

Bhugical Bife .... The Beimaeu Department in the School of Muman Broger88.

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## PHILADELPHIA SATURDAY, AUGUST 9, M. S. 32.

ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

I have now reached a point in this narrative which will show how intimately associated are the efforts of spirits and mortals, to effect the ends and aims which they are mutually striving for. The antagonism to Modern Spiritualism, both in the spirit world and on the earth, has been fully demonstrated in the events which I have related. I will now trace the efforts of spirits and mortals to countervail that antagonism, and to get the facts and truths of Spiritualism judicially established.

As stated before, the time at length arrived when the spirit friends and guides of Mr. and Mrs Bliss requested that legal measures should be taken to vindicate the truth. Accordingly, the instructions of the spirit, purporting to be that of Rufus Choate, were followed. It will be remembered, that in a communication before given, that spirit said to me, through Mr. Bliss, while entranced, "To-morrow, at ten o'clock, A. M., I want you to sit for me m this room, as I may be better able to impress you and control your hand to write what I desire to sav to you further." I promised to comply with that request, but found it impossible to keep the appointment promptly. It was a full hour after that time before I could reach Mr. Bliss's house. On sitting with him, I was surprised to find that he was not at all influenced, and we had to give up the sitting without any apparent result. Knowing that it was necessary to have a sworu statement of the principal witnesses, in order to base a legal complaint, I accordingly wrote out the affidavits of Mr. Bliss and Mr. Arthur Brayborn, who were the first to enter the cabinet after Mr. Bliss's return from camp meeting to his home. I did not then perceive the importance of that step, but it was made painfully apparent, in the legal contest which followed. After I had taken those affidavits, and they had been duly attested before Alderman Carpenter, I had Mr. Bliss to sit again for me. He was controlled, and I was upbraided by the last mentioned spirit for my lack of punctuality. Thinking that I had defeated some important measure. I tried to satisfy the spirit that I had not been indifferent to his request, and begged that he would not allow that to prevent him from giving me the necessary counsel and advice to enable me to carry out hi directions. To my surprise, I was then told that I had been acting under the impressions which he had exerted upon me, and that in preparing the two adidavits, I had done just what he wanted me to do. I was then told to take the initial steps to have the matter legally inquired into. Knowing that a most foul and diabolical conspir-

acy had been entered into by the conductors of the Times, William O. Harrison, Helen Snyder, Philip Diesinger, and Anthony Higgins, to slander a d in-

told me that the guides wanted Mr. Bliss to go to Baltimore and see Mr. Evans, and that he must go in the next train of cars or he would not get to see him. I toid "Billy" that I thought it would be impossible for Mr. Bliss to go to Baltimore that night, as I knew he had no money to defray his expenses and I had none I could spare for that purpose; besides, I told him I did not believe Mr.

Evans was in Baltimore, as I knew he and his ground that I was not as resident of Philadelphia, family had gone to Pittsburg, Pa., after he left Philadelphia insisted that Mr. Evans was in Balti-"Billy" more, that he had seen him there, and that if the

medium would go to that city he ("Billy") would take him to where Mr. Evans was. He persisted in urging that the medium should go in the next train, as unless he did he would not get to see Mr. Evans. When Mr. Bliss came out of the trance I told him what "Billy" had said. He scouted the idea that Mr. Evans was in Baltimore and told me that be knew he was in Pittsburg, Pa. Urged as the matter had been upon me, I told Mr. Bilss to hold himself in readiness to take the next train for-Baltimore, that I would go out and borrow the money to defray our expenses and that I would accompany him on the journey to see what would come of it. Mr Bliss tried to dissuade me from carrying out the promise I had finally given "Billy" that his request should be complied with, but with out avail.

Accordingly, we left Philadelphia by the midnight line on the Wilmington route and reached Baltimore some time before daybreak the next morning. The sky was cloudy and threatened rain, when we left the cars at the President street depot. Mr. Bliss was greatly annoyed at my apparent credulity as to the request of "Billy," and seemed to have not the least idea that anything would come out of our journey. He had never been in Baltimore and knew nothing about its streets or localities. I proposed that we should go to Guy's Hotel, 'on Monument Square, wait therefor breakfast and then see what would come from "Billy" in the way of instructions. We proceeded in the direction of our destination, until we entered Baltimore street at the Market House. Turning westward along Market street we had not proceeded more than to the second building on that street, when Mr. Bliss was entranced and "Billy" said, "Mr. Roberts, where are we? I am all turned round. This isu't east, is it?" I replied, "I dou't know, Billy. East of what?" I replied, "I don't know, Billy. East of what?" He replied, "Why, East—is it ?" I said, "It may be East, West, North or South, for all I know." He then said, "Is this East Baltimore street?" I replied, "Yes, I believe it is." Then he said, "It is No. 62 East Baltimore street;" and having said this he left as suddenly as

he had come. Subposing we were going Eastward, we proceed-M., District Attorney Ker and private counsel Heverin, stated to Judge Briggs that they had posied until I saw by a street-lamp that we were in West Baltimore street. I then inquired of a policetive assurance that Mr. and Mrs. Bliss intended to Fast Baltim to retrace our steps, proceeded to the latter street. We walked along unable to see the numbers of the houses, owing to the extreme darkness, until finally Mr. Bliss was suddenly stopped, when he said "Mr. Roberts, this is the place-I feel it is so," We were then in front of what appeared to be a vacant store and the least likely place, apparently, to find gratification at this trifling success of their malice the person we were in search of. We then retraced our steps and went to Guy's Hotel, where we staid to breakfast. The weather look d very lowering and indicated While at breakfast Mr. Bliss broke off eating rain. in the midst of his meal, and left the table, saying he could not tell why it was so, but he felt we must go at once or we would be too late. I expostulated with him about the unreasonableness of his nurry, as I needed my breakfast after our night's privation of sleep. He would not be put off, and without finishing my breakfast we started out on our search. On reaching the house which "Billy had designated and before which Mr. Bliss had been impressed, was the right one, on ringing the bell we were answered by Mrs. Evans, who came to the door. On inquiring for Mr. Evans we were told that he had just left home to start on a husiness tour through Maryland; that he had delayed his departure on account of the threatening appearance of the weather, but that he had finally decided to start, and was then either on his journey or at the stable, where he had gone to get his horse and vehicle. Mrs. Evans told us that it was Mr. Evans' purpose to be absent for some time. Fortunately, through Mr. Bliss' impressions, while at breakfast. we were just in time to interview Mr. Evans, and learn from him not only the utter untruthfulness of Harrison's testimony regarding himself, Mrs. Evans and Miss Evans, but of the magnitude of the Jesuit plot in which he had been engaged to discredit Spiritualism. We found Mr. Evans and family residing with Mr. Evans' father, and could not possibly have found him by searching the directory, as he had been only a short time in Baltimore. The testimony of Mr. Evans was obtained through this singular intervention of friendly spirits and was the principal, if not the only, testimony, which prevented the unjust and illegal conviction of Mr. and Mrs. Bliss, of an offence of which they were entirely innocent. It will be remembered that at the first trial of the indictment against them, that when the jury went out and were first polled that there were eight for conviction and four for acquittal. After remaining out two days they came into court and reported that they could not agree. One of them, Mr. James Dundas, refusing to find a verdict of guilty against the accused, he standing out against his eleven associates. Since the trial he has told me that it was impossible for him to believe the testimony of Harrison in the face of Mr. Evans' testimony. If this was not a clear demonstration of what the spirit guides of mediums can do for their protection and welfare, we cannot conceive what would suffice for such demonstration The time for the trial was fixed and it became necessary to secure the services of council to de-fend the mediums. Application was made to several lawyers to act for the defense. They took the ground that even if Mr. and Mrs. Bliss had done all that had been alleged against them that they had committed no legal offence and could not be convicted; and said they would deem it unwise and unsafe to attempt to prove the manifestations which had occurred at the seances to be genuine, as the popular prejudice was too strong to admit of that kind of vindication of the accused witbout danger

EXPERIENCES WITH THE SPIRIT trivances, and that Mrs. and Miss E shis; the wife come on and testify when notified that he was only ask that mortals shall look up for light and time to explain it was after you had seen it. We

motto at the head of this paper) that there should be no delay, thus hoping to get "Much more I would gladly say to you, and rid of the crushing testimony which it was expected that Mr. Evans, Mrs. Evans and Miss Evans would in human affairs which we must all consider. It give. Judge Briggs granted two days delay as the extreme limit of his borbearance. Up to that time I had stood as the bail of both the mediums. The District Attorney, seconded by

Mr. Heverin, now objected to me as bail on the and was not a freeholder of this city, which was true. They also requested that the bail should be

doubled in amount, as they had reason to suspect that the accused would run away. The Court de-cided both points in favor of the State. Mr. and Mrs. of the hour-freedom its chief corner-stone-purity, peace, progress, health, harmony and happiness are its central mottoes, inspiring thoughts culminating Bliss applied to Peter Tomson, Esq., to go their bail which he kindly did. God bless him for it. But in results. "Spiritualists of America, be true to the fundafor this Mr. and Mrs. Bliss would have been sent to prison and thus have been prevented from get-

nental principles underlying the new gospel of the The postponement expired and the case was the last vestige of tyranny and oppression, ecclesi asticism and papal jutrigue, be swept from the again called. Mr. Evans was still absent and had not been heard from, and where he might be found earth through the enlightening force of that love, wisdom and power which characterizes the no one could tell. Another important witness for

heavenly life. "Stand firm in the hour of trial; hesitate not to assert the truth and the right, and the combined

hosts of heaven will see that justice is done. "Your humble friend and co-worker ROBERT HARE.

another postponement on the ground of the absence Cheered on by such assurances, frequently re of those witnesses. Judge Briggs overruled the apceived during that terrible conflict for truth, right plication and ordered the trial to proceed. In a short time thereafter Mrs. Page came into the court. and justice, the mediums and myself were encour Mr. Heverin called the attention of the judge to aged to look forward to a complete victory over the that fact, and alleged most falsely and uncourforces of the spirits of darkness and bigotry, and as the end proved, we looked not in vain. teously that Mr. Bowman had not acted in good faith with the court. The Judge asked Mr. Heverin (TO BE CONTINUED.)

Experiences and Views of Rev. F. J. Briggs.

For Mind and Matter.

sense, the olfactory.

lacher.

out without their taking so much pains.

the medium's organism, so you can see it."

and that she had seen them leave the office and MR. EDITOR :- To resume. The materializacome over to the court together. Mrs. Paige was tion is only an effigy. If I may be allowed to insworn in answer to this and said there was not a roduce an obsolete English word which should be particle of truth about Helen Snyder's testimonyprought into use, it is a simulacher of the physical that she had come directly to the court house on body instead of a materialization. This word is reaching the city; that she had not seen Mrs. Bliss far more appropriate in its signification and more until she entered the court room, and that she had It defines tolerably accurately the convenient. been in nobody's office. This was a piece of gra-tuitous perjury invited and incited by Mr. Heverin, character of the materialized form. It is no newcoined, jaw-cracker, from the mint of a cracked to make a damaging point against his opposing scientist," and so it may not serve their counsel. The strange feature of this affair was urn. But it does ours, and comes with an old hat neither Judge Briggs or Mr. Bowman took any English stamp upon it.

This simulacher is not an apparition, nor a The trial proceeded, and the day was spent in phantom form. It is no illusion, no hallucination. istening to the Commonwealth's witnesses. Just For it has an objective, substantial existence just as s the court was about to adjourn at 5 o'clock P. we see it, as real as our physical bodies. It makes a direct appeal to three of our five senses, sight, touch and feeling. Once, while a cousin's daugh-ter, after shaking bands with others, was sitting behe reised from

Shakers that left the organization thirty and for y and daughter of Mr. Evans, had personated spirits at Mr. and Mrs. Bliss's scances. It was then seven o'clock in the evening. "Billy" (oursel of the conspirators, James Heverin, urged which is in the flesh. (From this I framed the you, George," "You are right, George," "Good for years ago, relate the monstrous theological doctrines then held: the utter indifference towards those who conscientionsly left the different fami-lies, and the rigidity of the Covenant. Have these you have done well," were responses that came from the andience. I never inquired if this querist doctrines been modified ? Have the bigoted and through you to the world, but time is an element | went and took out his diploma as an "expert." bitter rulings of the elders been softened? Have I should not have noticed this incident, were it only takes time to make angels of demons, and its not that George was trying to demonstrate and exonly takes time to evolve from the crude, chaotic plains vital principle in spirit mai ifestations, and and antagonistic elements of so-called Christian which he succeeded in doing, despite the interrubcivilization, a science of society, the practical ap-plication of which in the arts of life, using arts in does not talk through the medium when a spirit is its broadest sense, shall practically usher in the era talking or bolding the strength to talk. And, on the other hand, why, when Minnie is talking, the "A true civilization is, therefore, the watchword spirit does not talk. The forces are not sufficient for both at the same time. Yet, when the simulacher was close to the medium, I have known them to exchange, one speaking and then the other, as readily as the Siamese twins. And I never heard them converse together more than they. It s entirely out of order for investigators to urge, as angels, then shall success crown your efforts, and I have heard them do, that both should speak at the same time, to show there were two of them. This is ever being demonstrated in other and consistent ways. What they may be able to do in the future we cannot tell.

F. J. BRIGGS.

Shakers kept pace with the genius and outpushing spirit of the age of Do not the dicts of those in authority with a lirive members away from the order, and do more towards hurrying the decline of Shakerism than the criticisms of those who prefer life out in the life of the world, beating with nergy, mental disciping and moral improvement? The day of kings and pries's, of potentates and d.ctatorial leaders has passed by, at least in America. Shaker elders and speakers, when they go out into the world 'to bear their testimony among Spiritualists, never weary of relating their visions and prophecies; how that Spiritualism was to return again to their communities, and build up the Zion of their God; but it will have to return very soon, or there will be nothing nor nobody for it to return to! Let me suggest this as a subject for Shaker consideration: What is the matter with us?

NO. 37

Materializations Extraordinary.

Editor Mind and Matter.

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On the evening of June 24th last I attended a seance given by Henry C. Gordon, at his residence No. 691 North 13th street, Philadelphia.

After the circle was formed, we joined in singing and soon all seemed in harmonious accord, and this state of affairs continued throughout the seance, which lasted until 11 o'clock, P. M.

The manifestations began very soon after the seance commenced. The writer was the first called up to the cabinet. There stood in full view a fine looking spirit with dark hair and moustache, pur-porting to be a cousin of mine who was shot in bicago, just before the great fire occurred. The eatures were as perfect as when he was in life, and I have no doubt whatever as to his identity. I reurned to my seat.

A song was sung, when I was again called up. There stood the form of a female about the same height of that of a sister, and quite tall, who passed away some years ago. The features were plainly visible, but her eyes were closed. Nevertheless, the outline and general appearance of the face were those of my sister, although neither of the forms spoke.

Soon after a lively female spirit friend came out nto the room, and paid her respects to me alone. The size, form and height of this spirit, also the general features, were those of my cousin's wife, who passed on nearly thirty years ago. She appeared three different times, and it seems to me I cannot be mistaken as to her identity.

Those were all the special favors extended to me, save one from a male spirit who was recog by others present but was not known to me. This spirit seared himself beside me and laid his hand upon my head, at my request. He sat some time, then rose and as he retired into the cabinet he addressed the circle in a fine little speech, but in a coarse voice. He was recognized as a bishop who once lived in Philadelphia. He was dressed in the robes of a priest. Many lady like spirits came out and warmly greeted friends who recognized them. The light was sufficient for thit purpose. A number came out and danced to the tune of the accordeon. Ley seemed to be experts in manufacturing ority of the great living souls of earth, gifted with something out of nothing, as seen in their successhe power to teach and uplift their kindred race, ful efforts in spreading out webs of gossamer, or whatever it might be called, so light and thin that all could readily see the spirit from behind it. On one occasion a fine form gracefully paraded the floor and out of seeming nothing gathered up material, mediums or visionists? Do the not seek to make tossed it in the air, up and down, and round about until she had gathered a large mass. She they not strive as much as the Reman Catholics to then spread it out and gathered it up in folds until her person appeared loaded down with it : then. them teach Skakerism? While virtually ignoring with a toss gently lowering the end to the floor, it fi ded out of sight. At times this fabric was harmony with that postulate, seek to control spirits. | spread over, first one and then another in the cirgovern the spirit world, and coerce the intellect into cle, and was freely felt by the sitters. At one time a large fold was spread over and rested upon the head of the writer. At last a ballet dancer came out and went through many agile pracks peculiar to that class of per-formers. It was stated by one of the circle that fourteen spirits, varying in size, form and hight, from a sprightly little lad up to those of full grown men and women all emanating from an emp y box containing nothing but a chair and a very delicate, feeble and effeminate-looking gentleman of some forty years of age. This is a plain statement of the facts, penned from memory. The whole affair appeared as real as though there had been the same number of persons in the form to enact what had transpired; save that some of the forms on emerging from the cabinet moved like children beginning to walk, timidly and carefully. Others would walk directly out and across the room as gracefully as ever in

22, 1879. THE AMERICAN SHAKERS AND THEIR

## SPIRITUALISM.

"There is no better test of a new system of so-

ciety of life than its relation to marriage. If it

707 West Jefferson street, Bloomington, Ills., July

tampers with that it is always bad, and can by no possibility be good. The Shakers form a community built on this rotten foundation. They destroy the family, root and branch. They have no place for love, and enter into a determined and organized fight with the God of Nature, who, by the strongest passions and impulses He has ever implanted in the human soul, has commanded them to establish families and homes. Shakerism is good for nothing if it is not good universally,---if it ought not to be adopted universally. But universal adoption would be the suicide of a race, and a race has no more right to commit suicide than a man. Besides the damming of one of the most powerful streams in human nature only sets the water back to cover he banks it was intended to nourish and to drain. It is too late to talk about the superior sanctity of the celibate. We have no faith in it whatever. The vow of chastity simply emphasizes in the mind the passion it is intended, for spilltual reasons, to suppress, and fixes the attention upon it. The Shaker, in denying love to himself and all the hallowed influences that grow out of family and home gains nothing in holiness, if he do not lose

irretrievably. He is the victim of a shocking mis-

are Mr. and Mrs. Bliss, I advised the arrest of t chuse, editor, and Louis N. Megargee, reporter of the Times, and to charge them with having conspired together to injure them, unlawfully. Mr. Bliss ac cordingly complained against the six persons for joining in a conspiracy to injure himself and Mrs. by falsehood and misrepresentation; and Bliss against the two latter for libel. The complaint was made before Alderman Robert Smith, and in due time all the parties were arrested and brought up for a hearing. This was a step that the conspirators never expected. They thought that their iniquitous actions would never be publicly questioned. They thus found themselves compelled to meet their intended victims at the bar of public iustice.

At the hearing, the magistrate, on a legal technicality, dismissed the charge of conspiracy, but heid the two representatives of the Times to answer at court for having libelled the complainants. This was more than two weeks after the alleged discoverv of fraud on the part of Mr. and Mrs. Bliss Philip Diesinger, who then became complainant against them, had not dared to attempt a prose-ution; but then, in order to help his fellow-conspirators out of the scrape into which they had run, he found it necessary to make a complaint, ou bis oath, that he had reason to believe that Mr. and Mrs. Bliss had, as mediums, defrauded him out of some thirty or thuty-five dollars, which he had paid to them for the privilege of attending their To support his complaint, his counsel, eances. James Heverin, called William O. Harrison, Helen Snyder and Emanuel Wolff, their simple dupe. It was at that time that Diesinger testified that "Mr. Bliss had charged him with being a Jesuit spy, and that he was proud to acknowledge himself to be It was at that time also, that Diesinger swore that Harrison and he belonged to the same secret When Harrison was examined upon that order. point, he testified that he and Diesinger were felow-members of one order only. The natural inference was, that the order to which they mutually belonged was the Jesuit order.

Wm. O. Harrison and Hellen Snyder, two of Diesinger's Catholic associates, swore that they had for little or no compensation. for months, assisted Mr. and Bliss to deceive Diesinger and others (tes timony which I know to have been wilful and malicious perjury from beginning to end); and that they had themselves personated many if not nearly all the supposed spirit forms which had appeared at their seances. On that perjured testimony. Mr. and Mrs. Bliss were held in the sum of \$600 each to answer at court for having defrauded. Diesinger and others.

Representing Mr. and Mrs. Bliss, at the request of their spirit guides, I asked Magistrate Smith to hold Harrison and Snyder in the same amount for trial. This very natural and proper motion was overruled by this magisterial Dogberry, on the absurd plea that they were the Commonwealth's wit--a plea that Judge Briggs scouted afterwards at the trial, when he told the disa\_reeing jury that, if they had convicted Mr. and Mrs. Bliss, he would have ordered the arrest of Harrison and Snyder a once as acknowledged accomplices and principals in the alleged fraud.

Mr. Bliss and Mrs. Bliss had no intimation whatever, that this proceeding was intended, and hence were taken entirely by surprise. Magistrate Smith, to his credit be it spoken, refused to commit the accused in default of legal bail, and stretched his autholity in accepting me as bail for both medi-

In due time both cases were returned to the court by the alderman. Mr. Bliss went before the Grand Jury, with the most positive and conclusive evidence, that he and Mrs. Bliss had been most foully and maliciously slandered in The Times. For some reason, incomprehensible on any principal o justice or official duty, the Grand Jury dismissed his complaint, but showed their utter incompetency for their official duties by indicting Mr. and Mrs. Bliss while they found no bill against Harrison and Snyder, who acknowledged their fraudulen action towards the complainant, Diesinger.

This one-sided indictment, was in due course of time, set down for trial. It therefore became ne cessary for Mr. and Mis. Bliss to prepare for their trial. Accordingly, in order to have the benefit of the advice of the guides of the mediums, I had a sitting with Mr. Bliss, who was controlled by his boy guide, "Billy the Bootblack." By the latter I was told that it was deemed of the greatest importance, by the band of guides, that Thomas R. Evans should be seen and interviewed at the earliest possible moment, as his testimony would prove Harrisou's story to be wholly false. The letter had testified that Evars had been concerned with himself and Bliss in getting up the alleged trap-door con-

to them. At length Wendell P. Bowman, Esq., was retained and became the coursel for the defense The day fixed for the trial was at hand, and Mr. Evans could not be heard from, he being still away on the business expedition mentioned, and his whereabouts unknown. Mr. Bliss went to Balti-more, hoping to find him the day before that fixed for the trial. He failed, and came home utterly

despondent. He was controlled soon after his return, when "Billy" said that the spirit enemies the medium had exerted all their psychological power upon him to compel him to flee and not to return and stand his triak; but that the band o guides had proven too strong for them and had de-feated their pernicious scheme. On Mr. Bliss coming out of the trance he frankly admitted that several times while on his return to Philadelphia he had felt an almost ieresistible purpose not to return but that his sense of honor had sustained him against the pressure to act in that unwise man-

When the case was called next day, on account of the absence of Mr. Evans, who had promised to

\$1200 each to \$2500 ea Briggs granted, to the surprise of every one. It being too late to hunt up bail there was no alternative but for Mr. and Mrs. Bliss to go to prison. This was what these enemies of truth had-aimed to effect, and they could not conceal their malicious The next day, Judge Briggs, at the opening of the court, said he was informed that Mrs. Bliss was expecting to be a mother and under the circum-

further notice of this professional outrage.

ting their witness together.

the defence, Mrs. Lizzie Paige, residing in New

Jersey, was also absent, and as the presence of both

these important witnesses would be needed in or-

der to discredit the false and perjured testimony of

Harrison and Snyder, Mr. Bowman sought to get

to give him any evidence of the truth of his allega-

tion, when he called Helen Snyder before the bench.

who, being sworn testified that while Mr. Bowman

was pressing for a postponement of the trial on ac-

count of the absence of Mrs. Paige, that the latter was

in Mr. Bowman's office in company with Mrs. Bliss,

cumstances, he did not feel warranted in seuding her to prison, if I would justify as bail for her to his satisfaction. Being a freeholder in the adjoining county of Montgome y, and justifying to more than double the amount of bail required for Mrs. Bliss, I was accopted as her bail and she was again free from the clutches of the conspirat rs. self. Mr. Bliss could get no one to go his bail and was mpelled to remain in custody on account of this

most unreasonable and unjustifiable increase of bail. Finding themselves foiled in their scheme to im-

prison Mrs. Biiss, the conspirators procured a new charge to be made against her, and although she was already under the unusually heavy bail of \$2,500 for the very trifling offence for which she had been indicted, that of having conspired to cheat Philip Diesinger out of the enormous sum of \$35, which the said Diesinger paid for the privilege of being cheated, while he was working with Harrison and the Times to make a false showing against the mediums. On this new charge, Judge Briggs was asked to hold Mrs. Bliss in the additional sum of \$1,500, making the whole bail the unheard-of amount of \$4,000, where as many hundreds would have been considered ample bail ir similar cases 'under ordinary circumstances. This unusual request on the part of the State Judge Briggs granted, and I was again required by the judge to justify as bail to the additional amount. This I did, and again the conspirators were foiled. Having exhausted their resources to effect the imprisonment of Mrs. Bliss, they were compelled to remain content with the imprisonment of Mr Bliss, which was but poor satisfaction, in view of the fact that so long as Mrs. Bliss was at large, the seances would be given, and the materialization phenomena would go on through her, thus proving the falseness of their attempt to discredit the mediums and the manifestations.

It was at an early stage of the trial that I received the following communication, at the resi-dence of Mr. Bliss, through the mediumship of J. ladison Allen:

GOOD MORNING :--- I have not much to say on his occasion, only this: I come to congratulate you on the progress which has been made, though much of it is not so evident upon the surface of things, in the line of spiritual evolution, since the time when my feeble efforts were put forth, not many years ago, while yet in the flesh. I say congratulate, meaning precisely what that word imolies. for there has been substantial progress made everywhere, in this land and over nearly all the earth, by the spirit-world acting conjointly with eceptive and illumined minds in the flesh.

"To-day, the institutions of the past, so far as hey are defective, crude and imperfect, and that they are largely so-yes, mainly so-is evident to any carful, critical obsever of human affairs. I say the institutions of the past are to-day conscious, so to speak, that their life-force is ebbing, oozing, passing from them. Trembling and tottering, noneycombed by the power of eternal truth, the corrupt man-made creedal institutions, political oligarchies and conventional tyrannies are beginning to realize that the day of doom is at hand, and that the light of truth, flowing in from the supernal heavens, shall take the place of the institutions of darkness, the myths; superstitions, follies and per-versions which have characterized human life

through all the ages. "I am here as one member of an association in room." "If she could do it with you in the other the heavens formed for the 'express purpose of inroom, I should think she could do it with you stituting measures to protect mediumship; to enunthere." ciate its underlying principles; and to unfold to the human understanding a correct, because a natural to talk, that Minnie cannot use her organs; they system of life, which shall dispense with those are so weak it would hurt her. But, by going into the other room in the dark, I can give back enough auses of evil, and which shall plant itself on God's laws, not man's. That is to say, which shall ac to the medium to give her strength to talk; but it tualize and externalize itself in methods which shall will weaken me just so much as I give back. Now, Lot, in any sense, be oppressive, or in contravenif you will keep quiet, I will try to do what I wanted to do first. I have had to use up so much tion of the inalienable rights to life, liberty and the pursuit of happiness. of my power in talking, I do not know as I can "The obstacles which are in the way of the

succeed now. I think I can. I will try." He did progress of this movement are many and great. But succeed. Then he returned from the room; as-cended the rostrum and walked into the cabinet he workers are more and their power greater. So we proceed confidently, hopefully, knowing that the power of truth and the educative forces operat-ing earthward from the heavens are all sufficient and closed it, without speaking. I presume he the power of truth and the educative forces operat-ing earthward from the heavens are all sufficient for the accomplishment of the end desired. We intending to explain it to you, but I thought the conservative and dying institution?

side us in sight of all conversing, and they hearing her conversation (a demonstration to three of our

take."-Scribner's Monthly.

I have read with considerable interest the articles senses) I requested her to show Brother Peebles a of that Shakeress woman, Miss Julia Johnson, apsample of her "witchcraft," which she had surprised me with during a former visit. So I re-quested him to select a boquet from a box of them pearing in your excellent journal. Her claim to a priority of Spiritualism among the Shakers is hardly ustitiable, however, for Spiritualism, in some of that I had provided as presents to our spirit friends its phases and under different names, has prevailed (and which sat before him on the platform out of n all ages. The early Quakers, in one sense, were her reach), and to smell of it himself and observe Spiritualists, and George Fox had the gift of heal-ing by the laying on of hands. The Wesleys were it, particularly its fragrance; then pass it to the others and have them do the same; then take it Spiritualists, having the noises and the manifestaback and hand it to her, and watch attentively. ions in their own home for years. In fact a ma-She held up one hand before all and took it. Without moving her hand from that position she made few passes over the boquet with the other and were conscious of inspiration and spiritual help. slightly brushed it with her fit gers, gave it to him That there is Spiritualism among the Shakers l and he passed it to the others, after testing it himm not inclined to dispute. Spuitualists generally are aware of this. But do not Shakes muzzle their. It was highly and fragrantly perfumed. When it was returned to him he gave it to her, remarkthe manifestations run in a certain groove? Do ing, "Well, sister, this beats anything. If you had lived in former times you would have been taken for a witch, sure. 1 never witnessed such a mani-festation before." The bequet was not an instant so menipulate spiritual communications as to make out of sight, and it was the only "thing she had in reedom of thought and action, do they not, in either hand. Such demonstrations show our spirit friends do command forces that appeal to our fourth heir own narrow channels of thought?

From frequent conversations with ex Shakers, As to the fifth sense, taste, I have never requested good and honorable men and women, who have to cut a slice out of the simulacher and chaw it, to spent the flower of their years in these communiee if it had any taste, for fear the other four senses ties, I am forced to the belief that Shakerism mu-t had deceived me. Nor has any "trained mind or speedily mend its ways or die! They strenuously expert" been obtuse enough to need the "crucial test" of eating the manifestion, to convince them ppose everything prograss ve until forced into the measure. They will not permit the young people they were not chewing up the medium. They among them to read the news of the day and age. may deem it necessary to gratify all of their five senses in a matter where the evidence of two would Their little picavurish librar es ave a burle-que on be enough, in order to first show that they have not what libraries ought to be. The elders dictate the books to be r ad, pencil the pieces in the newspagot any good, practical sense, as they have ever pers to be perused, and read the letters sent from persisted in doing in almost every conceivable way. But people of good "horse sense" have found that and received by the members in their correspondence with the outside world. Is there any confidence, any faith, any freedom in espionage? Must As to strength, the simulacher has not much in not children go into the water and learn how to its structure. It is held together by spiritual forces swim? And too must not individuals be permitted directed by will-power, and is easily disintegrated by physical force. The spirit controls it through choice and be thrown upon their own responsibility? Does not this strenth of manhood and wospirit force, and through it moves other objects by

manhood best develop the divine nature? concentrating the force on them. It is upon the same principle that, without any visible, tangible I am credibly informed that these communities form, they have moved and raised chairs, tables are communities merely in name after all. The different families do not hold all things in common. with men sitting upon them, pianos, transported But each family is as distinct socially and finanarticles and thrown missiles, etc., doing it both cially as are individualized families out in the world. If members of Elder Frederick Evans' with or without the contact of a medium; living flowers and other articles, and even living creatures family wish to visit adjoining families or societies nto seances, and levitate persons. Those things they must go child-like and get permission are well known facts and almost every day occurrences. which, whoever will demonstrate the modus

The thrift, the industry, the neatness and quietness of Shaker life are not without their advanoperandi by which those things have been done, tages, but it is a slave-like life after all. It is rewill demonstrate the modus operandi of the spirit ported that the elders and elderesses have pretty in using those forces in and through its simu-;ood times. They go off on visits, and make it in With regard to the vocal organs, they being their way when out to feast on good dinners, seek the cultured classes among the world's people, and purely mechanical in their workings, after pracsmuggle precious volumes now and then into their ticing, the spirit can usually organize enough to homes to enjoy the literary repast at their leisure. serve its purpose tolerably well, and the controls, from habit, get up a pretty good voice, but it is wanting in strength. George Powell once came And all this time the brethren and sisters are compelled to remain at their homes pursuing the treadout, and having set the doors of the cabinet open, mill life of hard labor.

Is it physiological integrity and justice for a said: "You will all please, keep quiet, and I will Shaker to be compelled to work sixteen hours per go around into the room back of this partition; and day?

while I am there, Minnie will try to speak through Is it physiologically righteous and honorable to compel Shakers to rise, sick or well, at the ringing it now, George, standing where you are," inter-posed some officious intermeddler. "I cannot. If of a bell, and go through with the same monotonous machine life year after year? could, I should have done it without being asked. Is it physiologically healthy for Shakers to scrape their faces three or four times a week, simply be-We cannot do everything that anybody wants any more than you can." "I don't see why you can't

do that; why it would not be as easy for her to talk cause their fathers and forefathers shaved their with you standing there, as for you to be in the faces? Why is it that we, in the outside world, hear so

other room out of sight, and then we could see it wasn't you talking." "If she talks, and you see much of tyranny; so much of dictatorship, and so much about an intolerable monotony from those her. you will know that the voice came from her; who have voluntarily left Shaker societies, and that it is her talking, and not me in the other especially those at Mount Lebanon? Is it not natural for Englishmen, pickled in early life with the vinegar of monarchy, to be egotistic, domineer-"I will explain it to you. I have taken ing and unrelenting? Is it not time that Shakers so much from the medium's lungs to get strength had learned that love is more attractive and mightier to govern than force or tyranny? It is secretly admitted by Shakers themselves and generally known to the outside world, that their societies are decreasing. Some of them have to relie upon hired help. What is the matter? Why do the young, with few exceptions, leave them when they attain to majority? Would they leave them if there was more progress, more freedom, more ancouraging of spiritual gifts, decent libraries, capacious reading rooms, instruments of music, and catholic; charitable rulings on the part

There was, however, a lack of speech with most of them, but there were enough who could use the organs of speech to indicate that the time may not e very far distant when mortals will talk without difficulty with the immortal departed friends.

At all events, ye, who would scoff at or ridicule the idea may, perhaps, as well wait till you may perchance witness some of the things that are today stirring the hearts of men and women to their deep foundations at this the grandest revelation that ever came to earth.

Subsequently, let me say, I attended a number of seances given by Mr. Gordon while in your city, with most splendid results. From twelve to fifteen spirits, or more, would come out into the room among the sitters on each and every occasion. Many of these were positively recognized.

The writer, on different occasions, recognized a cousin, named Edsell, as plainly as if he was in the earthly form. He was mysteriously shot in his own house, but his friends never knew how. He told me he was shot by burglars. Mv spirit sister came to me many times and conversed with me as fluently as was her wont when speaking in earnest on any subject for some ten minutes or more. These phenomena merit the attention of the learned especially, and greatly do they wrong themselves and the world by not seeking to know their import. W. D. Holbrook. their import.

Waukashaw, Wis

#### Approval of Thomas R. Hazard, Esq.

#### To the Editor of Mind and Matter.

I would feel obliged to you if you would allow me space in your journal to convey to Rev. J. T. Briggs my heartfelt thanks for his most admirable article in MIND AND MATTER of last week. In every particular it expresses my views and sentiments in regard to spirit materializations and the treatment that should be accorded to the sensitive instruments the angels inspire to produce that last and greatest of all spirit manifestations. I do not think there has been any article published by the Spiritual press for years that has done as much good, in the cause of Spiritualism, as the one referred to will do, if it can be copied into the liberal press generally, and so placed before the public.

Yours, truly,

THOS. B. HAZARD. Vancluse, R. I., July 30, 1879.



# Mind and Matter.

PHILADELPHIA, SATURDAY, AUGUST 9, M. S., 32 #FEntered at the Post Office at Philadelphia Pa., as second-class matter.

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Two likenesses of "Billy the Boothinck," (Cabinet Size,) as he was in earth' life, and as he is in spirit, are ready for delivery, to each yearly subscriber to MIND AND MATTER. Two likenesses of "Billy the Boothinck" (Carte de Visite size) to every six months subscribers. as souviners of a very remarkits extinction. the Bootblack" (Carte de Visite size) to every six months subscribers, as souviners of a very remark-able demonstration of spirit communion, the ex-planation of which accompanies the detures. Every Spiritualist should secure copies of this complete triumph of Spiritualism and art. These pictures are not for sale. They are intended as a present in accordance with the above arrangement.

#### Mrs. A. H. Robinson.

[EDITORIAL EXPLANATION.]

In the month of February last, we received a let ter from Mrs. A. H. Robinson, of Chicago, informing us that she was in possession of a mailing list of the Religio-Philosophical Journal, which had been given to her by the late proprietor of that paper, Stevens S. Jones, a few weeks before he was assassinated, and that she would give us the use of it for an equivalent in advertising her as a medium, and requesting us, if we were willing to make such an arrangement, to go to Chicago. Wanting to give as wide publicity to the existence and character of MIND AND MATTER among Spiritualists as possible, we were glad to avail ourselves of her offer to effect that object.

Accordingly we went to Chicago and made the following arrangement with Mrs. Robinson. For and in consideration of our placing the advertise-" ment which she (Mrs. Robinson) had continued for a long time in the Journal, and until some time after the death of Mr. Jones, in MIND AND MAT-TER, for one year, we were permitted to take a copy of the mailing list referred to. In pursuance of that agreement we obtained the list, and since that time have published Mrs. Robinson's advertisement.

As we can no longer continue to advertise Mrs.

D. M. Bennett's Persecu.ion. We were pained and surprised to learn through the Truth Sceker, of August 2d, that the application for the release of its able and indomitable editor, cuted assassination of his predecessor, and we know had entirely failed, and that he had been removed the truth whereof we speak when we say that there to the Albany prison to undergo the punishment is not a particle of truth in the above whining plea provided by law for malefactors of the worst character. We did hope and expect that the madhonest and sincere friends of Spiritualism. We ness of bigotry and fanaticism would stop short of the consummation of that most unjust and cruel Col. Bundy, because he kept constantly prating wrong. The course taken by those who sought to about purity, honesty and good faith on the part of subject Mr. Bennett to that humiliation and torture, leaves no room to question but that they were largely, if not wholly, actuated by the purpose to silence the pen of that scathing critic of their cant, hypocrisy, and hollow religious pretenses; rather than to protect and shield public morals by

the enforcement in his case, of the United States law against circulating obscene publications through the mails. When we see so-called Ministers of the Gospel, using their pulpits, which are nominally assigned for the inculcation of brotherly love and charity among mankind, to arouse sentiments of hate and revenge, we think it is about time to regard the socalled Christian religion as a curse rather than a blessing to mankind. A religion that not only tolerates but encourages the disregard and violation of every moral precept which it claims to inculcate. is a false religion, and must at no distant day be banished from the earth. No amount of persecution will serve to prolong its existence; on the contrary every act which results from the bigoted prejudices of its devotees, will hasten the hour of true.

No one who is acquainted with the facts in relation to the prosecution and conviction of Mr. Bennett will believe anything else than he is a victim of persecution for opinions sake, and not a criminal violator of his countries laws. We do not share with Mr. Bennett his strong feeling of antogonism to Christianity, so-called, our charity being broad enough to cloth with good intentions even the most inconsistent acts of sectarian bigotry. But we do feel that it is none the less proper to do what we can to render such bigotry impotent for evil. Mr. Bennett's offence, if offence he gave, was, that he assailed with merciless severity the idol's which perverted education had clothed with the sanctity of divine excellence. In this work Mr. Benneft became fanatically zealous and hence powerful and all pervading sectarian prejudice against him.

To his terrible attacks the Christian clergy could make no adequate reply, and Mr. Bennett would. not for bear. Under the guarantees of the Constitution, it was impossible to silence this fearless and. determined opponent, and indirect measures were resorted to to effect what could not be accomplished by direct and honest means. A false charge was trumped up against him, which was rendered successful through the grossest perversion of law, and Mr. Bennett, a man guilty of no legal offence, is subjected to the punishment of a malefactor. We say a false charge, for Mr. Bennett did nothing but what he had the legal right to do, in selling and sending that absurd publication, "Cupid's Yokes," through the mails-yes, as full a legal right to do it as any Bible seller has to sell and send through the mails that jumble of contradictions, fictitious

narratives, obscene transactions, and dogmatic Robinson as a trustworthy medium, we deem it nonsense. Mr. Bennett is not more rightfully in due to her, to the public and to ourselves, to say prison in the garb of a malefactor, than should every vender of the Holy Bible (!) be, were he secuted and tried as Mr. Bennett was. Indeed. those who make publish, sell, circulate and advocate the inculcations of the Bible are guilty of a greater violation of law than was Mr. Bennett, inasmuch as they claim a divine authorization of incest, adultery, fornication, persecution, murder, robbery and all the worst crimes that men can commit, and teach that all these crimes will call down no moral punishment on those who commit them, provided they sincerely ask a mythical being to become their scapegoat and suffer for their

#### Journal. We have had as much to do as any other person in following the serpentine course of the has been devoted to the work which Col Bundy Journal since it came under the control of Col. claims to monopolize, and each number of that Bundy through the deliberately planned and exe-

in the Journal in a month. We do not hesitate to of Col. Bundy for the sympathy and support of have been in the journalistic field not more than one-third the time that Col. Bundy has, yet we inknow that no one has written one word against vite a critical comparison of our journalistic services to the cause of Spiritualism with those of Col. Bundy. He may rest assured that editorial Spiritualists and mediums in their pursuit of spirit- | bluster is but a sorry recommendation with sensible ual truth; what they have complained of, and people. Besides, it is in wretched taste and dismost justly, too, was that Col. Bundy took no step gustingly amusing.

of a practical character to show that there was a particle of sincerity or consistency in all his clamor about tests and the prevention of fraud on the part of mediums. What little he may have ventured to print in regard to phenomenal Spiritualism as occurring through mediums, shows that he exacts nothing from them in the way of tests as a condition for a hearing through the Journal. On the other hand he has devoted columns upon columns of misrepresentations and falsehood against mediums who have given their seances under the most absolute test conditions, and this on the simple authority of the bigoted sectarian enemies of Spiritnalism. and has persistently refused to allow the wronged mediums, or Spiritualists of undoubted credibility to testify through the Journal in their behalf. Neither has he been the man to ever correct a single one of his falsehoods, although he must have known that what he published was un-

We ourselves were the target at which he especially aimed his shafts of malice and misrepsentations up to the day we published the first number of MIND AND MATTER. Mentioning us by name, Col. Bundy sought in every possible way to make it appear we were the friend, apologist, for and defender of fraudulent mediums. We have every reason to believe that it was at Col. Bundy's instance that Wm. R. Tice and S. B. Nichols, of Brooklyn, sought to make good his falsehoods by corrupting and luring Alfred James into the trap that was to ruin us and the paper that they knew would put an end to their dishonest efforts to disgrace Spiritualism and render it an object of h athing to all honest and well-meaning, but ignorant and prejudiced people. We, last week, very clearly showed that Colonel

Bundy was entirely insincere and untruthful in his pretence that he was opposed to fraud and deception by our criticism of his gratified and glad endorsement of Watkins and his pleading appeals on behalf of that acknowledged mediumistic fraud. This week we will give an equally strong proof of Col. Bundy's dishonesty and insincerity in screening a most unworthy medium. We refer our readers to the article headed "Mrs. A. H. Robnson," in another place in this number.

We have seen so much tergiversation and crookedness on the part of Col. Bundy, that we have almost despaired of seeing him take one step in the direction of truth.

Hear the following and say, if you can, that the man who wrote it is entitl d to belief. Col. Bundv savs:

"We were not of so sanguine a temperament as to connect ourselves with journalistic Spiritualism in the hope of making it so profitable as other and easier vocations which were open to our choice. Indeed, we never expected to make it profitable in

front of Spiritualism more than a score of years, spiration to any other class of humanity; that he i of the Waverly Advocate; Mrs. Amelia Colby, of is a living and sympathizing friend of Dr. Buchanan's; that the latter is proceeding to establish veteran journal contains more solid, reliable and a new Christian Church according to His (Christ's) Rhind, test and symbolic m dium and Lyman C profitable Spiritual information than can be found wishes, (whether expressed or implied we would Howe, Fredonia, N. Y., besides volunteer speaklike to know); that the religion of Jesus Christ is claim the same merit for our publication. We that which he approves in heaven and not that which the Bible says he taught on earth; and all this without Dr. Buchanan deigning to give his readers the first fact to justify his verbal assumptions.

> It was to try and draw from Dr. Buchanan the setting himself up as the most recent exponent of good time awaits you. what Christianity is. We ask our readers to carefully examine Dr. Buchanan's answer to our public question, and see, if they can, the first fact

which he has assigned for his sweeping assertions.

as too preposterous to admit of their being stated.

That being the case it is strange that a man who

claims to be a votary of the science of sciences,

Anthropology, and, indeed, its discoverer and

teacher should assume a public position unsup-

ported by a single fact that he dares to make public.

Dr. Buchanan claims that he knows the wishes

of a living Jesus Christ, whose residence is in

heaven; and declares that he is establishing a

enovation and restoration of his religion." Again,

those facts will have value or no value according

What Spiritualism needs more than all else, at

"Spiritual Religion."

We have never made Anthropology an especial This is the designation which Prof. J. R. Buchstudy, but if the study of it is calculated to make anan applies to define the movement in which he natural facts secondary to the unsupported vagaries has embarked. That movement is to found a new of those who study it, then we, for one, say a little Christian church organization, as the legitimate less Anthropology and more common sense. As outcome of Modern. Spiritualism, and of what he Prof. Buchanan has not dared to state publicly the terms the Science of Anthropology, which means grounds of his strange assumptions, we are forced an Anthropology, "the first system" of which "was to infer one of two things; either that he has no

discovered and taught" by Prof. Buchanan. As will be seen by the article, from the pen of Prof. B. on another page of this paper, that learned Spiritualist, sneeringly upbraids us for not baving studied his dogmatical outgivings and laid them at length before our readers. We assure him that our neglect to notice his grand spiritual departure, arose from no lack of appreciation of the distinguished merits of Prof. B., but solely because we were not aware that he or any other reasonable Spiritualist would seriously attempt to drag that grand revelation of the all-ruling Spirit, into the

church, in accordance with his wishes, "for the old ruts of Churchianity. As soon as we became we ask you, Doctor, how you learned his wishes. aware of such a purpose, on his part, we were not Unless you can tell us this, and show by compeslow in calling upon him for a clear and unquestent testimony that what you tell us is true, you tionable explanation of his movement and the aims and objects of it. The result is the article of Prof. laboring under a great delusion, and that you are B., which we publish to day.

the victim of the deception of one or more deluding It will be remembered that in our issue of July spirits who have paimed themselves off upon you 26th we quoted the following from the Religioas the mythical founder of the so-called Christian **Philosophical** Journal:

"We are sorry to find such language as the following in an address by Dr. J. R. Buchanan, debeen Jesus Christ, and let your readers and hearivered May 25th, 1879, at Republican Hall, New ers judge for themselves as to the genuineness of York : 'I speak of Jesus Christ as a present living friend, in sympathy with whom, and in accordance this alleged Jesus Christ, in accordance with whose with whose wishes, I am proceeding in the estab wishes you say you are establishing his church. lishment of this church, for the renovation and The facts are in order, first, your inferences from

restoration of his religion. To the above we replied as follows:

to their proper bearing. Give us your facts, Doc-"We have never seen the address above referred tor, or be ruled out of court for want of evidence to to, and, therefore, do not know how correctly Dr. Buchanan is therein reported; but if that learned support your claim as the chosen representative of and able Spiritualist used that language (which adyour mythical principal. mits of but one interpretation), he was, at the time Church building and establishing, as a business, he uttered it, a victim of the deceiving arts of the has been rather overdone in the past, and we do spirit enemies of himself, as well as the cause he has so long and ably advocated. We trust Dr. not think this a favorable time to try and revive it; Buchanan will publish the facts which he thinks especially do we think that it is not the time to justified him in using that language. If they are good and valid, the world ought to be made acundertake to revive it in opposition to the Modern quainted with them, and if there are no such facts. Spiritual Movement, which, in all its relations, is he sooner they know that the better. MIND AND MATTER is at your service, Doctor. Will you methods of the past. favor us and our readers with a reply.

We were mistaken in saying we had not seen this time, is, that Spiritualists should not seek to Prof. Buchanan's address, delivered on the 25th of weigh it down by loading it with the vagaries of May, referred to by the Journal. Our mistake arose from the fact that this address, which Prof. to learn before they undertake to expound its ulti-B. regards as so important, was not published until the 5th of July, nearly six weeks after its delivery, Davis' "Superior condition," Hudson Tuttle's when it was first given to the public through the "Ethics of Spiritualism," and Prof. J. R. Bu-

St. Louis, Mo.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hornellsville, N. Y.; Mrs. L. Watson, of Titusville, Pa.; Miss Jenuv ing. Markham's Quadrille Band are engaged for Saturdays and Sundays. • The order of exercises will be announced in ad-

vance. Passengers on the Lake Shore and Erie Railroads change to the D. & A. V. R. R. at Dunkirk; on the Philadelphia and Erie, at Warren, Pa.: on the Atlantic and Great Western change at D & A. V: Junction, four miles east of Jamestown, N. Y., and take the D. & A. V. R., R. to facts which he supposes (no doubt) justify him in Lilly Dale, one mile north of Cassadaga, where a

#### KIND WORDS.

Prof. J. Lampier, M D., Ed lyville, Iowa, writes : "Our Father in Heaven bless and aid you in MIND AND MATTER.

N. Craig, Boston, Mass., writes : "I have received a copy of your paper—MIND AND MATTER —and like it very much, • • Hope it will do much good.'

Dr. J. C. Phillips, Omro, Wis., writes: "Allow me to bid you God speed in your noble work of sustaining and upholding true mediums. Your grounds for them, or that he regards those grounds paper is just what is needed at the present time.

> W. K. Cowing, Lisbon Falls, Maine, writes: "Believing that spirit and matter existed from the beginning, I send you one year's subscription to-wards keeping MIND AND MATTER in its present form.

> James Cooper, M. D., Bellefontaine, O., writes : "You will have some accessions to your subscription list from this quarter. for you are making a bold fight and a brave one for our cause. You have my very best wishes for success.'

Mrs. William Rose, Louisville, Ky., writes : "I am very much pleased with MIND AND MATTER. I think you are the one to defend mediums against their persecutors. When will Spiritualists learn to live their belief and stop inharmony and petty have no right to complain if we regard you as jealousies."

Harriet B. Clifford, 116 West Newton street. Boston, Mass., writes: "I suppose now I am entitled to the pictures of 'Billy the Bootblack.' I hope you will send the large size, as I wish to frame them. I shall continue the paper, as I look forward religion. Tell us, if you can, where you have seen, heard or spoken with any spirit purporting to have - from my table. It is spiritual food."

> "A friend' New York city writes :---"Your last issue (12th inst.) is the best you have yet published. Your short but valuable experience and keen perception of things spiritual, give you a decided advantage over older competitors, who have: lately appeared not to learn much and to have forgotten a good deal of Spiritualism. Your paper nust succeed.'

> N. N. Whitaker, of Fredonia, N. Y., writes : "I send enclosed \$2.15 for MIND AND MATTER for another year. \* \* Many are anxious to see how Billy' locks in his spirit dress. If you could give about two columns to the children, we believe it would be a good educator for them; as soon as your paper is received they must have it first and hunt or their part."

Thos. Cook, of Reno, Kansas, writes : \* \* "I,. too, have been an editor. Was once for a year and a half associated with Bro. S. S. Jones on the an emphatic protest against all the theological R.-P. J., and for years, with the aid of spirit friends, published The Kingdom of Heaven. I regard your paper as a necessity to defend the cause of true Spiritualism and its media, and truly hope it may prove a success."

Elmina H. Rice, of Concord, N. H., writes: "I individual minds, and that its friends should seek much admire your paper, it is capital, is so much needed, comes in in the right place as a defender mate results. What, between Andrew Jackson and exponent of truth-the medium's strong defence. God bless you and Heaven protect its life. as a much needed instrument to batter down the trong fortresses of the enemies of truth and prayers for your success. Again I say, God meas you for your fearless championship of the dear despised mediums.' Jacob W. Snyder, Spanish Rauche, Plum is county, California, writes: "I like MIND AND MATTER better than any of the Spiritual papers I have read. and I honor you with all my heart for the stand you take in defence of all honest mediums. I think that this "testing business" has been and is now more of a disgrace to Spiritualism than all the frauds which really have been proven frauds. Spiritualists who go to mediums for "tests," instead of looking for truth and facts, are continually on the lookout for fraud and tricks, and I think the spirit-world allows them to receive just what theylesire-fraud." John Cleminson, of El Monte, Los Angelos Co., Cal., writes: "A few days ago I was presented, by a friend, a sample of your paper-MIND AND MAT-TER. I was very much pleased with its contents, and concluded to send my subscription for one year. You will please find enclosed a postoffice order for \$2.15. I am an old man, in my Slst year, the last 25 of which I have been a Spiritualist. I have read many books on the subject, am familiar with the Banner of Light and R. P. Journal. 1 like your independence and defence of mediums very much. Let the subscription commence with the 1st of July number, if convenient." Will C. Hodge, Darien, Wisconsin, writes: "For one, I have regarded the R.-P. Journal as the most formidable foe that the new dispensation had to contend with, and this has been my candid conviction for more than a year past. Have recently perused a few numbers of your MIND AND MAT-TER, kindly loaned by Wella Anderson, the spirit alone come from supermundane human intelli- | artist. I firmly believe you have been commissioned by the h gher powers to wage battle in behalf of those persecuted sensitives called mediums. intelligence alone belongs this mission, but to all what "bigger man" than John C. Buudy. I hope I also firmly believe that Spiritualism is a somewho can impart evidence of the truths of the spirit- you may be spared to fight the good fight until the opposition cry enough. Enclosed please find \$2.15, for which you will please send your paper to the above address for one year; also, the two pictures Mrs. C. L. Orr, of Orrville, Ala., forwarding subscription, writes: "Your paper surprises me greatv. for over twenty years I have heard very little of Spiritualism and never saw a paper published in its uterest before. In 1853 I was living in Bellevue. La., there was great excitement there on the sub ject. I saw enough to convince me of the truth of spirit return. Were it in my power I generally, come to recognize this important fact, would surely come to Philadelphia to see for myself those who have gone to the spirit world. Twenty-two years ago, through the influence of Judge Clitherel, a law was passed to fine and imprison any one in the State caught trying to have commugeneration must be brought about in spirit-life be-nication with the spirit world; the fine was so great it stopped it effectually. The judge has been an inhabitant of that world a good many years, and has doubtless seen his error. \* \* \* May you be helped by noble spirits to carry on your glorious work. O. N. Bancroft, Grand Manau, N. B., writes: "My paper has for eight weeks past been directed to me (O. N. Bancroft, care W. J. Fisher, Esq., Eastport, Me.). I am soon to leave here for Massachusetts, and ask as a favor that you change my address once more, this time to O. N. Bancroft, Lake Pleasant Camp Meeting, Montague, Mass., until further notice, and it will much oblige Where I am at the present time Spiritualism me. is nearly unknown, except what the people have learned of it through myself and wife and one Mrs. Ormsby, who was here on a professional visit some two years ago, and two others, who were healers, some years before. The people are mostly igno-rant of all spiritual truth, except the cheap and useless article peddled by the Baptist preachers here, consequently this has been no place to procure subscribers for the most fearless Spiritual paper in the world-MIND AND MATTER. But I none, when I get to the Lake, to be able to get you all trains stop at Cassadaga, one mile from the a few new subscribers, for I know all will like it when they see it and read it. Wife and I have given a few lectures here to full houses, and propose to give one or two more soon, besides a considerable amount of private instruction in families of friends whom we have visited, when many of the loved ones have controlled my wife, and identified themselves to the dear ones still here, in most cases to their entire satisfaction. I think we are planting much seed that will, in the not distant future, bear fruit that may be felt and seen. At will testify. Judge McCormic, of Franklin, Pa.; all events, many are more liberal than a few weeks

# MIND AND MATTER.

why we feel constrained to refuse to carry out that sgreement. Before we entered into it we made such inquiries as we could regarding Mrs. Robinson's claim as a healing medium. We were informed that she had been a most successful and useful healer of the sick. We knew that 'she had had the unqualified 'endorsement of Mr. Jones as an honest and reliable medium, and that of itself seemed to warrant our giving credit to her claims of mediumship. It is true, we knew that Colonel Bundy, after a partial settlement with Mrs. Robin-

son, some time after the assassination of Mr. Joues. discontinued her advertisement, but as he assigned no public reason for that course, we naturally concluded he had acted in the matter on solely personal or business grounds. We never, for a moment supposed that Col. Bundy questioned Mrs. Robinson's mediumship or her reliability as a medium. Besides, Mrs. Robinson assured us that God had much less to do than the mythical Father Col. Bundy had never questioned her mediumship, of Lies. and that his bad feeling toward her grew out of differences of a business character between them. Under these circumstances we could see no reason to decline to advertise Mrs. Robinson to the same extent that the Journal had done.

Of late we have been receiving numerous letters alleging Mrs. Robinson to be dishonest with those who were seeking her services as a medium. These letters we have forwarded to Mrs. Robinson as they were received, for her explanations, which of wrong actions, and that remorse will sooner or have been so unsatisfactory as to raise the greatest doubt in our mind as to the propriety of advertis- the facts, we would prefer to share with Mr. Bening her as a reliable medium. We have recently received information from Mrs. A. E. Hunter, of store for his persecuting enemies. 74 Elgin street, Chicago, Ills., who lived for ten months in the family of Mrs. Robinson, that leaves not a doubt in our mind that she is a dishonest and untrustworthy person, as to her mediumistic pretensions. We therefore take this, the earliest opportunity, to cease advertising her, and warn all who may have been misled, by our publication of her advertisement, that we deem her unworthy of credit as a medium.

-We cannot but feel that Col. Bundy is especially reprehensible in not letting the public know why he ceased to advertise Mrs. Robinson as a medium. If he knew her to be unworthy of confidence he was especially under obligation to caution the public against her, in view of his pretended hostility to all fraudulent mediums. That he was fully cognizant of Mrs, Robinson's unworthiness as a medium seems almost certain. His unexplained withdrawal of her advertisement is prima fucia evidence of it. He knew we had been advertising her | tled, and command the attention of all serious unfor several months past, but not a word of warning did he utter or publish concerning her.

Had not Mrs. Robinson been formerly the especial medium of the Journal, and prominently iden- | terested, enemies. • • titled with it as a medium, there would not be the same censure justly due to him. Is it not in order for Col. Bundy to tell the public why he has been so strangely silent in regard to Mrs. Robinson as a medium? When he does so, there will be less reason to believe that from some selfish consideration he has been willing to conceal what he knows | cution comes from Pythagoras, Plato, King Belshazabout her unworthiness as such.

In a recent letter from Mrs. Robinson she informed us that she had been astonished to be told by one or more of her late patrons, that they had been sent to her from the Journal office. It was but a short time afterwards that Col. Bundy denied that any person had sued the beirs of Mr. Jones; all of which indicates that there are grave reasons for a mutual silence on the part of Col. Bundy and Mrs. Robinson.

At all events we do not besitate to warn Spiritnalists against Mrs. Robinson as an untrustworthy medium, and against Col. Bundy as an untrust- be fooled by such weak inventions," as the above. worthy journalist. There may be some phases of which are manifestly intended to divert the atten-Spiritualism more deplorable than that which those | tion of his readers from the "Present Position," the two persons represent, but we confess we have not | past position, and the early collapse of the future come across it.

crimes. If there were tens of thousands of persons trading in "Cupid's Yokes," where there is now only one. they could not do more to encourage and sanction crime than do those who are trading in what they call the word of God, but, with the writing of which

Mr. Bennett may be kept in prison, by those who are his inferiors in every manly attribute, until his unjust sentence is fully satisfied, but that perversion of justice will be more than compensated for by the odium which will cling to those who participated in the infliction of that wrong, from Anthony Comstock to President Hayes. We know. from facts which cannot be rationally questioned. that there is no escape from the just consequences believe it later overtake every wrong-doer. In view of all nett his prison cell than to share that which is in

#### What is the "Present Position" of the "Religio-Philosophical Journal ?"

In the last number of the R. P. Journal its editor, under the head-line, "Our Present Position." savs:

"It has been charged against us that in bringing the critical and analytical method to bear upon the phenomena, real or spurious," (What are spurious spiritual phenomena, pray?) "of Spiritualism, we are the representative of 'a new departure.' We claim no such distinction. Ever since 1848 there have been Spiritualists who have advocated views, quite similar to our own, as to the importance of a vigilant scrutiny of all pretensions and of great caution in accepting what lacks full demonstration. But we do claim that no journal except our own is laboring to present spiritual facts so that they will carry the scientific weight to which they are entipreoccupied minds that sincerely crave the truth "We were well aware that in questioning th remuineness of certain untested phenomena we were raising up a host of bitter, because deeply in-

"The class of quasi Spiritualists, whose chief object is to make money out of Spiritualism (Why is not the Joarnal editor a quasi Spiritualist of that class?), natu ally object to any teaching that may inculcate a purely rational and legitimate estimate of our phenomena (the italics are ours). They want a public, prepared to swallow everything they may assert. If they choose to say that a con zar, or Boss Tweed, it must not be questioned. If you express your modest doubts as to the claimed dentity, look to be denounced as a Jesuitical enemy of Spiritualism under the guise of a friend, and as being in the pay either of the Catholics or of the Young Men's Christian Association. Such is the nature of the idiotic accusation, to which we have been subjected for taking a stand opposed to all imposture and all over-eager credulity. We cannot believe that any person of a sound mind can be fooled by such weak inventions.'

To which deliberate attempt at evasion and de ception we reply, that we venture to say that. "We do not believe that any person of sound mind can

Circum Banner of Light. The address was a very long stances, wholly optiside of any calculation of our own, brought about our assumption of the post we Banher. occupy. We do hope, however, to make our journal self-supporting to an extent that will justify us in expending money freely to render it, both mechanically and intrinsically, worthy of the great cause we are advocating.'

If that is true, what has become of that successful we the least intimation, in that portion of the adand profitable business which Stevens S. Jones dress which we perused, that it was to close with the dogmatic propositions which followed, Dr. B. built up and established, and to which Col. Bundy succeeded, with a full knowlege of the profitable may rest assured he would have heard from us on nature of the business that went under his control? the subject before now.

Can it be posible that Col. Bundy deliberately We have read that address and find it to be a demanaged the Journal business so as to render it. liberately framed initial step to switch the car of Spiritual Progress from the track prepared for it by not "profitable in the fair, financial sense of the word?" If he did so, why did he do so? Let him the spirit world. In order that we shall not be rerise and explain. We all know that, with no appagarded as misrepresenting the position of Dr. rent necessity for such a movement, Col. Bundy Buchanan we will here give it in his own words. has made a disastrous reduction in the subscription He says :

price of the Journal. This is a most singular way "There are those who do not know the religion "to make the Journal self-supporting to an extent of science and do not feel within them the religion of God fully developed, who seek religion through that will justify" him in expending money freely Jesus Ohrist. But, unfortunately, they generally seek it only by the Bible, and they take the whole to render it," &c., &c. Who believes that Col. Bundy is willing to spend money and devote his of that book as divine, and add to it a mass of theology from the dark ages which totally changes its time to the propagation of Spiritualism without any expectation of a "fair, financial" return to him character, rendering the God of Love and Wisdom a God of Hate and short-sighted folly. All these personally for his outlay and labor? We do not absurdities I firmly reject as contrary to the relibelieve it, and we are surprised that Col. Buildy gion of Science, contrary to the religion of God, should be so foolish as to think anyone else would contrary to the religion of Christ. "When I speak of the religion of Christ, I mean

toration of his religion.

Col. Bundy follows up his canting programme thus:

"Now, then, is the time for all earnest Spiritual ists all sincere truth seekers, to lend their support: to second our efforts in behalf of a Spiritualism that shall not be a scoff and an offense in the eves of those who get their impressions of it from the mercenaries and charlatans who infest our camp, and would make the genuine and honest medium share reliable testimony. the discredit which they provoke.'

There, all you earnest Spiritualists! how can than any hearsay or tradition about himself, and as a person he is the source of the purest and most you resist that appeal to rush to the support of exalted ideas of religion. Ever since his ascensio Col. Bundy and the Journal, who does the "hornhe has been a presence and an inspiration to his blowing" of the "mercenaries and charlatans who sincere followers, but neither a presence nor an infest our (the Journal's) camp, and would make inspiration to those who have lived in defiance of his laws in the pursuit of wealth and power, in the genuine mediums share the discredit which persecution. in tyranny and in war. they provoke." We frankly confess for one, and "I speak of Jesus Christ as a present living at the risk of forfeiting the good opinion of Brother friend, in sympathy with whom, and in accordance Bundy, that we are not an earnest Spiritualist in with whose wishes, I am proceeding in the estab-

that direction. It is the persistent efforts of Col. Bundy, through

the Journal, to demonstrate Modern Spiritualism to be odious in the sight of reasonable persons, that developed in him. we feel it our duty to stay his dishonest work Were he not an avowed and blatant Spiritualist, he could do the cause no harm, and his "high Jenks" performances would be unworthy of notice. It is as the successor of S. S. Jones, an honest and sincere Spiritualist, that his couduct becomes an object of proper attention.

But. Spiritualists, we ask you what you think of this unfledged Spiritualist, if Spiritualist he is at all, having the assurance to claim that the Spiritualism of the rast thirty-one years has been justly scoff and an offense to those who got their impressions of it from mercenaries and charlatans, etc., etc. We know that to such nonsensical im pressions prevailed, even among the avowed opponens of Spiritualism, unt l Col. Bundy, in the interest of these opponents of truth, made the Journal the representative organ of those opponents

Spiritualists, what do you think of the assurance of Col. Bundy, when he says with an appearance of sincerity:

"But we do claim that no journal, except our own, is laboring to present spiritual facts so that they will carry the scientific weight to which they are entitled, and command the attention of a erious unprecoupled minds that sincerely crave the truth.

fixion; that ever since his ascension he has been a Why Col. Bundy should publish such a self-evident falsehood is hard to understand. The grand presence and an inspiration to his sincere followschemes of the insincere and disbonest editor of the old Banner of Light, which has been in the fore- lers; that he has never been a presence nor an in- Hon. Q. H. P. Kinney, of Waverly, N. Y. editor since."

chanan's "Spiritual Religion," the Spiritual Move upying more than seven columns of the ment is being so weighted that it will make but Although the editor called the attention a poor show in the race with its well-trained theoof his readers to that address, we did not find anylogical competitors. As one having a small interest thing to especially arrest our attention in the first in Modern Spiritualism, we propose to keep it out four or five columns of it, and being pressed with of that kind of rivalry, and match it against time, engagements, laid it aside for future perusal. Had on a course which is not governed by rules and regulations that are intended to conceal its wonderful power and endurance. Reader, do you not agree with us that these hobby riders had better

amuse themselves in a less injurious way than trying, all at once, to mount the back of Spiritualism with their childish toys. Strong as S. iritualism is. it may have its back strained by two much of that kind of childish recklessness. The man has not "turned up" yet who can safely be permitted to ride and direct the Spiritual Movement, and we advise these gushing aspirants for that honor to restrain their impatience yet a little while in their desire for canonization as the fathers of Spiritualism. When any one of them can make the first spirit rap, or explain how it is made, to mortal comprehension, may he or she set himself or herself up as having only the first degree of fitness to lead the Spiritual movement.

We ask this in the interest of harmony and success, and shall insist upon it until it is conceded. The only leadership in Spiritualism which we will ecognize is that which comes avouched by facts that the common sense of mankind accepts as the the living Christ in Heaven and not the dead Christ assurance of truth. Heretofore, such facts have of Theology, whose voice has never been heard since his crucifixion, and whose remains lie buried under a mountain of fiery and sulphurous theology. gences, and to them alone can we look for light "So far as the religion of Jesus Christ has any and guidance in spiritual things. Not to one spirit authority, power, or beauty, that power and beauty belong to Jesus Christ personally, and cannot be transferred to any tradition or to any documents written by his friends or strangers, or their descendlife, from their individual experiences as spirits, ants, which cannot be considered even as strictly whether learned or ignorant, high or low, good or bad, wise or foolish. The experiences of all are of Billy, the bootblack. "Jesus Christ in person is a higher authority necessary to a complete understanding of what the spirit-life is, and he or she who supposes that anything short of this will suffice, is sadly mistaken. There is not a spirit in the world of spirits who cannot teach the best informed of earth's inhabitants some lessons of value, if they are not too egotastical: to profit by them. When Spiritualists, and welcome the return of all spirits, the work of ishment of this church for the renovation and reshuman regeneration, which Spiritualism has come to accomplish, will have been begun. That re-"The religion of Jesus Christ is that which he n heaven approves, which corresponds with the religion of God, being in fact the religion of God earth. This has been made more and more appar-"The direct personal communion with Jesus ent ever since the phenomena of Modern Spiritualism have been going on. Why not heed and profit

> seeking to do. We will have more to say on this subject here-

> Spiritual Camp Meeting in Western New York.

The annual camp meeting at Lilly Dale, Cassa daga Lake, on the Dunkirk and Allegany Valley Railroad, ten miles south from Dunkirk, N commences its work, Thursday, August 14 and closes August 31, 1879. Excursion rates on all passenger trains on the D. & A. V. R. R. are promised. Nearly all passenger trains will stop at Lilly Dale, just opposite the camp grounds. When trains ro late they do not agree to stop there, but meeting. Pleasure boats are constantly running on the beantiful lake and the scenery is charming Several excellent mediums for tests and various phases of Spiritual phenomena, are engaged. Music and innocent and healthful recreation will form serting with positive certainty that Jesus Christ, an essential part of the exercises. The speake s and him crucified, is a living human or God-spirit; engaged are Geo. W. Taylor, of Lawton: Station. Erie county, N. Y., who will preside at the meetthat his voice has never been heard since his cruciings during the term. This is an important fact, as the housands who know him in that capacity

Christ is one of the highest pleasures of a religious life. It is true there are millions who take his name in vain, who never come into communion by that lesson, instead of striving to ignore it, as with him, who belong to the churches: but they many prominent and influential Spiritualists are do not belong to the true Church of Christ, which extends no further than his spiritual presence, but that presence extends to all who live the unselfish after: for the present we must rest.

life, and follow him. We have quoted enough of Dr. Buchanan's address to show what it was intended to establish, but which it totally fails to accomplish. It would be hard to find, in the inculcations of any writer or class of writers more unsupported dogmatism than is crowded into those few paragraphs, on the sub-

ject of religion. No pope, high priest or ecclesiastical patriarch ever enuuciated dogmatic theology with greater disregard of reason and p opriety than does Prof. Buchanan in laying the theological foundations of his projected church. Like all religious zealots he presumes to think his ippe dixit is sufficient to make his theories, suppositions and imaginings answer the place of facts, in the attainment of essential truths. Here we have Dr.' Buchanan as-



## MIND AND MATTER.

#### Editorial Briefs.

#### LYMAN C. HOWE will speak at North Cuba, N .. August 10th.

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

Spirit Communications.

Communications received through the mediumship of Alfred James, Augi s' 2, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON, SIR :- In the study of languages the first thing you become conversant with is the religious ideas of the peoples speaking the languages studied. These ideas permeate their writings, and all you have to do is to listen to or read the expression of any idea they have of God, to find out exactly what Kind of people they are. No man understands this better than a linguist. Their respective religious views are shown by the oaths of all nations. They all swear by that which they hold in highest reverence, and this shows very. plainly to me that all religious are made by man and in the after-life they will give little or no satisfaction to those who depend on them, for they all travel in a circle, beginning no where and ending no where. Therefore, I would say, build upon all facts, and

especially on spiritual facts, and you will have little regret in this after-life, for you will then be fully prepared when you enter the Spirit-life to under-stand those laws that will lead you to perfection. I might have come here to-day with personal tests to those left behind me, but I preferred to come and give general information-that which will benefit ail humanity.

I would say to all young men and women just entering on adult life to mark out for themselves a certain definite course and adhere to it with all the perseverance they are capable of. The great trouble in this mortal life is a lack of purpose. Learn to do your duty-do it faithfully, honestly and perfect happiness will reward you in the spirit-life. 1 have finished.

Sign me.

me.

ELIHU BURRITT, Hartford, Conn. "Wild Cat" said he died March 6.h, 1879.

GOOD DAY, SIR :- To me, in the mortal life, this communicating through a medium looked as the hight of folly and superstition, but it can be truly said that "a drowning man clutches at straws." Where can 1 go to-day to send a message from my spirit home to what was once my material home but through the aid of Spiritualism? To not one of my brothers in the faith can I go. Why not? because, like me, they have wrapped them-"selves in a mantle of prejudice and bigotry which is as an iron wall to me, through which my spirit cannot make its way. Only to think! that the spirit world is so nigh-so many spirits waiting with the greatest anxiety to transmit a word of comfort to their friends-and yet all avenues, with a few exceptions, are choked up. How much light, knowledge and comfort those who are left behind are deprived of simply by binding themselves to certain creeds that will allow no one to go outside of them to seek for the true bread and the pure waters of everlasting life. And yet I do not say this to-day to complain-far from it-for I was just as firm and narrow-minded upon my views or faith as those who are left behind me. But this immortal spirit, when it once, enters into the spirit-life, if has only sufficient intelligence, soon awakes to all the realities of truth. The scales fall from off your eyes and your narrow creed sinks down into no hing, before the awful grandeur of true spirit-life. I do not wish now to say all I have learned because I wish my friends to read what I have said to-day,

MRS. JULIA DICKENSON CHEEVER has returned, Vineland, N. J., from the West, with renewed energy to heal the sick as a medical clairvovant.

THE Sunday grove meetings at Lake Walden. Concord, Mass., under the management of Mr. J. B. Hatch, will be continued during the present onth

MR. JOHN TYERMAN arrived in Melbourne, Ausralia, May 12th, addressed a meeting of Spiritualists in the evening, and started for his home at Sidney the next day.

THE Neshaminy Falls Grove Camp-Meeting, at Willet's Station, Bucks county, Pa., has been a grand success, out-topping, in many respects, the older enterprises in that direction.

DR. J. C. PHILLIPS, of Omro, Wisconsin, wishes to correspond with first-class speakers and materializing or slate-writing mediums, with a view to engaging them at the next Omro meeting.

A SPIRITUALIST PICNIC will be held at Combounce Lake, Conn., August 13th and 14th, at which Prof. Wm. Denton will deliver an oration and other speakers will address those assembled.

MRS. L. A. PASCO, magnetic healer and clair royant, Hartford, Conn., has removed to 137 Trumbull street. She will be at Lake Pleasant Campneeting during August: after that time. at her residence.

MISS NINA HUNTINGTON will visit the Lilly Dale Camp-meeting, at Cassadaga Lake, Chautaujua county, N. Y., and will write and give tests as the angels inspire. She is highly recommended to us as a medium of much promise.

MISS MAY HUNTINGTON, of East Randolph, N. Y., has consented to act as agent for MIND AND Dale, Cassadaga Lake, N. Y. She is authorized to receive and forward subscriptions to this office.

WE would call the attention of the reader to the advertisement of Miss Headly, the spirit photographer, in another column. She is very highly recommended to us as such by, parties in Rochester, N. Y., who claim to know "that she is a genuine spirit artist."

DR. J. M. PEEBLES will lecture at Alliance, Ohio, during August, and at Willoughby, Ohio, during September. We congratulate Dr. Peebles that he has such enterprising admirers in the Buckeye State, and congratulate them that they have such a whole-souled, earnest and able Spiritualist as Dr. Peebles to help them in their good work

MRS. CARRIE C. VAN DUZEE, lecturer and test nedium, has returned to Philadelphia, and reports that she gave tests and lectured at Keenesville, Gouverneur county, New York, and met with great success.' Almost all her audiences were composed of persons who had never heard a spiritual lecture before. She says that Gouverneur county, New York is a good field for a lecturer who desires to work for the good of humanity without pay.

WE will next week criticise some of the later utterances of Mrs. Emma Harding-Britten, as they come to us from the distant lands in which she has and if I become too warm in denouncing. their been promulgating her peculiar views of Spiritual-

Saturday, August 16, Fannie Davis Smith, Brandon, Vermont: Sunday, August 17, Ed. S. Wheeler, Philadelphia, Pa., and E. V. Wilson, Lombard, Mis.; Tuesday, August 19, Abby N. Burnham, Bostor, Mass. ; Wednesday, August 20, Elder Fred Evans, Mount Lebanon, N. Y.; Thursday; August 21, Ed. S. Wheeler, Philadelphia, Pa.; Friday, August 22, Giles B. Stebbins, Detroit, Michigan; Saturday, August 23, Prof. Wm. Denton, Wellesley, Mass ; Sunday, August 24, Prof. Wm. Denton and Cephas B. Lynn, Boston: Tuesday, August 26, Dr. H. B. Storer, Boston, Mass. ; Wednesday, August 27, Nellie J. T. Brigham, Elm Grove, Mass.; Thursday, August 28, J. Frank Baxter, Maplewood, Mass ; Friday, August 29, Mrs. J Yeaw, Northboro' Mass.; Saturday, August 30, Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fair-mount avenue. Materialization Seances at the same place every Monday and Friday evenings. Test and developing circle on every Wednesday evening. Prof. Wm. Denton, Wellesley, Mass.; Sunday, August 31, Prof. Wm. Denton and J. Frank Baxr. Circulars of information sent on application

to J. H. Swith, Secretary, P. O. Box, 1260, Springfield, Massachusetts. THE Neshaminy Falls Grove Camp-meeting con tinues to be very interesting, not only to Spiritualists, but to the skeptics residing in the vicinity. The meetings, since our last report, have thus far been addressed as follows: July 30-Mrs. R. S. Shepard and W. J. Colville ; July 31-Mrs. R. S. Shepard and A. A. Wheelock ; August 1st and 2d-Mrs. R. S. Shepard and W. J. Colville : August 3d -10.50 A. M.-Rev. Sam'l Watson, of Memphis, Tenn.,-subject, "Man: who is he? Whence did he come? And whither does he go?" 3 P. M.-A. A. Wheelock and Cephas B. Lynn-subject of the latter, "Anti-Christ." 7.30 P. M .-- Mrs. Fannie C. Allyn spoke from subjects proposed by the audience. Monday, August 4th-Mrs. Fannie Allvn and Rev. Sam'l Watson. Tnesday, August 5th -Rev. Samuel Watson and Cephas B. Lynn. The attendance on Sunday, August 3d, was very large, and although it was asserted by some of the secular papers, that there were less people in attendance than on the previous Sunday, we could MATTER, at the Camp-meeting to be held at Lilly not discern it, if it was so; at any rate, a more intelligent and interested audience were never gathered together than on that hot Sunday afternoon, to listen to the eloquent address of Mr. Lynn. He has the faculty of interesting any audience, and holds them completely under his control, and one feels, when he has finished, that it is a pity he had not just begun. In the course of his lecture he referred to the ministers of the Methodist Camp-meeting, at Langhorne Station, having warned their church members against going to the Spiritual meeting, he saying, "That the best evidence that could be given in the world that they (the ministers) were in the wrong, was that they were not willing their flocks should hear the truth.

A "sister," at the same meeting, prayed very fervently that God would blast the works of those that were now in the neighborhood to steal away their lambs. The meeting is a grand success, and the fruits of the labors of the faithful and efficient offi-cers having it in charge will ere long be gathered in to the garner, and we know they will be more than repaid for the time and labor they have given to this great work.

## CENTREHILL, July 30, 1879.

J. M. ROBERTS :

ESTÉEMED FRIEND :- I like MIND AND MAT TER paper, and do not like to give it up, though had about concluded to do so, having just sub-scribed for the *Truth Secker*, in which I find an open door for some of my inspirational thoughts in the way of their coming. I must be myself; I hate hypocrisy, as well as dogunatism that seeks to lord of others fur

PHILADELPHIA MEDIUMS.

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#### MEDIUMS, LECTURERS, HEALERS.

#### Names not exceeding one line in this Department insert-JAMES A. BLISS\_Developing Circle has adfree of charge.

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CAMP MEETINGS. ------

SPIRITUAL

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#### Neshaminy Falls Greve,

distant from Philadelphia 18 miles, and from New York 70 miles Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 varies, at the low rate of fare fify-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 Rail-road Company. A detailed list will be publised in due time. We hope to have complete arrangements with all the railroads leading to Philadelphia at spe-cial rates, so that our friends and truth seekers gaaer-ally 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 fifty yards of the ground. A beautiful stream of water, called Silver Lake, is im-mediately 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 deusely shaded with firifly oaks and maples. The cool breezes from the gross valleys im-put fresh and invigorating air, thus rendering it one of the choice places of resort so nucle sought for dur-ing the heat of midsummer in a crowded city. Vocal and instrumental music will be provided during the meeting. There is a large pavilion creeted, 64 by 40 teet; also, an ice house full of ice, and other improve-ments 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 com-miltee, and persons who propose to furnish theor own tents will please make known that foot to said com THE TEXAS SPIRITUALIST. Monthly Publicition Devoted to the Cause . Human Progress and the Elucidation of the C. W. NEWNAM. - Editor and Proprietor. C. T. BOOTH, - - - Associate Editor. mittee, and persons who propose to furnish their own tents will please make known that fact to said com-mittee. Speakers will occupy the public rostrum so One copy free to any one sending us ten sub. for different phases of manifestations will be present, who will furnish evidence of spirit control, S. P. KASE, Chairman, No. 1601 N. Fifteenth Street, Phila., Pa. JOSETH WOODS, Corresponding Secretary. No. 1506 N. Seventh Street, Phila., Pa

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 dol-lars apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Har-monies." The "Spiritual Progress of the Ages" the latter holds too might to paint on so small a space but will be painted at reasonable terms on canvass of different size and price. Address, WEST DES MOINES, IOWA.

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FIRST SPIRITUAL CHURCH of the Good Sa-

theories they will not believe You may sign me, REV. REUBEN NELSON, Of the Methodist Book Concern New York City.

Sin:-1 feel heavily depressed, the result of niortal conditions, in coming here to-day. This way of communion I understood but little of. My associations in life prevented me from making much inquiry into this subject; but this is the only telegraph at present completed between the visible and the invisible worlds, and when a man desires to reach a place and effect a certain purpose, he cares not what transportation he has so that he reaches where he desires to go. Many are sad who were near to me over my departure, but they need not grieve, for I am just beginning to understand what the true object of life is. I am just b ginning to get clear of ideas upon spiritual subjects which befogged my earthly mind, and am now learning that actions and not belief are the passports neces sary to reach a clear understanding of truth in the spirit-life, and am thereby promoting my happiness. I shall endeavor in the spirit to be near and influence all those who were dear to me when h was here on earth. -Thank you, sir. You will sign me,

G. DAWSON COLEMAN, Lebanon, Penna.

GOOD AFTERNOON, SIR :-- My profession was that of an actress when here. So much travelling and excitement wore me out. I wish to send a word to Fred. He feels somewhat lonely since my departure. Although the lives of actors and actresses are exciting, there are few people who understand the value of home as they do. The quietness of domestic life is a rest which we protessional people all ardently desire. But I am not so far from him as he thinks. I am very near him oftimes. I see all the difficulties that beset him. Let him not yield to temptation; let his life be pure, upright and conscientious, and there will be a joyful reunion between us in the spirit-life.

S'gn me, MINNIE WALTON LISTER, San Francisco, Cal.

GOOD.DAY, SIR :--When I was young here, be-fore I became a spirit, I naturally looked forward, in my boyhood days, to what I should become as'a man. I am glad I chose the law and politics in preference to becoming a doctor of divinity, for these people find themselves in spirit-life woefully mistaken. All the idols they have set up and wor shipped in their earth-life are overthrown, and they deeply chagrined when they find in spiritlife that they end in vapor. Well is it for man who comes to the spirit-life with an unbiased mind and free from any set religious ideas. I am sorry to say right here, that in being a public man to-day, in any section of this country, you are supposed to be a Christian; if you are not, you must be a supporter of the Christian theology, and tens of thousands of men all over this laud to-day are compelled to be hypocrites in order to advance their individual interests. A sai state of affairs. truly, and one that will hinder their happiness in this after life.

I suppose, if this was to reach some old friends of mine, they would be apt to think that I have views, but, as death is in one case eltered my great, and in another little, still it has a mighty influence in awakening you from errors. Surely a man, who has travelled to a country where others have not, and has been an observing man, is best entitled to credit, and so I hope my old friends will credit me. Sign me,

H. W. GODFREY, Tuckahoe, N. J.

#### Obituary.

Passed to spirit life at De Ruyter, Madison Co., N. Y., July 21st, 1879, Gertrude E., wife of Julius Hill, aged 52 years 11 months and 12 days. She had been the subject of a lingering illness from consumption, during two years of which she had been confined mostly to a sick couch, and at times endured much physical suffering. She was a firm believer in the teachings of the spiritual philosophy and the intercourse and communion of the inhab-itants of the summer-land, with those of earth, and felt her faith and confidence in the higher life confirmed by communications from her departed friends. The support which the beautiful faith afforded her added much to her many excellent qualities of mind and of heart in the domestic and social relations of life. Henceforth her love of music and forndness for that and the gifts of the spirits will find a wider field of enjoyment in the sunny realms of the land of the beautiful.

ism. As that distinguished lecturer is soon to re turn to this country, and, after a brief lecturing tour to close her work in that direction, it may be as well to notify her in advance that she will be

expected to explain what the utterances alluded to imply.

WE find on our table a copy of The Young Folks' Rural. Published in Chicago, Ill. Price, per year, 75 cents; six months, 40 cents; three months, 20 cents; single copies, 7 cents. It is just the thing for young folks, and we are certain that where a copy is placed in their hands for examination they will surely subscribe. Young ladies and gentlemen, send for a specimen number and see for yourselves. Address, "Young Folks' Rural," 116 Monroe St., Chicago, Ill.

WE invite the attention of our readers to the Belvidere Seminary, under the management of the Misses Bush, where every advantage of education can be obtained under those experienced and thoroughly competent teachers. The Misses Bush are thorough and outspoken Spiritualists and suffer from the sectarian prejudices which prevail. on that

account. They should have the patronage and enment. Send for circulars.

THE Onset Bay Camp-Meeting, at East Wareham, Mass., has closed after a most successful and profitable season of two weeks. The good that these camp-meetings do in bringing the truths of Spiritualism to the knowledge of those who have paid but little attention to the subject, can hardly be over-estimated: Form and hold your campmeetings everywhere. The woods and groves are the most appropriate temples in which to study the Divine will and hold communion with the world

of spirits. GENERAL DONALD MCLEOD, the centenarian, who recently died in Cleveland, Ohio, who was born at Aberdeen, Scotland, on the first of January, 1779. At the University he knew Lord Byron, who was then a lad of ten in the preparatory depart-ment. He enlisted in the 42d Highlanders, and was in the battles of the Peninsular campaign. He was one of the mourners at the famous burial of Sir John Moore. In the war 1812 he fought at Lundy's Lane, and when his regiment was recalled to England, he went back to serve with distinction at Waterloo. In the Canadian rebellion of 1837 he bore a conspicuous part, planning a descent on Malden. Referring to the opening of the rebellion, he once said to a Leader reporter: "I was in the habit of boasting much of our British Constitution. and really believed it was the best the wisdom of man had ever promulated. I said so once in the presence of another, who said it was far behind the American Constitution. I scoffed at the idea, and he asked me to take a copy home and read it. I did so, and opened my eyes. I said to myself, 'Here is a new Bible.' That Constitution made me

a rebel against the British Government for which I had fought."-Pittsburg Post. How happens it that the secular press, in honoring and praising General McLeod, never mentioned

the fact, that the General, for over twenty years, had been a devoted Spiritualist? Does the secular press mean to keep it from the people that nearly all of the truly great men of the country are Spiritualists? The American press was also silent in regard to the Spiritualism of Wm. Lloyd Garrison, and sought to make it appear untruthfully that he

SPIRITUALISTS' CAME MEETING .- The New England Spiritualists'; Camp Meeting Association will hold their sixth annual camp meeting at Lake Pleasant, Montague, Miss., from August 6 to September 3, 1879. The first regular exercises will be held Sunday, Auguss 10, W. J. Colville and Mrs. Cora L. V. Richmond, of Chicago; Tuesday, Aug. 12. George A. Fuller, Sherborn, Massachusetts; Wednesday, August 13, Mrs. N. J. Willis, Cambridge, Massachusetts; Thursday, August 14, Mrs. Sarah B. Snow, Malden, Massachusetts; Friday, August 15, Henry C. Lull, Boston, Massachusetts;

was a Christian believer.

fair, convincing arguments.

Rditors have a right. I know. Their papers to control: And patrons have a right. I trow. To seek a friendly goal.

Nevertheless, I have concluded not to part company as yet, therefore I send you inclosed stamps for three months longer subscription for your valuable paper. I am a believer in the spiritual philosophy, as I understand it, and hope what are called spiritual manifestations are genuinely true. I feel no disposition to doubt the sincerity of witnesses and mediums, but lack (for want of opportunity) individual, positive, clinching conviction in regard thereto, being somewhat singular in my ways. neither try to believe nor disbelieve anything, only as conviction fastens a thing on my mind, and then faith and patience, in time, generally, if not always, verify my conclusions. I am very sorry to see the bickerings in the family of Spiritualists, believing in the motto, "United we stand, divided we fall." As all are the children of one common parent, I feel to subscribe myself the friend of all.

Respectfully, ELIHU W. ALLEN.

P. S.-Being now past 71 years old, and having lost my wife over two years ago, and my six living children being all married and left me. I am com paratively alone in this mundane state of existence. determined, so far as possible, to spend the remainder of my days here in following the light of life in my own sour, whithersoever it may lead to. couragement of all friends of the Spiritual Move- give me the greatest amount of inward peace. The troubled wate s of Spiritualism, I see, are now ossing the ship of the brethren among the breakers, so the hearts of many begin to quail; but remember the language of our elder Brother : "Be of good cheer. It is I; b > not afraid;" but give place to the spirit of truth, in the way of its coming .-E. W. A. Matt. xxiv., 27.

#### Congestion Cured.

The following unsolicited letter has just been received by me, and I publish it for the benefit of others suffering as this lady did:

ROCHESTER, July 13, 1879.

DR. STONE-Sir :- I feel impelled to express my gratitude and my full appreciation of the benefits received through the treatments at the "Cure," during my recent attack of congestion of the lungs. In the early autumn of 1877, I had a most severe and malignant attack of malarial fever and conges-tion combined, since which time my lungs have never regained their normal condition until now and for months past had steadily grown weaker, though naturally very strong. A few years since, my physical system had run to a very low ebb. This spring. I had the proverbial slight cold, with no vitality left to combat, fastened its fangs upon me and brought me face to face with that dreaded disease, congested lungs. However, the sequel proved a blessing in disguise, for it took me into the Condensed Air Baths, which treatment has entirely restored the healthful condition of my lungs and dissipated the weakness under which I labored for eighteen months, consequent on that first at tack. Since my restoration through condensed air. certainly feel confident in recommending the Cure to those afflicted with that acute disease Moreover, I am confident from its effect upon my sluggish liver that it is the panacea for that insidious evil-torpid liver. Hoping, sir, you may in the happy future establish many "Condensed Air Cures" for the weal of suffering humanity.

I remain, most truly, HELEN MILLINGTON.

81 Monroe Ave., Rochester, N. Y.

Neshaminy Falls Grove Camp Meeting.

Mr. and Mrs. James A. Bliss, of Philadelphia, have secured a large, new, double house at Langhorne 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 season. 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.

Trains leave Camp Ground for Langhorne Station, .7.23, 9.10 A. M.; 2.23, 5.17, 7.48 P. M. On Sundays, 9.39 A. M.; 5.17 P. M.

Trains leave Langborne Station for Camp Ground, 7.14, 8.18 A. M ; 4.15, 6.22, 9.36 P. M. On Sundays, 730 A. M.; 6:87 P. M.

For further particulars address, JAMES A. BLISS, 718 Sansom Street, Philads., Pa., or, MRS. C. B. BLISS, Langhoine Station, Pa.

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

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A Trustworthy Man, formerly in good health and an useful citizen, is now broken down entirely by paralysis and disease, and in absolute need of means of support. Any contributions for him will be thankfully received by Dr. Samuel Grover, No 40 Dwight street, Boston, Mass., and appropriated for his houseful his benefit.

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e world, etc., etc. TERMS OF SUBJCRIPTION. IN ADVANCE. No Months 1.54 Three Months an onle per year, which must acoust the subscription.

SPIRITUALISTS CAMP MEETING. The New England Spiritualists' Omp Meeting Association, will hold their Bixth Annual Camp Meeting, at LAKE 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.

#### The 10th Annual Camp-Meeting.

Of the Spiritualists and Liberals of Massachusetts will commence Tuesday, July 22d, to close Tuesday, August 12th at Sinwsheen River Grove, *MALLARD VALE*, on Boston and Maine Railroad. Full particulars to due season DR. A. H. RICH-ARDSON, Manager, No. 38 Monument Ave

#### CAMP-MEETING. The Spiritualist and Liberalist Association of

The Spiritualist and Liberalist Association of Maine will hold their Annual Camp-meeting in BUS-wELL'S GROVE, IN ETNA, MAINE, commencing on Wednesday. September 3d, 1879, and continue over Sunday. The Grove is on the Maine Central Rail-road, 14 miles from Bangor. Arrangements are being made with the railroads to carry at reduced prices. Trains can be procured by applying to D. Buswell, Etna, Maine. Also, first-class entertainment at rea-sonable prices. All are cordially invited. G. D. DEMERITT, Secretary.

G. D. DEMERITT, Secretary. Dexter, Me., July 16th, 1879.

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## MIND AND MATTER.

## Griginal Poetry.

## NATURI'S TABERNACLE.

BY T. P. NORTON

Dedicated to the Neshominy Grove Camp Meeting. Here 'neath this maple's silv'ry folds, In sweet repose I fain would rest; Where Nature her pure service holds, With hymns of raise, and gaily moulds The rich acomments of each guest

The air with love vibrates the string; Responsive to each raptured soul; While every insect on the wing, With every bright created thing, Acknowledges the sweet control.

Her choristers in kay attire Flood ofer the bright celestist such With songs of worship's pure desire; While each's notiestic choids inspire Creation's grand training hal march.

The rippling b ooks, with P-iloniel. A duewy zer hyre through the trees, Repair the even has n agic stell O'r drowsy lister.ors if the dell. With benedictions on each breeze.

Her mit isters entobed in light ; Proclaiming from her Sinal; In thunder tones of matchless might, Reveal to man's bewildered sight The law of righteous liberiy.

The moon as d stars take up the tale; The evening service of the soul, Shedding bright truths o'er hill and dale, Till mori ing light shall gild the weil Where suns and sister planets roll.

No Sundays mark the great unrest; Th' eternal worship at her shrine; No wallings of the poor unblest, Where each receives his fuff behest. And every pleasure is divine.

No human-rites need consecrate where all is truly hallowed ground, No sects may learn to fear and hate; Nor demagogue may underate, Where all is orthodox, and sound.

No sacrifice to vengeful power May change a loving, wise decree; Impartial as the sun and shower, His gifts descending every bour, Attest his goodness full and free.

'T is here abide the peaceful Dove, In token of his watchful care; While Wisdom, Justice, Truth and Love Are ever guarding from above, These portals; ever bright and fair.

'Tis here in truth the tutored mind May worship where the angels trod, And here, to superstition blind, I read the author's rule to find The nearest, surest path to God,

#### TENTING ON THE NEW CAMP GROUND

BY T. B. TAYLOR, M. D.

Song dedicated to the Neshaminy Grove Comp Meeting of Spiritualists.

AIR :- "TENTING ,ON THE OLD CAMP GROUND

We have left our homes in the city full, With its toil, and dust and strife, To make our homes in the leafy grove, And to seek a higher life. Many are the friends who are waiting to-day, Bright from the spirit realm, arout us here in our tents and groves

heory on the other. That which is true never need fear investigation, and hard solid facts find their chief duty in challenging scrutiny. Facts, however, are not always what some people want, unless they be privileged to manufacture them for the oc casion, and use them to suit their purposes

What, for instance, would a castiron theologian, as such, want with the answer from a spirit, that here was no such place as his hell, and no "white brone" with Christ sitting thereon, as the final

indee of mankind, or, that since none die, there need be no resurrection of the dead? As an independent, candid this ker-a teachable investigatorsuch facts of knowledge, or observations through experience, would have a value; but to a mind sed to all outside of a given creed, they would be, for the time at least, but wasted ef-

We are told by the opponents of the spiritual doctrine, that we have contradictory views from the spirits and among ourselves. That is true. But why that should bear against

the truth of Spiritualism, while the equally contradictory views among Christians would be considered no proof against Christianity, is "one of those thirrs no fellow can find out," unless the fire shall n'v al it.

But is it not amusing, as well as instructing, to eet the material brought into the spiritual field by its volavies alove, at d which must go into the mill, and figally into the fire? But, beside, out of this it is, moreover, that our

the discharge of which, even if they do not hurt us, they noke a huge smoke. We are charged with being free-lovers. Well, we have free-lovers who are Spiritualists, and publicly preclaim themselves so. Indeed we have almost as many among us as our Christian brethren have among themselves. Then we have spiritual cure alls, which, offtimes, cure nothing but the credulity of the user. Moral paraceas-specifics for every sin. And among the puny things brought to the spiritual laboratory are exploded "corner stones" as the basis of Spiritualism. forgetting that no wan-Christ or any other one-can be a basis for a great universal system of spiritual philosophy

Systems rest on the eternal verity of things, and not on men at all. "Corner-stones," like Christ, Mahomet. Calvin, and Joe Smith, answer in certain buildings of human design and construction : but only the eternal laws of God lie at the root of a philosophy that knows no sect or clime, no particular age or nation, such as the spiritual philosophy is and must ever be.

Then we have long lectures on science, with no science in them, not even up to average knowledge on the subjects treated, or attempted to be treated and students of nature, who are up to the present state of development in these branches, put their fingers aside of their noses and make significant winks at us.

Besides these, we are often treated to discursive generalizations on special topics, in which you may not find one point sufficiently tangible to get of. We have, of course, along with this much that is invaluable, nay, worth all the world, if it could not have been otherwise obtained; but all tumbled into the library and archives of the school-an enormous chowder, which only the refining fire can leal with.

Then we have our own controversies. I have known Spiritualists who for a long time denied hat spirits ever displayed physical phenomena, while these persons would give excessive credence to anything spoken under closed eyes. Some also, who declared that spirits could do nothing that a human heing could not do, in the way of physical

manifestations. There were hosts who for years denied the fact of materialized forms, and some who do so still; and the thoroughly attested fact of the passage of matte through matter is both affirmed and doubted. But the chief point uppermost at the present time seems to be as to the kind of vouchers we shall have as to the genuineness of the manifestations, or whether we shall have any or not. Whether we shall protect ourselves against prowling impostors to the detriment of honest mediums, or whether we

shall ask reasonable test conditions, even though they may imply a doubt of honesty. This controversy is waxing somewhat hot, and

With physical manifestations the case is differ

and to be bound ourselves as well. No one-side

there are so many unscrupulous investigators, and

In the best day- of my spiritual experience, be

las! those days are no more. To be charged five

or ten dollars for a sitting as I have been, has so

much the ring of auctioneer to awaken that confi-

dence and consolation so much needed and to be

A word more ere I close. The Spiritual Philoso

pby is preeminently iconoclastic and revolution-

tionary, as well as critical. We do not spare criti-

ism in our dealings with the theories and institu-

tions of our time, and we in turn must expect som

sharp competition in this line. All we can ask is

that such opposition be fair and just, and to de-

mand this we also must, in like manner, be fair and

just ourselves. On such even terms we have nough

Now, let this, with the rest, go into the refining

TRENTON, N. J., June 14, 1879.

fire, and if it is burnt up, that fact will be the best

DEAR SIR:-On June 4. Mrs. Katie Robinson

and fearless defender of the spiritual truth, offici

ated at the funeral of Mrs. E. Thomas, of this

the solemn occasion, which was well filled with

was full of beauty and tender feeling, and con-

some of our churches, who afterward admitted

This was not the first time that Mrs. Robinson

delivered a funeral oration in this city. About

four years ago she officiated at the funeral of the

wife of the writer, and an account of her discourse

and although having been a regular subscriber to

the paper, for ten years previous, that generous (?) and accommodating(?) journal declined to even

notice the article. Pecuniary considerations might

have influenced the editors in the matter; if so, a

simple notice from them to that effect was as little

Our spiritual circle here is as yet comparatively

small, but is gradually and surely increasing; and

with the eloquent and powerful teachings of such speakers as Mrs. Bobinson, the glorious truth must

Trusting you will find space for the above, in the

Yours, truly,

A SUBSCRIBER

olumns of your valuable journal, I remain

your city, so well known as a trance speake

and when mammon was not the gate-keeper, w

minds onite unwittingly.

t must come at last.

lesired.

to fear.

proof that it ought to be.

they had ever heard.

as could be expected.

eventually become fully known.

Editor of Mind and Matter.

## SPIRITUAL RELIGION.

BY PROF. JOS. RODES BUCHANAN.

Editor Mind and Matter.

It has properly been said that Spiritualism is not a religion, for Spiritualism in a scientific sense is pneumatology. But as this is the highest department of science, and gives us the only knowledge science affords of our religious relations, and consequently of our religious duties, it is naturally expected that all who cultivate Spiritualism should attain wiser conceptions of the upper world and of

man's relations to God and eternity. On the other hand as Spiritualism attracts only those who possess curiosity and a spirit of free ir. vestigation, it is a natural consequence that it rings together many in whom skenticism as to religion is very active, and many whose free investiations have made them aware of the falsities of

the fashio, shle Christian theology, and of the total unfitness of the church to guide or control the human mind. In addition to this they observe the endency of church organizations, heretofore."to check all investigation and to encourage bigotry take a position from which we can survey and in- | and persecution " Hence arises very naturally and properly a feeling of jealousy against all church

organizations as dangerous to liberty and truth. These feelings of skepticism and, what might be called, come outerism, are not confined to eccenppponents load their artillery, for the most part, in tric and antagonistic people, but prevail extensively among the best and most hopeful classes of intelligent society. And yet with all this skepticism and wayward-

ness, there is a conviction that man has a religious nature, and religious duties, and that men ought to o-operate in the duties of religion sit they could be clearly defined, and if they could be performed in a satisfactory manner, without falling , into the ruts of the old theology, or doing anything contrary to

Spirituation establishes so clearly the truth of God, Heaven and Immortality, and pours out such wealth of loving religious admonition from our scended friends, and from the wisest and best of ancient times, that Spiritualists, unless they belong to the most selfish and worldly classes of society, must, as a mass, be in a state of progress oward purer and more religious views of life.

Such is the state of things at present, and in propertion as men of strong moral and religions senments contemplate the truths of Spiritualism, hey will find themselves agreeing in their fundamental principles, and attracted to combine for religious purposes. But there will be a wide difference between their co-operation for religious purposes, and the co-operation which has, heretofore, obtained in churches, the whole object of which vas to conquer, mankind by craft or by force, and make them the slaves of creeds and hierarchies.

The glorious suggestion of St. Paul that where he spirit of God is, there is liberty, has been tramoled under foot by almost every church that has been organized for eighteen centuries,

The religion which Jesus Christ taught in his ife, which he has been teaching or inspiring from he spirit-world ever since his death, and which has een and is taught by all other great and good bengs in the spirit-world which is in fact to-day ouring forth from the mouths of all mediums brough whom good spirits speak, is not the religion which has sustained hierarchies, carried on persecutions, identified itself with despotism, and devastated the world by war-the religion of the church which has sometimes been called Churchianity in opposition to Christianity.

One is the religion of love and tolerance, or freelom-the other is the religion of dogmatism and lespotism, which in its worst forms becomes a reigion of hate and cruelty. Spiritualism comes as a great illuminating power to destroy the old theblogy, and establish the religion of love. It is time that it should come, for it is far more true to-day than when it was first announced by St Paul that "The night is far spent, the day is at hand ! let us, therefore, cast off the works of darkness, and, let us put on the armor of light."

The darkness to be cast off to-day is that (f the

The Ancient Band. COLUMBIA, CAl., July 21, 1879.

BRO. ROBERTS :-Gladly would I accept your invitation to give a fuller account of my experiences as the "Earth-Chief of the Ancient Baud," if I thought such exeriences would be "as instructive as they would be interesting." But who ever benefits by the experiences of others? Each must go through one of the mills of the gods and find out how it is for him or

nerself. The intimation that I am one of those mistaken souls who "conceive the idea that through themselves, especially, the work of progress was to be carried through;" or that "ambition has been the rock on which I have wrecked my hopes and earthly prospects," is not applicable. Yet, to make my

position intelligible, would take more time and space than the point involved is worth. Let it pass with a simple disclaimer.

Whether this "Ancient Band" is composed of wise and powerful spirits, as is claimed by themselves, and, for them, by their chosen mediums, or whether they are "deceiving spirits" who have, as you say, made a "systematic attempt to mislead and injure those who are striving to find and propagete nothing but what is true," is a problem which I invoke all the aid in your power to solve. If they are not a Jesuitical band, ample opportunity will be given to them to rise and explain And now that my esteemed friend, the honest and ruthful Dr. Cooper, has come to the front in their lefence (as it is highly proper that their medium

n-chief should do). I beg of him to give, at the earliest possible moment, the reasons for the failure of the band "to furnish the material means to carry out their avowed purposes-reasons for which failure," he says, "even you would be satisfied with " When Dr. Cooper left Columbia, nearly four rears ago, after a residence at the headquarters of he hand for about three months at their hidding

it was positively promised by the band that a full and satisfactory explanation of their utter failurehen a patent fact-should be sent to me as soon as heir mediums should have arrived at their Eastern homes and become rested.

It was never done; nor, as I stated in my letter to you of the 11th ult., in MIND AND MATTER of the 5th inst. "Not a promise ever made, as from this Ancient Band, has ever received the slightest fulfillment.'

I propose to apply to spirits the same code of ethics, in judging them, that are applicable to mortals. Indeed, one of this band plainly told me. four years ago, on making to me a specific promise to do a specific thing, within a specified time, that if the promise was not fulfilled "never to trust them again." I ought to have taken them at their word, hut their psychological control was then too strong for me to break. By this code, therefore, in view of hundreds of specific promises that I am able to cite from the records in my possessiou, I can come to no other conclusion than that I, with many others, have been the victims of a stupendous fraud -the moral of which is, \*s stated in such vigorous terms by Meander-"believe nothing, agree with nothing, contrary to national laws and your own common sense.

If our friend. Dr. Cooper can explain away all this "crookedness" of the Ancient Band, no one will be more delighted than myself-for it is not pleasant to believe we have been made such egre-

gious fools of. But the victims of spirit Jesuitism are numerous. Here is a case which I am given the liberty to quote-a private letter from one of the noblest and most devoted women that ever poised a lance in defence of human freedom:

"RIVERSIDE, Cal., July 17, 1879." "FRIEND WINCHESTER :--- I have been reading your article in MIND AND MATTER, and feel prompted to write to you; but first of all allow me to say, that no one thing done with a generous motive, no matter how mistaken the idea, is ever lost. Whether the personages spoken of existed or not, the words of Joseph to his brethren—"Ye meant it for evil, but God meant it for good"-have the significance of universal truth.

"Your experience reminds me of my own, only mine came mostly through my own mediumship, and in opposition to my own convictions of wis-



"A KISS FOR A BLOW." [SELECTED.]

What makes little children so happy and good And banishes tempers both naughty and rude? It is the sweet maxim. we very well know, Of giving each other "A kiss for a blow "

should a quarrel arise, whate'er be the cause, What is better by far than the whole code of laws? It is the sweet practice we very well know, If always returning "A kiss for a blow."

in each stage of life, e'en from infancy's years, To manhoed's last step in this valley of tears; There's naught that can yield us such pleasure belo As ever returning "A kiss for a blow."

Though men should condemn us and call us but fools yet still, we must love them and pray for their souls; Through the journey of life let us patiently go, Still ever returning "A kiss for a blow."

Should any assail us in deed or in word. ()h, then let us act like the meek patient Lord, Who: e'-n in the depths of his bitterest woe. Returned in his anguish "A kiss for a blow."

The Little Match Girl.

BY HANS CHRISTIAN ANDERSON.

It was terribly cold; it snowed and was already ilmost dark, and evening came on, the last evening of the Old Year. In the cold and gloom a poor little gil, bareheaded and barefoot, was walking through the streets. When she had left the house she had certainly had on slippers, but of what use were they? They were big slippers, and her mother had used them till then; so big were they, the little maid lost them as she slipped across the road, where two carriages were rattling by terribly fast. One slipper was not to be found again, and a boy had seized the other and run away with it. He thought he could use it as a cradle very well some day when he had children of his own. So now the poor girl went with her naked little feet, which were quite red and blue with the cold. In an old apron she carried a number of matches, and bundle of them in her hand. No one had bought anything of her all day, and no one had given her farthing. Shivering with cold and hunger she crept along,

a picture of misery, poor little girl! The snow-flakes covered her long, fair hair, which fell in pretty curls over her neck; but she did not think of that now. In all the windows lights were shinng and there was a glorious smell of roast goose. for it was New Years Eve. Yes, she thought of that!

In a corner formed by two houses, one of which projected beyond the other, she sat down, cower-She had drawn up her little feet, but she was ing. She had drawn up her little teet, out sne was still cold, and she did not dare to go home, for she and sold no matches and did not bring a farthing of money. From her father she would certainly receive à beating, and besides, it was cold at home for they had nothing over them but a roof through which the wind whistled, though the largest rents

had been stopped with straw and rags. Her little hands were almost benumbed with the cold. Ah! a match might do her good if she could only draw one from the bundle, and rub it against the wall and warm her hands at it. She drew one out. R-r-atch! how it sputtered and burned! It was a warm, bright flame, like a little caudle, when held her hands over it; it was a wonderful little light. It really seemed to the little girl as if she sat before a great polished stove, with bright, their gods. In some respects, as a race, brass feet and a brass cover. How the fire burned! we have attained a perfectionment they have how comfortable it was! But the little flame went out, the stove vanished , and she had only the remains of the burned match in her hand. A second was rubbed against a wall. It burned up, and when the light fell upon the wall it became transparent like a veil, and she could see through it into the room. On the table a snow-white cloth was spread, upon it stood a shining dinner service; the roast goose smoked gloriously, stuffed with ap-ples and dried plums. And what was still more splendid to behold, the goose hopped down from he dish and waddled along the floor, with a knife and fork in its breast, to the little girl. Then the match went out, and only the thick, damp, cold wall was before her. She lighted another match. Then she was sitting under a beautiful Christmas treet it was greater and more ornamented than the one she had seen through the glass door at the rich merchant's. Thousands of wax candles burned upon the green branches, and colored pictures like those in the print shops looked down upon her. The little girl stretched forth her hand towards them, then the natch went out. The Christmas lights mounted higher. She saw them now as stars in the skyone of them fell down, forming a long line of fire. "Now some one is dying," thought the little girl; for her old grandmother, the only person who loved her, and who was now dead had told her that when a star fell down a soul mounted up to

grees. A great round, cat-like face, with featherv ears standing three inches high; large, staring, yellow, mooney eyes, a body nearly as big as a turkey; and plumage mottled over with black, white orange, se med in some degree to answer Bart's description, and proclaimed the bird to be a great horned owl.

"The bright beams of the midday sun completely blinded bim. Helpless and defenceless in the midst of his foes, he shuffled about uneasily on his perch, but made no vain attempts to resist. What noisy triumph, what joy ful chatterings, what indignant screa . came from his tormentors.

"Mindfue Se Leak and talons, I sent Bart home for a table-of it. in which we easily enveloped his owlship, and bore him off. in triumph, despite his struggles.

"It is scarcely needful to say I lost no more chickens after this.

"I at first intended to keep him alive, but he proved so fierce that I found I could do nothing better than to chloroform and stuff him, and set him up to repose, over the bookcase, in company with a fishing-frog and a horse-shoe crab. I found his length to be twenty-two inches long, his wing fifteen and three-quarters.-Chatterbox for August.

On the Other Side of the Chinese Question.

I do not propose to enter at length, into a discussion of the Chinese Question. There is much bitter feeling expressed here against them. The comrefuse to become citizens and take their money back to China. Occasionally one says they are fithy, diseased, and their females courtesans. I have been in and through their homes in San Francisco, and I must say, in all candor, they compare favorably with the neatness and elganliness of Americans. Indeed, I never visited a place so densely populated with whites, so cleanly kept. Were they as filthy as some of our people would have you believe, our cities would be depopulated from disease and death.

In New York, their hom 's have been inspected, and The Tribune says of them : "The Chinese have taken possession of South Mott street. It is a curious fact that, while the most debased among the Irish women of this quarter live with brutal Italians, the younger, best looking and neater of them live from choice with the Chinese, on Mott street, who, it is said, treat them kindly, do most of the housework themselves and make provident masters. Even basement rooms inhabited by them smell sweeter than the upper stories where Italians congregate. In a Chinese restaurant across the street four Chinamen were found at dinner. The neatness of the table and the appearance of the viands would have done credit to a second-class American restaurant; at least the ware was apparently of choice patterns of porcelain, and the food quails and rice," which accord with my observations here. I have yet to see a filthy Chinese. It is said they are worked under a peonage contract. We have a law making such contrac s void. But I do not think that system prevails to any great extent. They are temperate. I never saw a Chinese drunk, not nuder the influence of houor. I wish I could say as much for the whites. They are industrious; ever at work. They are frugal. It is true that most of the Chinese women who come to this coast are courtesaus. It is also true that before they came hither, our cities were overrun with courtesans and libertines. Our people now are as moral and virtuous as they were before the Chinese courtesans came here to compete with American courtesans.

They steal, it is said. I have no doubt we have given them many a lesson in that art, which, to protect ourselves from our own thieves, we have resorted to lynching, but no such necessities have grown out of our Chinese associations. Indeed, they are as honest, I believe, as the whites. Their religion is as sensible and truthful as the Christian religion, and they are surely not to be persecuted here, for enjoying it. They have sought to become citizens, and have been rejected by our tribunals of pretended justice. Our philosophers go to the fountain of their philosophers and snp with not yet reached. In natural endowments e quite our equals. 10 CAUSO ... alarm in their presence. The idlers cry, "The Chinese mast go;" which finds an echo in the politician, to catch their votes, while industry competes with them in the fields of labor. Their labor, in our markets, brings from twenty to thirty dollars per month and board. If the whites cannot obtain more than that for the same service, they decline to work, and proclaim, "The Chinese are oppressive." It costs no more to live here than in the Eastern States, and labor should be worth no more here than there. If our people would do their own washing, ironing, housework, gardening, and, as far as possible, their farm labor, as the people do in the Atlantic States, the Pacific States and Territories would be indeed the garden of American industry, dotted with beautiful homes, our fields teem with beautiful harvests, and debt oppression be unknown. Under our system of government slavery is prohibited. Here the bondman is free. We bud the foreigner, who comes hither, with the scions of American liberty, and he returns to his natural land a sprouting republic. Let us be honest with ourselves and others, and charitable and just to all. STRONG.

And with love our souls o'erwhelm.

orus-As we're tenting to-night\_tenting to-night, Tenting on the new camp ground. Calling us away ! Calling us away ! Calling to the better land !

But we'll soon strike tents and join your hosts, Out on the plains of light, And there, amidal those glorious scenes, We'll view your homes to bright. Then come to us when the morning dawn, Come in the evening hours, And meet us as we rest or roam, We love your spirit powers.

Chorus-As we're tenting to-night-tenting to-night,

Our souls are weak, and our bodies frail, But love our hearts unite. So when we're weak 'tis then we're strong, We're strong in Truth's own might. Then we'll press the battle for the truth, Though many foes arise.

Till on the is ound of God we stand, And see his glorics rise. Chorus- As we're tenting to-night\_tenting to-night

#### THE REFINING FIRE.

BY I. RHEN. M. D.

#### FOR MIND AND MATTER.

It is part of the Divine Order, that ere the final outcome be reached, things and principles must pass the ordeal of a mest unreleuting criticism

and adjudication. In this mill, which, as the first step of the process of analysis, grinds things to powder, both the good and the ill have to pass that which is true as well as that which is false. The hopper is filled by enemies as well as by friends, and the irresistable power of eternal laws turns the wheels. That power knows only the duty of work, and this duty it performs with most grim and exquisite satisfaction. Then comes the mixing with the fluxes, and finally, the whole packed into the crucible, to be subjected to the fierce heat of

the furnace for the final reduction. But every operation is not complete. Sometimes many are needed ere the work BE well done. Sometimes the mixtures chill on our hands, and we have more labor than at the beginning. Possibly the fire is not hot enough, or is not loug enough continued, and the work must be repeated. Our ignorance may be chargeable with the causes of failure, or some envious or malignant busy-body tamwith the fires. But from whatever cause the failure results, the work must be repeated. The omnipotent decree of Fate has so ordained it, and to that decree we must submit, whether it suits us

or not. However we may be disposed to grumble at the order of things, we shall not fail to see, if we look long enough and thoroughly enough, that it is a most fortunate circumstance that such is the process. By this law do we know of a surety that we have but to work and to wait: especially to work since wait we must; and in due time the just and true will assert their right of place in the order of time and forever remain there. No fiery furnace is hot enough to eliminate these or dim their lustre in the final trial.

place. The congregation of the First Universalist Church cheerfully tendered the use of their hall for The spiritual movement, in its modern aspect, has been and is getting a little of this rough handpeople of every creed. Mrs. Robinson's sermon ling; as by some it is regarded. Viewing the matas a whole, we know that it will do it good. trolled the attention of all from beginning to end though individuals often take a very absurd share Among the listeners were several prominent "lights" of the work. that the discourse was one of the most beautiful

Sometime we see them carrying wet wood to make the fire burn; while others pour coal oil on the fire, and so burn themselves. Some who think they are certainly going to explode the whole movement, end by exploding their own theories. While others love the dear revelation so much that everything bearing the table of "spiritual' is a genon that occasion, full of beauty as it was, was transmitted to the Banner of Light, at Boston; uine article for the "healing of the nations," carefully packed away and sprinkled with holy

Indeed, it would not be out of the way to say that it is rather probable that all of us have had, and possibly still have, some weak spots answering

to a phase of these extremes. I am, however, clearly of the opinion that, what-ever the obstacles have been, or are, that tend most to hinder the spiritual movement, if it is bindered at all unduly, have arisen mainly from its friends. As for the opposition, whither processedly scientific or theological, it is powerless to and anger: or even much to retard it. Assaults from these sources are as harmless as pith balls shot at the moon, and tend either to show-their own infirmities on the one hand, or to vindicate the truth of the spiritual

Godless or unspiritual church, and the Godless or the lines are separating, and like all such controunspiritual college; and the method of casting off versies, they tend to ridiculous extremes. What, for instance, can be more absurd than the ground darkness and making true progress is, ethically peaking, the same that was recommended by taket by our good brother H-zard, that no test aul.

conditions should be permitted by mediums? Or the equally absurd demands of some pretended acientific inquirers who insist on their own condi-"Let us therefore follow after the things which nake for peace, and things wherewith one may edify anothe

tions alone, having no regard to what the law of the manifestations may make imperative? Instead of engaging in personal controversies and satirical criticism; let us seek to know, for we may improve the condition of the world, and perform I am far from believing that there, is anything like the extent of fraud practiced that some would the duties which the anostate church has neglected have us believe, still there is no doubt of fraud in and let us first of all seek to reform ourselves before some instances, as my own observations assure me, we try to reform the world. Let us emulate the and I know of but few crimes which deserve the peace and love of heavenly life by communion detestation of fraudulent spiritual exhibitions. To with all heavenly influences. Let our seance trifle thus with the most sacred affections of rooms' be consecrated by sacred song and prayer. nature, is abominable to the last degree, and I, for and devoted not to the cultivation of suspicion and one, can have no confidence in any one thus dedistrust, or the amus-ment of sk-ptics, but to comtected, whatever may thereafter come through munion with the highest angelic beings, whose them. A mere suspicion of fraud is not enough presence can be obtained, and the establishment of however, to make out a case of this kind. I have

friendly relations among Spiritualists. good evidence of having been played upon by spir To direct our efforts wisely for our own and oth its as well as by mediums, and in addition to this rs' improvement, and to harmonize all in the new we know that susceptible persons, as mediums are, religion of science and love, which is to supersede do not always know the source of their impressions, superstitution and tyranny, it is necessary to under and may give us back the contents of our own

stand well the religious constitution of man and the duties imposed by the Divine law as stamped on our Constitution. These duties have been proent. Here we have a right to reasonable security, claimed by inspired teachers in former times, and by none so grandly and profoundly as by Jesus arrangement can be justified, where, as we know Christ; and they are still more fully developed by a thorough knowledge of the constitution of man, who do any dirty work to make out a case against on which all divine laws are plainly inscribed. As the medium. Let us, therefore, have security all around. With this, any well meaning medium ought, and would be satisfied, no doubt, and to this the discoverer and teacher of the first system of Anthropology, which has been brought into the world, I have been anxious to make known to my spiritual friends the identity between the religion which belongs to the Divine constitution of man, bre mediumship had got to be a matter of trade, nterpreted by science, and the equally rational and religion which comes from the spirit world. trije could sit in our little group of friends and find the and which, when it made its first great advent by tmosphere of truth and sincerity. Then it was Jesus and his Apostles, was so far above the animal hat we felt the heavens close to us, and its out nature of man that it was speedily lost in the selpourings made our souls rejoice, indeed. But,

fishness, animality and Paganism of antiquity. Buried as it was then, it is now to be revived and improved by spirit power and by science. To this work I have given my attention in recent lectures, but I regret that our spiritual newspapers

are not yet sufficiently impressed with the importance of the religious progress of man. The editor of MIND AND MATTER confesses that he did not even read "my published lecture on the "Four Aspects of Religion," and I believe he did not hear my lectures on the "Religion of Spiritualism," at the Neshaminy Camp-meeting, nor has he given any statement of the views presented, which were regarded by many as highly important; nor could I find him by spending an hour at his office in Philadelphia. But on the other hand he is very prompt to state that I have been deceived by false spirits, because I assume that my religious views and action are in harmony with the sentiments and wishes of Jesus Christ.

It is altogether too amusing for serious discussion that an editor in Philadelphia, whom I have never met, should claim to know the character of my most private investigations and intercourse will s, and to know more about it than I know my spirits self. I am not one of those who follow the guidance of others, whether in or out of the body; certainly no one has ever suspected me of that weak-

And the question whether my work as a religious teacher corresponds with the wishes of Jesus Christ. a very moderate acquaintance with the writings of Matthew, Mark, Luke and John, and an equally moderate acquaintance with my lectures would satisfy any one that it does, whether he judges of the wishes of Jesus by his recorded utterances, or by his character as a spirit.

no farther than to suppose that a communication with John Smith and Sally Jones, who have re cently died, is the highest spiritual experience, and that spirits of the highest religious rank-a Socrates, Jesus, Oberlin, Luther, Joan of Arc, and George Fox-are beyond our reach, or incapable of giving us wise instruction and inspiring us to a igher life, they are only in the infant school of spiritual science; and, in fact, this is true of a large number of those who are called Spiritualists. During the first twenty or twenty-five years of my cultivation of psychic science, they were in spiritual ignorance and skepticism. Since their recent conversion, during the last ten or fifteen years, most of them have been restrained by skepticism from making any great progress; but all are destined to learn that the spirit world is our teacher in propor tion as our lives are exalted, and that the most exalted and ancient spirits may become our greatest benefactors.

Jos. Rodes Buchanan.

dom "For weeks and months I was tortured with the pressure upon me to start a paper. Looking from the external it seemed maduess. I had nothing

and was \$1200 in debt on a house that I had jus purchased with my little savings, paying in part, with time for the rest. This influence pressed upon me, argued with me night and day, made me anit from the platform when I had no intention of doing so, and in one instance impelling me to read a circular in connection therewith, without glasses, when at another time I could not have read a word of that kiud of print in that way.

"This went on till I think I should have gone nsane had I not yielded. But to show of what stubborn stuff I was made, I swore an oath that if hev did not sustain me I would not live, but would go on the other side and make it hot for hem.

"Well, I went to work, and in a state of health that I ought at least half of the time to have been in bed. I succeeded in publishing forty-one num bers of Cur Age and was obliged to stop. But did oath? That I am writing this shows that I did not.

"When I had issued some twenty numbers I got nto a pinch (as they say) and a woman-a poor widow—put a mortgage on her little home and l t me have three hundred dollars. I accepted it because I thought I was sure to have the means in a few months to replace it. That pledged help never came, and I felt that I must live in order to save that woman's home, otherwise I believe I should have committed suicide, and thus have stood face to face with those I felt had deceived me. That may have been what they intended. If so, higher powers prevented. That debt is paid; but to-day I am almost a pauper. All I had is gone, and by the twist of a monopoly, the results of three years of hard labor have been rendered worthless, and I am broken in spirit. Yes, broken; and yet I am

"There is an interior strength that once brought to the surface (as it will yet be) will be more effective than any effort in the past has been, and I am not sure that I could not go through it all again. "Yours, in sympathy,

"LOIS WAISBROOKER." This communication, hardly touching upon a subject of vast extent and almost infinite ramifications, by which deceiving spirits have succeeded in switching from the track a large number of us, must suffice for an introduction to the experiences vou thought would be beneficial to others. A further chapter of these experiences will be given, if necessary. Perhaps a message from Loyola, re-ceived by us in September, 1875. may be of interest hereafter, as showing the slime of the footprints of "Spirit Jesuitism." Faithfully yours, J. WINCHESTER.

SAN BERNARDINO, Cal.,

July 24th, 1879. EDITOR OF MIND AND MATTER.

You may be glad to record the spiritual outlook of this remote corner of the Golden State. We are n the midst of summer. a season which is continnous here, save in winter there is more rain and less heat. Our climate is delightful. Our valley is well watered. Its lap abounds with artesian streams, formed at from twenty-five to three hundred feet elevation. Its climate is a panacea for oulmonary and bronchial ills; and its soil bountifully responds to industry, with temperate, semitropical and tropical vegitation, fruits and grain. Here the Indian corn, Irish potato, wheat, apple, plum, pear, cherry, blackberry, apricot, peach, lemon, orango, bannana, grow side by side. It is the Eden of America. One can make a home

bere as beautiful as may be wished. In this beautiful valley there exists an incorporation called. "The Frst Society of Spiritualists of San Bernardino." Its own an acre of ground in the village, on which is erected the finest "Gospel mill" in town, called "Liberal Hall." E. D. Strong is president and L. Mecham is secretary of that society. In our ranks we have learned, logical and eloquent speakers, who, though not in the lecture field, give us an occasional lecture, and thus we aid each other in the soul's development. I, bird. have lectured in adjacent counties, and in our chool districts, and everywhere I find a good house

of Liberals and Spiritualists; and I believe through out the State the human mind is less under religious restraint in the Pacific than in the Atlantic

God. She rubbed another match against the wall; it became bright again, and in the brightness the old grandmother stood clear and shining, mild and lovely.

"Grandmother," cried the child, "oh, take me with you! I know you will go when the match is burned out. You will vanish like the warm fire, the warm food, and the great, glorious Christmas

And she hastily rubbed the whole bundle of matches, for she wished to hold her grandmother fast. And the matches hurned with such a glow that it became brighter than in the middle of the day; grandmother had never been so large or so beautiful.

She took the little girl in her arms, and both flew in brightness and joy above the earth, very, very high; and up there was neither cold, nor hunger, nor care—they were with God! But in the corner, leaning against the wall, sat

the poor girl, with red cheeks and smiling mouth rozen to death on the last evening of the Old Year. The New Year's sun rose upon a little corpse. The child sat there, stiff and cold, with the matches, of which one bundle was burned.

"She wanted to warm herself," the people said. No one imagined what beautiful things she had seen, and in what glory she had gone with her grandmother to the New Year's-day.

#### The Great Horned Owl.

A gentleman writes to us as follows: About the middle of August, last summer, I obained the largest specimen of the Ulula, or great norned owl, 1 have yet seen, under the following circumstances :

"A brood of valuable chickens began to disappear night after night, in the most mysterious manner. The children mourned the loss of a lop-eared rabbit and some fan-tailed pigeous, which were great fav orites.

"I set a steel trap, baited with a young pullet, execting to capture the thief, in the shape of a poleat or fox. In the morning I found the pullet, untouched, but a young bantam had gone. During the day, however, I managed to catch a Newfoundland pup, who woke the echoes for acres aroun until released. Old Dolly the mare, then literally put her foot in it, and succeeded in utterly ruining the trap, and laming herself for a week. "The next night I sat out in the wood-shed until

miduight, with a shot gun, playing sentinel. The ntense stillness of a summer's night brought with it a drowsiness that proved too much for me, and I woke up to find myself stiff and sore from sleeping in the open air on a wood-pile, and another chicken mong the missing.

"That day a terrible disturbance was heard in the oak grove near the orchard. Our gardener, a fresh importation from the sister isle, gravely i formed me that all the birds were fighting a cat

"A cat-bird !' I exclaimed in amazement. "'And it must be the same I have heard ye spake of,' replied honest Bartholomew. 'It do be lookin' for all the whole wurld like a cat a gray marked cat, sur, wid yellow, atairin' eyes, an' the cars of States. It is gratifying that you are, so, firmly planted against the circulation of obscene instruct. people joined in spetition for Mr. Bennett's par-don. Yet they strongly favor the law; but de-nounce a partial and unjust administration of it. S.

#### Mrs. Elvina L. Hatch Victorious.

Some weeks ago I saw an article in your paper relating to the supposed expose of a flower me-dium-Mrs. Hatch-and asking for information in regard to the genuineness of her seances. That was the first time I or my family ever heard of her, but we immediately set about investigating the matter by writing and engaging her to come to ourhome and give a circle on the evening of Tuesday, July 15, 1879. The Sunday previous we sat with our own family medium-my sister-...nd her control informed us that a spirit friend of the father of the family was present, and sent the message to him that he would bring him some lovely African lilies at the flower scance; and the ageo grand-mother sent the message that she would bring a sprig of tansy to her daughter, as it was one of her favorite flowers while in the earth-life. The circle commenced at 8 o'clock, Tuesday evening, Mrs. Hatch having arrived about a quarter of 5 in the afternoon. She brought with her a small traveling satchel, a shawl and sun umbrella. She passed the bag to my sister on retiring to her room, and asked that she would examine it. She did so, and found nothing in it that related at all to a bouquet. Now, in order that all who read this may be convinced that our manifestations could not have been fraudulent, I wish to give an account of the many changes this lady was obliged to make before she could reach us, and of the time she must necessarily have spent in getting to our place. She must have left her home as early as three o'clock in order to take the train to Reading. She arrived tuere about 4 o'clock, and was then five miles from her destination. From thence she was conveyed by means of a stage, arriving at North Reading about a quarter of 5, as above, stated. Her seauce was a perfect success, the flowers coming in showers, with the dew still upon them. Now, how did she conceal those flowers about her person for five long hours, and still present them with the dew upon them on one of the hottest days of this season. The lilies came as promised, and, af er the spirit presented them to his friends, the gentleman of the house and his partner in business, he presented four other members of the circle with them, much to their de-

light. Lovely carnations, red and white, roses of rare beauty in abundance, bunches of grasses very artistically arranged, two very long strings of smilax, two large bunches of waluuts, two or three twigs of arbor vitæ, and the sprig of "tansy were distributed among the friends. There must surely have been a peck of flowers in all. The circle was perfectly harmonious and a truly enjoyable one. "Little Mischief," Mrs. Hatch's control, related to us the story of her going out. The story, in itself, was very sad, but it was related in such a simple, child-like manner, we could not refrain from laughing. One of the most pleasing features of the

cirdle was that our little angel boy brought to his aunt the daisies she had secretly wished for. The one string of smilax was laid at the feet of the family medium, in the form of a wreath, by the firmest friend of her control, a little Indian girl. This had also been promised, and Mrs. Hatch was not aware of one of the promises made. All the promises to us were fulfilled. Now, if any one doubts the truth of this statement. I refer them to Prof. Cadwell, who was present with his wife, for information in regard to the truth of what I have written. Does anyone think it possible for her to have concealed these flowers about her? We are fully satisfied that she is genuine, and sincerely wish her God speed. Yours, truly, N. M. BREED.

North Reading, Mass

# lime.

If there are any Spiritualists who have advanced

