy, "those who will not adopt the tactics of Hazard and Roberts, as exhibited in their respective papers, are really only acting the part of a machine which is manipulated by shrewd Boston Yankees." Now, Mr. Editor, here is an insult thrown broadcast at Boston Spiritualists, because they will not sauction the slang of the Journal and its bushwhackers. Now, will the editor of the Journal please tell us whose interest he is acting in? If he thinks it is Spiritualism, he has begun at the wrong end of the road, and the further he goes the more bewildered he gets. Mr. Bundy does not know how to spit out his

spleen sufficiently often, or hard enough, at our venerable Brother Hazard, and why? Because he has had the manly firmness and ability to repel his vile attacks on such mediums as the Holmeses and the Blisses and many others. Now, I ask who was right? After all his calumnies; after all that either law and prejudice could do, both the Holmeses and the Blisses have come out untarnished. Will not Mr. Bundy now tell us that the Philadelphia jury, who honorably acquitted the Blisses, were only a "machine manipulated by

Boston Yankees." In the same number of the Journal Mr. Bundy ventilates his spite at the Banner of Light, because its editor refuses to dance to his Jesuitical fiddling; because its editor refuses to ventilate every false hood put forth by every hired villain and trickster to break down our best mediums.

Nor is this all of Mr. Bundy's meanness. In a former number of his journal he made an ungentlemanly attack on our beloved descended an friends William Ellery Channing and Hosea Ballou, just because they had the manly courage to vindicate the right of mediums, by calling them jackasses, and speaking most disrespectfully of them. Their only offence was they saw fit to vindicate the right of the spirit-world to regulate their own affairs, and the right of mediums to refuse the most degrading terms demanded of them. Let Mr. Bundy go on with his attacks against our spirit friends and their mediums. Are

Again, Mr. Bundy has been constantly raising

WAITSFIELD, Vt., June 23, M. S., 32.

R. Hazard.

South Portsmouth, R. I., Thursday, June 25th, 1879.

To J. M. Roberts, Esq.: Could any father take any surer plan to ruin his Dear Sir :- Your letter of 15th instant duly reson or daughter than to constantly watch them, and ived, but I have been so closely occupied of late n assisting workmen making repairs that I had but

> ittle time to write to anybody. I have taken great interest in your journal from its first number, and feel that you have hit the nail on the head in attributing the Bliss alleged exposure to Jesuitical influence. I have not a doubt but that that potent and accomplished body of men (the society of Jesus) have become fully aware that the greatest block in the way of their recent machinations to subjugate mankind to the dominion of the Church lies in Modern Spiritualism, and that henceforth they will move heaven and earth to extirpate phenomenal mediums, in whose convincing manifestations they have discerned their chief, if not only, danger lies.

Bundy's paper, honestly think every medium a fraud, and that our ranks are all the time in a con-It was a frequent expression of Lafayette for years before and at the time of his last visit to the this kind of slang in his paper, that when I see in United States, that, "If the liberties of America the Journal, the publication of another expose, such as nearly all of our very best mediums have were ever destroyed, it would be by Romish priests." Before the advent of Modern Spiritualism I used to think the Jesuits would, in the end, been subjected to by him; it is the best evidence of the genuineness and honesty of the mediums be successful in their designs up our liberal institutions, but since then I have become pretty well convinced that before they succeed they will be ne-necesitated to remove the newly developed obstacle that stands like a lion in their way. We may deeverywhere, should Spiritualism be an exception? Then let no one think him or herself discouraged by such falsehoods, for be assured just as long as pend upon it that the war that was i augurated we have a paper pretending to be in the interests of Spiritualism, which will circulate all the falsesome months ago on our trance-dark circle, and materializing mediums as bru al and vulgar as hoods raised about mediums, we shall have plenty of such abominable conduct, that is as good as our were its instruments and reckless as it seemed, had "method in it," and is meant to last and be waged enemies could wish. And be assured just so long openly or secretly until either the Jesui's or Spiritas the Journal continues we will have plenty of it ualists obtain the victory.

As a general rule, Americans have but little conas we have had in the past.

In conclusion Mr. Editor, let me wish you long

ception of the subtle modes of action pursued by the Jesuits, who, in reality, are all united in one man, the general of the order, who resides at Rome, and since the last years of Pio IX., has controlled not only the society, but the whole hierarchy of the Church o! Rome including the Pope. The general of the order is in fact the "sword whose hilt is at Rom: and its blade everywhere."

Nearly thirty years ago, when our common school system was first openly attacked by the Jesuits, I was led into a controversy with several of the Roman priests, which occupied some two hunired or more newspaper columns in the Providence papers. This led me to read a great many books that treated on the Jesuit polity and that of the Church of R me generally. In the progress of my studies I became convinced that the society had even then it troduced students into the Episcopal ecclesiastical universities and divinity schools in England, who were ostensibly to receive instructions from the faculties of those institutions, but, in real ity, to be moulded by Jesuit instructors outside the walls of the colleges and schools. The object of the Jesuit conspirators being that the students in divinity so trained should take orders in the naional Episcopal church, and then subtly insinuate the Romish creed into the minds of their congregations and gradually bring them over to Popery. I published these views in about the year 1852. How far they were correct, let the ritualistic move ment that is now creating a new sect in the Church of England, differing only in name from "Roman-

ism," bear witness. Several years ago, 1 thought I discovered such a plot developing in the spiritual camp, which has ripened into full conviction, and I think I could name several over-zealous editors, lecturers, writers and famed mediums who are now doing everything in their power, without regard to the means used, to bring all there is in Spiritualism worth preserving into disrepute and contempt. It does not follow that all the agents so used should be members even of the lowest grade of the "Order of Jesus," or that the individuals themselves should always be aware of the secret springs that prompt their action, for not even David, the man "after God's own heart," knew better how to bring dissatisfied, disappointed, selfish, and ambitious or avaricious men within the charmed sphere of his influence, than the Jesuits, to obtain mastery over the of tools f Regardless of sex. Modern Spiritualism gives rest nothing about money; of which they can command the weary, hope to the despairing, justice to all.

to the weary, hope to the despairing, justice to all, and eternal life to the dying. From the reminiscences of the past I will briefly recapitulate, in view aurch" is involved. am perfectly aware that but very few Spiritualsts will, with their limited knowledge of the intri-cate methods of the order, regard much that I can say on the subject as worthy of weight. Still, if they could be induced to inform themselves by reading works treating upon Jesuitism, they might in some degree be made to understand many things that are at present transpiring that they now have susband." Christianity does not know that the but a faint idea of. With this object in view. I herewith send a list of a few of the works treating on Jesuitism and subjects germain thereto, that I read during my controversy alluded to, which perhaps it might be well to print in connection with

this. Yours in haste. THOMAS R. HAZARD. The list of works mentioned has not yet come to hand.—Ep.1

### KIND WORDS.

P. F. Cahoon, Harwich, Mass., writes: "MIND AND MATTER is the smartest paper out."

Mrs. M. H. Fuller, Saratoga, Cal., writes: "MIND AND MATTER is so very interesting, that I do not wish to loose a single number. E. Lee Balch, Lamb's Corners, New York, en-

closing subscription, writes: "I was pleased with he appearance of your sample copy.' Dr. J. C. Phillips, Omro, Wis., writes: "The Quarterly Meeting just closed here, was a very successful one every way. Your paper

pleases those that have read it." Dr. D. Ambrose Davis, Chicago, Ill., writes: "I isposed of all the papers you sent me, and in doing so I realized a soul satisfaction, and so you see that

my commission was of the choicest kind. Mr. Wm. Johnson of St. Louis, Mo., writes: "Go head, friend Roberts, you have struck the key ote. A free and independent newspaper, one that discriminately condemns imposture, and yet vigorously and manfully defends mediums. Your

journal ought to and must have an immense circu-

Mrs. Aurelia Griffith, 824 Lombard street, San rancisco, California, writes to one of our speakers: I must subscribe for Mr. Robert's paper, MIND AND MATTER. Think his brave defense of meliums is most admirable. They have faults, pernaps more than others, but from the little I have experienced, they suffer enough from sensitiveness induced by their peculiar condition to be at least bows to man and says, "Thank you, for ever being

treated tenderly, even while carefully watched."

C. J. Raichard, Magnetic Healer, North Wayne, Maine, writes: "I send one yearly subscription, and shall try to get more soon. The pictures of Billy the Bootblack' were received all right, they are truly gems of art, and ought to be in the hands of every Spiritualist; also, your valuable paper 'MIND AND MATTER, it is doing a good work, and I trust that you will be sustained both spiritually and materially in your efforts to free the masses of humanity from the galling chains of ignorance and superstition.

Benj. Keen, North Turner, Maine, writes: I have ust returned from a long journey in the West and find MIND AND MATTER missing from my table, not by any fault of yours, but my own oversight. You will find enclosed \$1.09 for balance of year, and please forward back numbers-if you have them, beginning with No. 30, June 21st.

I am living in a nest of doubting skeptics, or I would have made an effort to secure a few subscribers for your paper. I am sorry that it is so, but am convinced there is no help for it. Moreover, from the earliest days of the paper, have thought of writing a letter of encouragement in your desperate encounter for the truth and right, but have seen that plenty of strong friends are at your back. By and by I intend that you shall hear something of our doings through our little circle away down east, for we have a medium that is hard

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, ready to drop out before we

#### his howl about putting mediums under fraud proof An Important Letter from Hon. Thomas Explanation of the Relation of the Lansing Meeting to the State Association of Michigan.

The following letter, addressed by Mr. Mc-Cracken to Dr. Spinney, the president of the state association, will sufficiently explain itself: Lansing, June 23, 1879.

Dr. A. B. Spinney,

Dear Sir:—I am advised that the form of the notices issued for the Lansing meeting has led to some misapprehension in regard to the real auspices under which the meeting is to be held, and has subjected yourself, as president of the state association, to some annoyance, which I greatly regret. The meeting having been authorized by the state association, places it properly and legitimately under its auspices—that is, under its favor, and entitled to its moral support and countenance. But this does not imply responsibility for its results. This has never been claimed by me, nor by any one else so far as I know. As such responsibility was not implied by the notices, it seemed needless to multiply words to disclaim such responsibility. For similar reasons of brevity, no mention was made in the first announcements of the proposal to establish a spiritual or liberal paper in the state. Should this be an outcome of the meeting, or of any future effort, it must of necessity at this time be secondary and contingent, the success of that this explanation may reconcile any misappre hension that may have arisen, I am truly and fraternally yours,

S. B. McCracken. To the foregoing letter Dr. Spinney has responded, giving his understanding of the matter as follows:

Detroit, June 25, 1879.

S B. McCracken, Esq.,
Dear Sir:—Your letter of June 23d just received. It is a fact that many members of the state associaion of spiritualists and liberalists have made inmiries of myself and other officers of state associaion, in relation to how this camp-meeting can properly be under the auspices of the state associaion, and yet be your meeting. I have referred them to the fact that at our last annual meeting, at Lansing, a resolution was offered and passed by he executive board, "that S. B. McCracken bave he privilege of discussing the feasibility of holding a state camp-meeting under the auspices of the state association, the proceeds, after paying expenses, to go to him for the purpose of starting a liberal or spiritual paper. The state association to have no responsibility or liability of the same." have explained that you were devoting your time and money to the getting up of the same, and that you had the right to use the proceeds as you might desire. I regret that this meeting occurs so near the semi-annual meeting of the association, which takes place the last four days of August, at Nashville; yet by the interest and energy I see every where manifest in the spiritual and liberal ranks both meetings may be a success.

In relation to the paper, you have the right and ability to publish one, and it must stand or fall upon its own merits. Hoping that your interest in our cause of mental and moral freedom may tower above all others, and win you success. Yours truly,

# Spiritualism at Cambridge (England) Uni-

A. B. SPINNEY.

stances, irrespective of the appreciation or disap-

versity.

proval of the public. The events connected with the founding of the Cambridge University Society for Psychological Investigation, of which he is president, have already been recorded. More recently M • Campbell was specially invited to address the Cambridge Union Society on "Spiritualism," which he did about a forthight ago, before an unusually large attendance of members. Perhaps from recognition of the fact that he was conscientiously advocating somewhat unpopular subject, he w cheered, and except his opposer and one other man, all the speakers took his side of the question at hair, that all three might have a healthy walk by issue, namely, that the prejudice of scientific men against Modern Spiritualism is unjust. Although two only spoke against the motion, 43 voted against it, and 25 voted in favor of it; not uncommonly at the Cambridge Union Society, the majority of the speeches are liberal, and the majority of the votes conservative. A great many of those present did

not vote at all. Recently, also, the Cambridge Union Society considered the question of taking in the Spiritualist for its reading room, and resolved to do so. The president and four members of the committee of management spoke in favor of this step.

Last Friday and Saturday the Cambridge University Psychological Society held highly satisfactory seances with Mr. Rita, who went alone to the premises of the society, and was held by both hands from first to last, in the dark. Furniture, including chairs and a heavy steel fender, was when she saw the soup on the table. It did not passed over the heads of the sitters; and piled artistically upon the table, as usual at nearly all Mr. Rita's seances .- Boston Herald.

### Congratulatory Letter.

BOSTON, JUNE 28th., 1879. REV. MR. BRIGGS: -Dear Sir :-

I was much pleased to-day in reading your interesting letter in MIND AND MATTER of this date. have corresponded considerably with Doctor Pence, and the impressions I got from his letters were always in favor of his sincerity and good sense. I am glad to see that your personal experience corroborates what I had got from my epistolary intercourse. Your testimony in regard to Miss Laura Morgan is also valuable.

Your extensive experience in regard to what (for want of a better word) is called "materialization." confirms my own more limited experience in studying the same phenomenon. Persons of culture who ridicule it, because they set up their own unphilosophical conceptions of it for the process itself, as explained in your letter; for the emphatic, decisive testimony in which I thank you.

Respectfully yours, EPES SARGENT, 68 Moreland street.

Rev. F. J. Briggs, Bloomington, Ill.

Doctor A. B. Dobson, writing from Clinton.

Iowa, says:—

"The people of this place are having a glorious love feast of Spiritual things. Mrs. H. S. Lake, from California, is giving a series of lectures and creating a great deal of enthusiasm. She spoke last night to a large and appreciating audience, at Music Hall Her subject being, "Life Beyond the Grave," which was handled in a masterly and elo-

quent manner. Mrs. Lake speaks in her normal state but still, she is assisted by a powerful band of pure and exalted spirits. She is, undoubtedly, the best speaker that has ever visited this part of the State. Her husband, who is with her, is a reliable medium for physical demonstrations, and is holding seances during the week, and thereby proving what is set forth by his estimable wife. They are doing a great deal of good here in a place where Spiritualism was hardly known. The friends will keep them here as long as they can, and then I believe they are going Eastward. They should be sup-ported, and supported well, for they are shining lights and promulgators of our beautiful and heavenly philosophy.

We are commanded to be perfect as our Heavenly Father is perfect. There are some attributes of God which are object not of our immitations, but of our highest venerations. Such are His eternity, immensity, omnipotence. There are other attri-butes—His moral perfections, which are imitable holiness, goodness, justice, truth. These are fully declared in His law, and visibly in his providence. This command, as was before explained, is to be understood, not of equality, but of resemblance. God is essentially, transcently, and unchangeably holy; the original of holiness in intelligent creatures. There is a greater disproportion between the holiness of God and that of angels, though it be unspotted, than between the celerity of the sun in the heavens and the slow motion of the dial regulated by it. It should be our utmost aim, our most earnest endeavor, to imitate the Divine perfection. Then is the soul God-like when its principle powers, the understanding and the will, are influenced by God.

The state of the s



"John Kelly!" Loud rang the court clerk's call,
The spectators craned their necks
For a gimpse of the incoming criminal,
While the Judge rubbed his "specks,"
As a small, thin boy to the bar was led,
And on tip-toe grasped the rail.
"Are you John Kelly?" the Justice said,
With a frown at the features pale.

LITTLE MARLINE SPIKE.

"Yes. sir," the answering accents strike "Yes. sir," the answering accents strike
The air with a sort of moan;
"But it's mostly as little "Marline Spike"
That on shipboard I am known."
"The charge? your Honor, 'tis drunk he was,"
The policeman makes reply.
"Come, now, John Kelly, show fitting cause
For a small boy getting high"

"Please, sir, falters out little "Marline Spike." "Please, sir, falters out little "Marline Spire,
"It wasn't my fault, you see.
I've a cabin'boy been, and it's much I'd like
A cabin boy still to be,
But my size is a'in me. All yesterday
I was seeking a chance to ship,
Till almost froze by the winds at play
Over wharf, and pier, and slip.

When a man sung out, from a bulkhead shed,
'Come and have your New Year's ashore!'
And he gave me a drink that turned my head,
And I never knowed nothing more
Till they said I was trying myself to drown;
But I was int allowed my like."
"So, so," said the magistrate: "Step you down
My poor little Marline Spike. ". Step you down.

"Go look for a ship once more, my dear,
And if still in vain, be brave,
For I'll warm your body with better cheer
Than the man on the bulkhead gave."
Then, again, the judicial spectacles.
Were rubbed, as if somewhat blurred;
While the prisoner tip-toed higher still,
And the chink of a coin was heard.

And as little Marline Spike steered his way Through the peopled room, to begin
His lonely voyage of life anew,
Through the ocean of guile and sin,
A sound of applause, like the breaker's roar
That welcomes a ship to port,
Came murmuring up from the dusty floor,
As he bowed his thanks to the court. -New York Ledger.

#### The Three Bears.

A very long while ago, there was a bold, forward little girl, who lived in a far off country, and the village people called her Silverlocks, because her hair was so light and shiny. She was a sad romp, and so full of her pranks, that her parents could never keep her quiet at home. One day when she had been forbidden to go out, she started off into a wood, to string necklaces of cowslip blossoms, to chase the bees, and to pull down the branches of the wild rose trees; and she ran about from place to place, until at last she came to a lonely spot, where she saw a pretty looking small house. Find-Spiritualism is making considerable headway at Cambridge University, chiefly in consequence of the exertions of Mr. James Campbell, and his the exertions of the truth under all circum-

Now it happened that a family of Three Bears was living in the house; the first was the great papa, called Rough Bruin, from his thick shaggy coat; the second was a middling-sized bear, called Mrs. Bruin, and sometimes Mammy Muff. from her sort fur; the third was a funny little brown bear, their own precious pet Tiny. The house was empty when little Silverlocks found it out, because the bears had gone out together for a morning walk. Before leaving home, the great bear had told Mrs. Bruin to rub down Tiny's face, and make the brook-side, while the rich rabbit soup they were to have for dinner cooled upon the table in the parlor; when they were all ready, they went out, leaving both door and window a little open.

In the bear's house there was only two rooms, a parlor and a bedroom, and when the saucy puss, Silverlocks, pushed open the door and went in, she found there was a savory smell, as if something nice had just been cooked, and on looking in the parlor she saw three jars of steaming soup lying on the table; dinner having been prepared for the Three Bears by Mrs. Bruin. There was a big black jar filled quite full of soup for Rough Bruin, a smaller white jar of soup for Mammy Muff, and a little blue jur for Tiny, and with every jar there was a great wooden ladle. The little girl had a very good appetite, and now that she was as hungry as she was full of mischief, she felt quite delighted take her long to make up her mind how to act; taste the smelling soup she would and care for nobody. It would, she thought, be such fun; she could then run home and tell Mike the gardner, a tale that would make him laugh till Christmas, for that silly fellow, too, liked mischief, and taught Silverlocks all sorts of tricks and laughed at all he naughty ways.

After looking to see that no one was coming, she began to taste the soup in the big black jar, but it was too hot with pepper, then she tried Mammy Muffs, but the soup was too salt; there was no bread in it either, then she tried Tiny's, and she found it just to her taste, so that she would have, happen what would.

Now before 'the meddlesome child sat down to eat up master Tiny's soup, as she was tired. she looked for a seat, and she saw there were three chairs in the room, one a large oak, was the great Bear's seat: another of a smaller size with cushion was Mrs. Bruin's chair; and a little chair with a rush bottom belonged to Tiny. These chairs Silverlocks tried in turn. She couldn't sit at all in the large chair for it was too hard, she didn't like the middling-sized chair, for that was too soft: but the little rush bottomed chair she found to be just the thing, and so she sat down in it with the jar on her knees and soon ate all the soup up; not leaving one drop for the poor little Bear who was at that very moment hurrying home for his dinner.

Just as Silverlocks had taken the last drop \_\_\_\_\_

put the jar back on the table, an accident happened. The bottom of the little chair come out, i wasn't hurt, so she jumped up and danced around the broken chair thinking it was fun. Silverlocks began to wonder where the stairs led

to, so up she went into the bedroom, where the Bears used to sleep. Now there were three beds, one of these was a large bed for the Big Bear, there was also a middling-sized bed for Mrs. Bruin, and a nice little bed for Master Tiny. Being sleepy she thought she would lie down and take a nap, so she umped into the largest bed, but it was so high at the top that it was not comfortable; she then tried the second bed, but that was too high at the feet, then she found on trying that the little Bear's bed was too comfortable for anything, so she rested her head on the soft pillow and was soon asleep.

While she was dreaming away the Bears came home tired and hungry, and went to look at their soup. The Big Bear then cried out in an angry voice: "Who has meddled with my soup?" my Muff said in a voice not quite so gruff: "Who has meddled with my soup?" But when the little Bear saw his was all gone he bit his paws for grief. and cried in his shrill little voice: "Who has meddled with my soup?".

Soon after the big Bear again said: "Who has meddled with my chair and put it out of place?" Mrs. Bruin grumbled out: "Who has been sitting in my chair and put it out of place?" But poor little Tiny was more angry than either, and sadly sobbed out: "Who has been in my chair and broken the bottom out?"

They now felt certain some one had been in the house, and hurried up stairs, snuffing and grunting in a very bad humor.

Said the great Bear in a fury: "Some one has been on my bed, and rumpled it up." Then said Mammy Muff: "Some one has been on my bed, and rumpled it up." Tiny next mounted a stool and jumped in his bed. In a moment he squealed out; Some one has been on my bed—and here she is." And he opened his mouth and looked so wicked that little Silverlocks jumped off the bed and ran for the window, from which she jumped out; before the Bears had hardly seen her. She soon reached home, where she received a good scolding, and she took good care ever after to stay away from places