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NO. 40

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

When I last closed, I was describing some of the more significant events that transpired at the trial of Mr. and Mrs. James A. Bliss. Frequently during the trial any close observer would have seen the varying psychological influences that were from time to time exerted upon the minds of the judge, the counsel on both sides, the witnesses and jurors Sometimes these influences were manifestly exerted in behalf of the prosecutors and sometimes pposite spirit forces gained the ascendency for the

When the testimony was closed on both sides Mr. Bowman for the defence proposed that the case should be given to the jury, without any summing up of the evidence and simply upon the judge's charge. This was a most unexpected turn in the proceedings and perfectly astounded the counsel for the State. It being near the time for adjournment. the latter proposed to adjourn until the next day. in order to find some means of avoiding the damaging effects of Mr. Bowman's declared confidence in his case. To this proposition the Court assented

and adjourned over. The result of the deliberation of the counsel for the State, District Attorney Ker, and private counse of The Times, lawyer Heverin, was that they did not dare to refuse Mr. Bowman's offer to allow the case to go to the jury on the evidence, under the charge of the Court. Having every reason to believe that no sensible and unprejudiced jury would ever consent to convict on such manifestly per jured testimony as that on which their case was based, they sought to escape their dilemma by endeavoring to persuade the mediums to withdraw their plea of not guilty and to plead guilty to the charge in the indictment. As the inducement for this iniquitous proposition Mr. Heverin, for the District Attorney and himself, promised Mr. and Mrs. Bliss that if they would consent to take that untruthful course that they, the State's legal representatives, would use all their influence with the Court to make their sentence as light as possible and they would withdraw the false charge that had been made against them and for which they had been held during the trial in fifteen hundred dollars each. Had this vile proposition, on the part of the Commonwealth's counsel, been accepted, Mr. and Mrs. Bliss would not only have plead guilty to an offence of which they were innocent, but would have made themselves amenable to a charge for perjury, for both of them had been examined and cross-examined as witnesses and both had sworn positively that they had not been guilty of the offence with which they were manner as to lead me to think, as well as the defendants that he thought that would be the best course for them to take. Then, for a few moments ensued a spiritual struggle for the control of mediums, such as I rarely ever witnessed. Mr. Bow-man had decided that he would not make any appeal to the jury, and the mediums knowing the bitter and insensate prejudices of the jury against them as mediums, felt that it would be impossible to escape an unjust conviction and a cruel punishment. At no period of the trial could the offer of the State's officers have been made when its influence on the minds of the defendants would have been so powerful. I was appealed to for advice in this hour of their sore temptation to resort to falsehood to save themselves from the vengeance of their to confess a crime of which you are not guilty, I have nothing more to say." That settled the question in a moment. Instantly the insidious and shameful proposition was spurned by these for-saken and helpless victims of so-called Christian

Judge Briggs had several times, during the trial. in ruling upon questions that were raised by counsel taken the ground that if the defendants were guilty at all they had been guilty of an enor mous offeuce-nothing less than taking advantage of the credulity that springs from the most boly and sacred affections and emotions that could animate the human mind-and this for the base and wicked purpose of unlawful gain. His honor, under some psychological influence exerted upon his nervous and mediumistic nature, was led to adopt the most absurd and wholly untenable idea that it was his duty to become the shield and legal protector of of too credulous Spiritualists whose misplaced confidence in mediums and spiritual manifestation rendered them liable to being deceived and cheated. He ruled that Spiritualism was a religion and that the belief in it was a sacred right which it was that my visitor was a spirit. I tried to cover my the duty of the Court to guard and protect; that it was a monstrous moral and legal offence to do anything calculated to bring doubt or reproach upon so sacred a religious right, and that if the mediums had done anything that had led any person to be lieve in, or to doubt Spiritualism, by deceptive practices, they ought not only to be convicted of the charge against them, but that they should be treated with no leniency whatever. Judge Briggs charge was all in that vein of thought, and just such as was calculated to influence a jury already in full sympathy with the prevailing popular prejudice against the mediums and Spiritualis In view of that charge I felt that little short of a

miracle could save Mr. and Mrs. Bliss from being convicted most unjustly and cruelly, on the perjured testimony of as desperate a set of liars as ever conspired to destroy innocent and unoffending per-I had been told, as the case proceeded, by a powerful, rough, but faithful and friendly spirit: calling himself "Bili Jones," who frequently con trolled Mr. Bliss, that the jury would not convict as he had thoroughly tested the jurors and he had found one that he could control, and that I might rest assured that he would see that the jury should not agree, if they were not willing to acquit the defendants. I felt this was but a slim reliance, and therefore gave it little weight. At the time the jury was retiring, after the judge's charge, my hand was controlled to write these words: "The jury stand eight for conviction to four for acquittal. They will not agree." This I showed to several persons at the time. From whatever source that prediction emanated it proved to be perfectly cor rect, as what follows will show.

The jury went out on Saturday morning and on being polled stood eight to four for conviction, as had been predicted. As the hour for the adjournment approached the judge sent out to know whether the jury had agreed, or were likely to agree, to a verdict that day. It was Saturday, and although the jury knew that the Court would not again re the following Monday, word was sent back that an early agreement was impossible. The court adjourned, after the jury had been out six

When the court assembled again the jury had been out forty-eight hours. They were sent for and asked if they had agreed upon a verdict. The foreman answered that they had not and were not likely to agree. Judge Briggs then proceeded Ned there smiling at me. I then had no feeling of to give the jury a second charge, which was so fear. So strange for me, to sit all alone in that

manifestly one-sided, that it seemed impossible that any juror in that box could resist longer to find a verdict of guilty. The charge was so manifestly the result of prejudice in the mind of the judge and delivered with so much evidence of illtemper that I confidently expected that Mr. Bowman would except to the pected that Mr. Bowman would except to the vanished, and left me alone in the dark. Then I charge of the judge. Finding that he did not in- was again afraid, and, as quickly as possible, tend to de this, I urged him to take that step as the jumped into my bed and went to sleep, and did not basis for an appeal against a conviction should it be prought about in that most unusual and irregular Briggs was laboring at that time from that fact alone. He was about sending the jury out again when the reman rose and said it was useless to send them out as an agreement was impossible, and if the judge would permit him he would state the reason. This the judge forbid and told him to take the sense of his fellow jurors in view of the addi-tional charge which he had just given them. Foreman Clark went to a Mr. James Dundas who was one of the jury, who decissively shook his head. The foreman again assured the Court that an agreement was impossible.

Judge Briggs losing all command of his discre-

tion and temper discharged the jury and said :-"Gentlemen of the jury, let me say here great work that was accomplished through my if ever a guilty man came into this court feeble efforts, combined with those of the little room that man (pointing to Mr. Bliss,) is guilty," The impropriety of that utterance, no lawyer will question. Here while the indictment against the defendant was still pending, Judge Briggs utterly beside himself with anger, was betrayed by the evil spirit influences under which he was acting, and was led to throw his whole official weight in the scale of justice against the untried

Utterly confounded at their failure to convict the innocent mediums, the conspirators were "at their wits end" to know how to cover up their chagrin and mortification. They took the mediums immediately before Alderman Robert Smith, to formally press the false charge which they had procured to be made against them while the trial was impending. Again James H. Heverin on behalf of his clients the Jesuits of The Times and their associates sought to induce Mr. and Mrs. Bliss to make a public confession that they were not mediums and that there seances had been deceptive and fraudulent. He offered, as the Commonwealth's counsel, to nolle pros the pending indictment and to withdraw the complaint that had been falsely made against them if they would only acknowledge publicly that they were not honest and genuine mediums.

conspirators found themselves entirely defeated in their attempt to prejudice the cause of Spiritualism. Magistrate Smith, following the lead of Judge Briggs, held the mediums in fifteen hundred dol lars bail to answer the trumped-up charge against them. I was taken as bail for Mrs. Bliss, but Mr. Bliss, not being able to find bail in the large amount of four thousand dollars, was taken back to prison to await a further trial under the same indictment.

Mrs. Bliss resumed her public seances at Circle Hall, and the manifestations continued with undiminished power and interest. These seances were continued without interruption for four months. Jesuitical persecutors. My reply was, "If you want | while Mr. Bliss was in prison, fruitlessly trying to get another trial. Under the rules of the Court the District Attorney has it in his power to hold persons imprisoned for four months without being tried and without regard to whether they are innocent or guilty. 'The State's Attorney, in this inzealots, and their indignant answer came, "We stance, made the most of his prerogative, and kept will rot in prison before we will be guilty of the an innocent man in prison for four long and moustrous lie that is asked of us. We are not weary months. While Mr. Bliss was in prison guilty and we will never falsely say we are." That vainly hoping for a new trial, the following inciended the matter and the counsel for the subsequently, it may not be out or place to him as distrustful of the jury as was the counsel for the defendants, found themselves compelled to the defendants, found themselves compelled to uember, 1877, I received the following letter from

MOYAMENSING PRISON, Sunday Morning. MR. ROBERTS :- As I lay on my bed, last night I cannot tell the time for it was dark and rainy), was awakened by a hand rudely shaking my shoulder. I looked up and saw the form of a man standing over me. It was that of a large man somewhat advanced in years. Supposing it to be the keeper of the prison, I spoke aloud and said, "What is the matter?" He did not answer me, but went towards the window of my cell. Standing there, he placed his hands together and began to rub them. At first there was a sort of bluish light came from them, and as he increased the motion; I distinctly saw the features of the face; and in that face I recognized a striking resemblance to the photographs, which I had seen, of old John Brown.' I was terribly frightened, for then I knew head with my blanket, but I found I was utterly He stood in that position some five minutes, al-

powerless to do so. though to me it seemed an eternity. The bluish light then turned to a yellowish green, and illumined his whole body, but the main bulk of the light, still came from his hands. He then tried to speak but only his lips moved, until after several efforts he muttered these words: 'Get pen and paper I have need of them. I was so frightened I did not know what to do. I hesitated. He then cast such a look of disappointment upon me that I was touched and resolved that be this man, or what it might be, I would summon all my courage to do as he wished. He seemed to read my, thoughts for the look of disappointment changed to one of joy. I arose but felt as cold as ice. My limbs were as numb as if I had been out in the cold for hours. I hastily put on my pants and went to the table, and placed paper and ink before him. I noticed as I approached him that he grew more material, and the light grew stronger. He then seemed to want to satisfy me, that he was the person I thought he was; for, with one hand he raised his beard, and showed me as plain as could be, the red mark of the rope which had been used to hang him. I said some how or another 'Yes, I recognize you as John Brown who was hanged in Virginia.' He then sat down on my little stool and made an effort to pick up the pen, which I had laid upon the table beside the ink bottle. His fingers seemed to pass clear through it. He tried very many times, at least a dozen, to pick it up before he succeeded in moving it. He then raised it and it dropped again. All this time his hands was in a blaze of light. It seemed that the light was too strong for him to use the pen. Then placing one hand behind him, he managed with the other to pick up the pen and put it in the ink bottle. He took it out and dropped it upon the paper, being unable to hold it. All this time he had not spoken since he had told me to get him the ink and paper. At last, apparently discouraged, he got up from his seat and made a sign for me to sit down. I did so, and he stood before me and told

me to write what he had to say. All this time I had stood shivering as if I had an ague fit just behind him. As I sat down I was remarkably

calm. A warm wave of air passed over me, and as I glanced over my right shoulder. I saw my brother Ned there smiling at me. I then had no feeling of

manifestly one-sided, that it seemed impossible hour of the night without fear; and then to think shall enter therein that defileth or maketh alive. again awake until this morning.

Now, Mr. Roberts, this is a true and correct acmanner. The jury had not asked Judge Briggs for any judicial instruction and when asked if they needed and whether it was John Brown or not, or what it or desired it, he was told by the foreman they did not. To my amazement Mr. Bowman told me that could enter my cell, or go out of it, unless it was a he did not dare to take exceptions to the judge's spirit, and I know that I was not dreaming, for I charge from fear that the judge would send him to distinctly heard the rain outside, and, while this prison for contempt of court. The reader may was going on, a horse-car passed by the prison. I judge of the mental excitement nuder which Judge send it to you for what it is worth. You get it as I got it. Use your own judgment in following the instructions contained in the communication. I have made no alteration in the original manuscript, as I wanted it to come to you as I received it.

Yours, truly, JAMES A. BLISS. The communication was as follows:

JONATHAN ROBERTS :-Dear Brother in the Cause of Freedom :- My work in my earth-life was the breaking of the bonds that held human flesh in bondage. I was a medium used by the higher powers to prepare the way for the greater force, which was in reserve; and to-night from my spirit-bome, I can see the band that gathered around me. That work was a feeble one compared to the mighty work which is now placed before you. That is, the breaking of the bonds of mental slavery which now binds the whole human race. You are our chosen instrument, and in you we now have power to crush out the last vestige of religious and mental slavery.

You cannot see the result of your labors any more than I could, when, with my little band I placed all Virginia in arms; but your movement will be as certain in its result as was mine. I am here to-night in the prison cell of one of the white slaves to religious intolerance to give you instructions. Not that I wish to place myself over you in your work, but rather to be a co-worker with you. My experience, combined with the experience of great minds in spirit-life, may be the means of shaping the present struggle into a final and decisive victory:

My advice to you in this hour of peril is this:

Gather around you the remaining faithful ones and organize them into a little band of workers—open a hall for the meetings of that band—let its meetings be free, if possible, but place this alternative before them, "Choose ye this day whom ye will serve;" then from this band choose such as are to be trusted, to act in concert and in secret; and the mighty been guilty of the offence with which they were charged. To my surprise, Mr. Bowman, their show that the whole proceeding against the medicounsel, consented to submit the state's proposition was had in bad faith, and intended more to truth, though unpopular now, shall become me and

Again were these overtures repelled with scorn the head of the corner. I have now finished to night." I was very much surprised at it, and was an eminent engage of Welnaton, who and indignation by the mediums, and again the work—act well your part—be vigilant and you Af u had disposed to give him any reason to believe that succeed. May God prosper the labors of your litile band is the prayer of JOHN BROWN

The Way he Helps Spiritualism.

We clip the following selected article from the Religio Philosophical Journal of last weed. It is copied from a time-serving inimical sheet which loses no opportunity to misrepresent Spiritualism and Spiritualists. The object of the Record from which the Journal copies this prejudiced and garbled statement of what took place on the occasion referred to, was to place Dr. Watson and his associates at a disadvantage in an encounter with the enemies of Spiritualism. Why Col. Bundy should eek to aid in this hostile work he should be required to explain or be ranked with the Record and other hostile sheets as an enemy to Spiritualism. Let us see whether he has the manly fairness o print the reply of Dr. Watson to that perversion of facts which we print below. The Record after holding back Dr. Watson's reply until its falsehoods had been copied by the bigoted press all over the country, had the grace to publish it, can Col. Bundy afford to emulate that tardy attempt at fair play. We will see.

A DEPUTATION OF SPIRITUALISTS SURROUNDED BY A PRAYING BAND, AND EXHORTED TO COME TO JESUS.

It appears from the Philadelphia Record that away up in Langhorne woods, twenty miles from that city, on the Bound Brook line, a number of the Methodist churches of Bucks county have been holding a camp-meeting for the last two weeks. A couple of miles down the line is the grove where

the Spiritualists are holding forth. A delegation of the latter, with Rev. Samuel Watson as leader, resolved to visit the camp-grounds of the former. The delegation was met by a num ber of Methodist ministers. The object of the delegation was briefly explained: "We came to offer you our greeting," said a Spiritualist, "and to say that if you will alow some or our speakers to occupy your pulpit, we, on the other hand, will be glad to welcome some of your ministers in our rostrum." The divines almost gasped for breath when this proposal was submitted. Elder Chaplain was the first to reply, and, in very plain terms, he expressed the opinion that the proposition was not one to be entertained. Then Pastor Sisty asked for a Spiritalist declaration of principles, and the request being complied with, he took a cursory glance at its This done, he exclaimed, with indignation, pages. This done, he exclaimed, with indignation, "This (holding up the book) settles the question of our affiliating with you. You have no Christ, no atonement, no repentance, no new birth, no resurrection, no judgment, no hell. You allow every man to think as he pleases, to act as he pleases No. we have no place for such as you.

This denunciation, delivered in rising tones, and with withering scorn and emphasis, for a moment dumbfounded the delegation. Finally Dr. Watson so far recovered himself as to admit that among Spiritualists every one was free to believe anything he pleased. Then ministers and Spiritualists began discussion on Christianity in general, and the Bible in particular, which was abruptly closed by Elder Chaplain emphatically informing the delegation that, "I would as soon invite Robert Ingersoll to preach as one of you." With this conge the delegation turned to depart.

Then ensued a scene which they had not anticipated. During the discussion several hundred of the camp-followers had gathered around, completely encircling the delegation. "Let us pray before you depart," suggested a minister, and the went down on its knees. The delegation tried to move, but there was no means of egress, and they remained standing. Then one of the brethren began to pray. "Bring down the Holy brethren began to pray. "Bring down the Holy Ghost upon these visitors," he supplicated, and the audience responded with "Amen," "Glory to God," "Come, Lord Jesus," and other ejaculations. As the speaker increased in fervor, he besought the mercy of God upon those who formerly preached Jesus, but now dishonored him. This reference to two members of the delegation brought forth an-other chorus of "Amens." Women wept loudly, and strong men rocked themselves to and fro in their religions enthusissm. "O, that we all present may enter heaven."

"We will! we will!" shouted the Spiritualists in nnison.

O, but many shall seek to enter in and shall not be This time the Spiritualists made no response.

When the prayer was ended the audience arose and the delegation lost no time in moving away. Before they had gone many steps the strains of the Old Hundred hymn from a thousand voices broke on their ears, and the singing continued until they

were lost to sight.
In the Record of the 16th instant, Dr. Watson eplied to the above as follows: SPIRITUALISTS IN THE METHODIST CAMP.

To the Editor of The Record: NESHAMINY FALLS GROVE, August S .- My at tention has just been called to an article in your issue of this morning, purporting to be an accoun of an interview between a committee appointed by the officers of the Spiritualistic camp meeting t

confer with the officers of the Methodist camp mee

ing, relative to an interchange of pulpits some tim during the meetings now in progress.

In that article there are a number of misrepresentations which I feel that it is due to truth, no less than ourselves to correct. It may be that the "Spiritualistic camp has proven a source of much concern to the Methodists." We inferred as much during our brief stay among them; but that any thing occurred which could have led any one "to

believe that their prayers were to be answered" in our behalf, we think is "as baseless as the fabric o There were but five of them-four men and a wo man, and four of us, all of whom had for many years, been Methodist preachers, but from hones convictions of truth had severed our connection with the Church because we did not believe, and consequently could not conscientiously preach, the

doctrines taught by the Church. With your permission, Mr. Editor, I will give your readers the facts of this interview, as near as ny memory serves me, in the order in which they Arriving on the camp ground we were met by

the Rev. "Dr. Rossvally, the converted Jew, as a writer in the Daily Advance calls him, who introduced us to the "Presiding Elder, Chaplain and H. H. Sisty," and others. He remarked that he knew Brother Watson; that he had attended their Annual Conference, which met in Philadelphia 16 years since. He seemed very glad to see me, remarking that I would preach for them at their meeting. By way of preparing him for what was to follow I told him of a rather singular circumstance that occurred with me some years, before that Conference in Philadelphia. I was stopping at the Girard House to spend the Sabbath, and went to a distant part of the city, in which I had was a preacher. He still insisted that I must the Memphis Annual Conference and editor of the General Conference paper, published in that city, and if he still insisted on it I would fill the pulpit that evening, which I did to an immense congrega "Now, sir," said I to the presiding elder, "I have

given you a fact. What is your theory in regard to it?" "Oh!" said he, "it was the Spirit of God that moved Brother Cookman to go to you." I replied that my theory was that there were spirits who desired me to preach to that people, and that they impressed him to go to me as he did. I then informed him that we were a committee from the Spiritualist camp meeting to tender to them our eetings and proffer them an exchange of pulpits at any hour excepting Sunday, as the appointments, as I had understood, were arranged for that lay. This part of your correspondent's article is a fair statement of the facts as they occurred, but s to "divines gasping for breath." I think there is drawing on his imagination, as he evidently has done to a much greater extent in what follows in his article. He did remark that he had seen yes-terday a selection of hymns in which he found no Christ. This led to rather a scattering fire from ooth parties upon this professedly mysterious subject, as to the nature, character and mission of the Nazarine. We did state that Spiritualists had no creed, and that each individual was alone responsible to himself for his belief as well as his

An article over the signature of "John F. Chapain, Presiding Elder," published in the Advance. has it: "As this piece of creed or no creed was ommented on, Dr. Warson interjected the explaation 'that among Spiritualists every one was free Taylor and Dr. Watson took up the vast and allportant subject of the infallible truth of the Holv Scriptures, in which Dr. Watson, especially endeavored to show how the Bible was self-contralictory.' I simply stated, in reply to my friends' views in regard to the infallibility of the Bible, that I had, on the day before, preached or lectured on the transfiguration of Christ. One of the Evangelists states that it was 'sixth-day' and another says 'eighth-day' after Jesus said, 'There be some standing here who shall not taste death until they any other, it being our design to conduct this busisee the Kingdom of God come with power."

count says: The men that were with him "saw account says the men "heard the voice but did not see the light." "Both these accounts," said I, "cannot be the truth, since you claim too much for the Bible, which nowhere claims for itself, nor do any rising tones and withering scorn and emphasis, nor was there any "dumbfounded delegation. Everything passed off pleasantly and courteously, nor did anything occur, so far as we were capable of judging, only the latter part of the Protestant Episcopal prayer, of which your correspondent has given a tolerably fair report. It was, to my mind, rather queer when old Brother White, of Washington, over eighty years of age, most of which he had spent as a Methodist preacher, gave the hearty amen to the prayer that "Oh! that we all present may enter heaven;" that the Presiding Elder should make the addition to his prayer by telling the Lord thus: "But, oh Lord," continued the exhorter, taking note of the interruption, "we know that nothing shall enter therein that defileth or

ant positions in the largest city of the Memphis Conference, I have lectured in the Methodist churches North and South, as well as in near levery Protestant church since I withdrew from the Church yet. I have never witnessed, anything to compare

toward their converted Jew. He proposed to come to our meeting and preach to our people, yet a mon, and derides the attempts which the patient number of ministers' voices opposed him, and said has been making to get out of his power, that he

their "infallible Bible" teachings, have been able to satisfy? Are there not thousands in their churches who are longing for more tangible proof of immortality? Spiritualists profess, and have the most deared proofs possible upon this most important ceremony by declaring his unalterable resolution. who are longing for more tangible proof of immortality? Spiritualists profess, and have the most desired proofs possible upon this most important subject that can engage the attention of mankind. Yet, upon the dog-in-the-manger policy, the blind are trying to lead the blind, and, we fear, priest and people will fall into the ditch of superstitious

Oue more reference, and I am done.

Your correspondent says: "Before they had taken many steps the strains of the Old Hundred hymn, from a thousand voices, broke on their ears."

Now, sir, let me say, in all frankness, that this is
the greatest stretch of the imagination, or the finest use of multiplication, you have ever read. There times to questions asked him. He is under the inwere some twenty or twenty-five persons present at the close of our interview, and the highest estimate I have heard made by any one was fifty persons on the ground. Truth is eternal, and must ultimately triumph over all opposition

SAMUEL WATSON, Of Memphis, Tenn.

P. S.—The Spiritualist camp-meeting has been a grand success. We hereby tender to all a respectful invitation to come out on Sunday and see if anything good can come out of Nazareth. S. W.

"THE YATTON DEMONIAC."

In the year 1788 considerable interest was excited throughout the county of Somerset by the extraordinary case of one George Lukins, who was said to have been possessed of evil spirits for nearly eighteen years. The subject was first treated as an imposter, but much controversy and sceptical dispute arising, several illiberal ex parte statements appeared in the Bristol Gazette and Bath Chronicle. At length the evidence and circumstances were collected by the Rev. Joseph Easterbrook, the vicar of Temple Church, Bristol, of which the folowing narrative is the substance

On Saturday, May 31st, 1788, Mrs. Sarah Babercalled on me, acquainting me that she had just returned from a visit to Yatton, in the county of Somerset, where she had found a poor man afflicted the subject of that letter, a considerable number of with an extraordinary malady. She said his name was George Lukins; that he had fits daily during her stay at Yatton, in which he sang and screamed various sounds, some of which did not resemble the modifications of a human voice; that he cursed never been, to hear A. W. Cookman preach, at the and swore in a most tremendous manner while in Green Street Methodist Church, of which he was his fits, and declared that doctors could do him no pastor. He had never seen me, nor have I the least idea that any one in that assembly knew me. I took a seat near the centre of the church. After the congregation was dismissed he came directly to years, for the cure of which he had been placed for lafter the control of the control of the cure of which he had been placed for lafter the control of the cure of which he had been placed for lafter was in this manner brought and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. Similar papers were shortly carried through the streets of Bristol and its vicinage. many other medical gentlemen, she said, had in like manner tried to help him, but in vain. Most preach for him and go with him to dinner. Finally like manner tried to help him, but in vain. Most I told him my name, and that I was a member of of the people about Yatton then conceived him to be bewitched; but latterly he had himself declared that he was possessed of seven devils, and that nothing would avail but the united prayers of seven elergymen, who could ask deliverance for him in faith. But seven could not be procured in that neighborhood to meet his ideas and try the experiment: she therefore earnestly requested me to go to Yatton to see him.

I consented that George Lukins should be brought to me, little expecting that an attention to his pitiable case would have produced such a torrent of opposition and illiberal abuse upon the parties concerned in his relief.

In compliance with my promise to Mrs. Baber, I applied to such of the clergy of the Established Church as I conceived to be most cordial in coperating in benevolent acts—namely, to the Rev. Mr. Symes, rector of St. Werburgh's; the Rev. Dr. Robins, precenter of the Cathedral and the Rev. Mr. Brown, rector of Portishead, requesting that these gentlemen would with me attend a meeting for prayer in behalf of this object of commiseration: but though they acknowledged it as their opinion that this was a supernatural affliction, I could not prevail upon them to join with me in this attempt to relieve him. And as these gentlemen rejected my application, it appeared to me that there was no rational ground of hope for more success with those of my brethren, who were less disposed to admit the doctrine of the influence of good and evil spirits.

The more frequently I saw and heard of the misery which George Lukins experienced, the more I pitied him, and being unwilling to dismiss him from Bristol till some effort had been made for his recovery, I next desired certain persons in connection with the Rev. Mr. Wesley to attend a prayer meeting on his account, to which request they readily acceded. Accordingly a meeting was appointed on Friday morning, the 13th of June, at eleven o'clock. And as the most horrible noises usually proceeded from him in his fits, it was suggested that the vestry room of Temple Church. which is bounded by the churchyard, was the most retired place that could be found in Temple parish; and for that reason that 'situation was prefe ness with as much secrecy as possible. But we And another discrepancy: those two accounts soon found that our design in this respect was rengiven of the conversion of Saul of Tarsus. One dered abortive, for on Wednesday evening, the 11th of June, there was published in the Bristol Gazette the light, but did not hear the voice." The other an ingenious letter from the Bath Chronicle, from which the following is an extract:-

"About eighteen years ago, George Lukins, going about the neighborhaod with other young fellows acting Christmas plays and mummeries, sudof its numerous writers claim for it, infallibility." denly fell down senseless and was with great This is about all that passed between us on that subject. There was no "denunciation delivered in the account he gave was that he seemed at the moment of his fall to have received a violent blow from the hand of some person who, as he thought, was allowed thus to punish him for acting a part in the play. From that moment he has been subect, at uncertain and different periods, to fits of a most singular and dreadful nature. The first symptom is a powerful agitation of the right hand, to which succeed terrible distortions of the countenance. The influence of the fit has then comnenced. He declares in a roaring voice that he is the devil. who, with many borrid execrations summons about him certain persons devoted to his will and commands them to torture this unhappy patient with all the diabelical means in their power. The supposed demonstren directs his servants to sing. Acted Holy Ghost, the evil spirit to depart from the cordingly the patient sings in a different voice a joman, which he repeated several times, when a voice that nothing shall enter therein that defileth or maketh alive (a lie). Oh, but many shall seek to enter in and shall not be able." Now, in all seriousness, it was too bad to whip this old veteran, who, perhaps, had been preaching Jesus and the resurrection before this Presiding Elder was born, over the Lord's shoulder in prayer, and thus give him no chance to vindicate himself.

In conclusion, Mr. Editor, permit me to say that the particular injunction of the form of a udialogue, sing by, and in the form of a udialogue, sing by, and in the repeated several times, when a voice was heard to say, "Must I give up my power?" and this was followed, as this particular injunction of the form of the form of a udialogue, sing by, and in the form of a udialogue, sing by, and in the repeated several times, when a voice was heard to say, "Must I give up my power?" and this was followed by dreading after, another voice, as if with astonishment, said, "Our master has deceived us!" The clergyman still continuing to repeat the adjuration, a voice was heard to say, "Where shall we go?" and the ter of the patient sings in a different voice a journal to say, "Must I give up my power?" and this was followed, at the particular injunction of the found, is succeeded by a song in the form of the found, is succeeded by a song in the form of the found, is succeeded by a song in the form of the found, is succeeded by a song in the say followed, at this particular injunction of the found, is succeeded by a song in the say followed, at this was followed by dreading after, another voice, as if with astonishment, said, "Our master has deceived us!" The clergyman still continuing to repeat the adjuration, a voice was heard to say, "Where shall we go?" and the replacement of the found, is succeeded by a song after, another voice, as if with as followed, static particular injunction of the found, is succeeded by a song after, another voice, as if with as followed, static particular injunction of the say for the say of the say of the say of the In conclusion. Mr. Editor, permit me to say that violent distortions, he again personates the demon, this little episode in my history has learned me one lesson—that there is more bigotry and intolerance in the Methodist Church, in this country than in my native South. Thave been an open and avowed concentration in the digital, it is regularly changed Spiritualist for about a quarter of a century. Four-inths of that time I have been in the most import—patient bear to hear any good words whatever, nor any expression relating to the Church; during the into the Lord's prayer, and returned his most devout thanks to all who were present. blaspheniy and outrage. a Neither can be speak or The meeting broke up a little before one o'clock, write any expressions of this tendency whilst the having lasted nearly two hours, and the man went subsequent weak here of his fits is upon him, but is away entirely delivered, and has had no return of driven to madness by their mention. Having per- the disorder since.—London Spiritualist

formed the songs, he continues to personate the demon, and derides the attempts which the patient if he did he should not come on that camp ground will persecute and torment him more and more to the end of his life, and that all the efforts of parsons Do we not live in an age that demands more and physicians shall prove fruitless. An inverted proof of immortality than the Churches, with all Te Deum is then sung in the alternate voices of a to punish him for ever; and after barking fiercely. and interspersing many assertions of his own diabolical dignity, the fit subsides into the same strong agitation of the hand that introduced it, and the patient recovers from its influence utterly weakened and exhausted. At certain periods of the fit he is so violent that an assistant is always obliged to be at hand to restrain him from committing some injury on himself, though to the spectators he is perfectly harmless. He understands all that is said and done during his fits, and will even reply somefluence of these paroxysms generally near an hour. during which time his eyes are fast closed. Sometimes he fancies himself changed into the form of an unimal, when he assumes all the motions and sounds that are peculiar to it. From the execrations he utters it may be presumed that he is, or was, of an abandoned and profligate character; but the reverse is the truth. He was ever of a remarkably innocent and inoffensive disposition. Every method that the variety of persons who have come to see him have suggested—every effort of some very ingenious gentleman of the faculty who ap-plied their serious attention to his case, has been ong ago and recently exerted without success; and some years ago he was sent to St. George's Hospital, where he remained about twenty weeks, and was pronounced incurable. The emaciated and exhausted figure that he presents, the number of years hausted figure that he presents, the number of years that he has been subject to this malady, and the prospect of want and distress that lies before him through being thus disabled from following his business, all preclude the suspicion of imposture. His life is become a series of intense anxiety.

"W. R. W.

"Wrington, June 5, 1788."

This letter attracted the notice of the citizens: and it having been made known that a prayer meeting on Friday morning was to be held in the ves-try room of Temple Church for the man who was people planted themselves upon the walls of the vestry room, and heard part of the prayers, the singing, the conversation, and the wonderful sounds which proceeded from George Lukins, and carried some account of these circumstances to a printer. who instantly despatched papers upon the subject through the streets of Bristol and its vicinage. Simmen; accompanied by George Lukins, met .st., the vestry room at Temple Church at eleven o'clock to pray for the relief of this afflicted man, when the following ceremony took place:

1. They began singing a hymn, on which the man was immediately thrown into strange agitations (very different from his usual seizures); his face was variously distorted, and his whole body strongly convulsed. His right hand and arm then began to shake with violence, and, after some violent throes, he spake in a deep, hoarse, hollow voice, personating an invisible agent, calling the man to an account, and upbraiding him as a fool for bringing that silly company together; said it was to no purpose, and swore "by his infernal den" that he would never quit his hold of him, but would torment him a thousand times worse for

making this vain attempt. 2. He then began to sing in his usual manner (still personating some invisible agent), blaspheming, boasted of his power, and vowed eternal vengeance on the miserable object, and on those present for daring to oppose him, and commanded his "faithful and obedient servants" to appear and take

3. He then spoke in a female voice, expressive of scorn and derision, and demanded to know why the fool had brought such a company there? And swore "by the devil" that he would not quit his hold of him, and bid defiance to and cursed all who should attempt to rescue the miserable object from them. He then sung, in the same female voice, a love song, at the conclusion of which he was violently tortured, and repeated most horrible

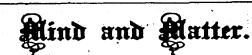
4. Another invisible agent came forth, assuming different voice, but his manner much the same as the preceding one. A kind of dialogue was then sung in a hoarse and soft voice alternately, at the conclusion of which, as before, the man was thrown into violent agonies, and blasphemed in a manner too dreadful to be expressed.

5. He then personated, and said, "I am the great devil," and after much boasting of his power, and bidding defiance to all his opposers, sung a kind of hunting song, at the conclusion of which he was most violently tortured, so that it was with difficulty that two strong men could hold him (though he is but a small man, and very weak in constitution). Sometimes he would set up a hideous laugh, and at other times bark in a manner indescribably horrid

6. After this he summoned all the infernals to appear and drive the company away; and while the ministers were engaged in fervent prayer he sung a Te Deum to the devil in different voices, saying— We praise thee, O devil; we acknowledge thee to

be the supreme governor," &c., &c. 7. When the noise was so great as to obstruct the company proceeding in prayer, they sang to-gether a hymn suitable to the occasion. Whilst they were in prayer, the voice which personated the great devil bid them defiance, cursing and vowing dreadful vengeance on all present. One of the company commanded him in the name of the great Jehovah to declare his name? To which he replied, "I am the devil." The same person then charged him in the name of Jehovah to declare why he tormented the man? To which he made an-

swer, "That I may show my power against men." The poor man still remained in great agonies and torture, and prayer was continued for his de liverance. A clergyman present desired him to endeavor to speak the name of "Jesus," and several times repeated it to him, at all of which he replied "Devil." During this attempt a small, faint voice was heard saying, "Why don't you adjure?" On which the clergyman commanded, in the name of Jesus, and in the name of the Father, the Son, and man's agitations and distortions were stronger than ever, attended with the most dreadful howling that can be conceived. But as soon as this conflict was over, he said, in his own natural voice, "Blessed Jesus!" became quite serene, immediately praised God for his deliverance, and, kneeling down, said



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Light Wented on This Side of the Ocean.

The Medium and Daybreak, London, Eng., of August 1st, has for its leading editorial an article entitled, "The Causes and Uses of Conflict in Our

"Correspondents are continually reporting to us the opposition, entirely without reason, which is sted by certain Spiritualists against the Spiritual Institution and its responsible officer. To this kind of thing we have no answer to make; we rebut no charges of the kind. At present there is conflict everywhere, and in all departments; and is it to be expected that Spiritualism can escape from there conflict in Spiritualism, for, as James Nolan, in the direct spirit voice said at one of Mrs. Billing's seances: 'We Spiritualists are now moving forward into the more perfect day, and the shadows of the night express their indignation at parting with our company. Those in the front catch it the

"No living man is responsible for the existence of the Spiritual Institution, or what it may be led to accomplish. It has been and is a spiritual work, for the ultimation of spiritual plans and ideas essential to the onward advance and successful working of our movement. The pioneer is always in the minority amongst men, as indeed he is with oped and far-seeing ones in the higher spheres that inanire all nioneer works, hence it is that the pioneer is not duly appreciated till long years after he has performed acts which are certain to be opposed at the time they are being done. Our work is therefore a work of conflict, unless it become a timeserving, self-seeking sinecure, and then it would no onger be the fitting labor of a Spiritual Institu-

"We ask our friends not to be discouraged when they hear unkind and false words respecting us and our work. Those who occupy the position we helped them to attain, four, seven or ten years ago, are no longer in sympathy with us now that we have moved ahead. Yet we are in sympathy with them, for we include all, and yet are no particular person's apologist. The lower the sphere, the more tenacionaly conservative and tyrannical it is, clinging to one idea or method of working. We, on the other hand see good in all ideas and plans, while at the same time we are impressed with the necessity of fresh inspirations. This disturbs those who have fossilized around one idea or plan, for, having setbrighter light comes and shivers their beauteous

bubble to impercep ible dimensions! "Many spirits are the antagonists of a higher spiritual work. Like the bats and owls, they do not like too much light; they do not appreciate a glaring sun and a lively stirring up; they are anxious that the agency should be discredited that thus annoys them; they are ungrateful for that which would benefit them, as their highest sense of good is present comfort. No wonder, then, that even liums, our brothers in work, should not at all times be influenced in our behalf, and that avowed Spiritualists should be the most energetic perse-

"There is a time—there is a meridian, when every spiritual worker stands alone in his labor and agony—when he treads the wine press in solitude. his brethren, he is forsaken of man, he becomes the object of legal vengeance. Those who stand afar off in lower spheres of spiritbe the fall of a hated antagonist, others hide away in fear, and a more active few, we imagine, divide the effects of the martyr amongst themselve

the effects of the martyr amongst themselves.

They are not wise; they realize not the truth that they must at some time in their lives pass through a similar ordeal, if they are ever accounted worthy to enter into the full light. The broad way is more agreeable to them than the straight gate; and till it leads them to the folly of their guest they must of necessity walk therein.

·Those who slander, and revile, and depreciate. are of the Adversary—he who delights in manifesting hate and doing evil. Good brothers! be influenced no longer by demons who make tools of you to stigmatise, censure and detract. The good angels indeed see our faults, and make us feel the effects of them, but they do not amplify them by ungenerous reproach. Save yourselves from these wicked influences by giving your kind sympathy to him who labors and suffers and is reviled and neglected. He is everywhere, you need not look far for himalmost every village, yea home, contains an example of him, or more likely her.

Evil is contending against good everywhere. So it is in Spiritualism. The Spiritual Institution, its organ, and its work are the most powerful agency in our Cause, and to detract from its merits is the shortest road to inflict an injury on the onward progress of the work.

You have here some criterion whereby to judge of the spiritual merits of those who make their voices heard-often behind backs-in our Move-

We have read and reread the above article in the vain hope that we would be able to find some clue to the enigmatical utterances of which it is composed. We are sorry, therefore, to be compelled to trouble our brother of the Medium and Day Break with a very few questions, which seem necessary to elicit any intelligible information in relation to the subject of his article.

What is the "Spiritual Institution?" Who is its responsible officer?" Who are the "Correspondents continually reporting" the opposition of Spiritualists to this "Spiritual Institution" and its "responsiofficer?" What is the nature of the responsibility of that officer? Why has Bro. Burns no answer to make to the charges of those opposing Spiritualists? What charges are they that he declines to answer? Who are the Spiritualists who, according to spirit "James Nolan," "are now moving forward into the more perfect day?" Who are the "shadows of the night" who express their indignation at parting with our company?" Who does "our company comprise? Is, or is not, the "responsible officer" of the "Spiritual Institution" a dead man? May we not reasonably infer so, in view of Bro. B.'s very positive assertion that "No living man is responsible for the existence of the Spiritual Institution, or what it may be led to accomplish? May we not reasonably infer that the "Spiritual Institution" is about as dead as the non-living man who is its "responsible officer?" In what sense is the "Spiritual Institution" a veritable spiritual work, that does not apply equally to all other work of spirits to enlighten mortals as to the nature of the spirit life? How is that "Spiritual Institution" any more essential as "a channel for the ultimation of spiritual plans and ideas essential," &c., than any other channels for the ultimation of spiritual plans and ideas? What is "our Movement?" How does the "Spiritual Institution" relate to "our Movement?" Who are the pioneers that are inspired by the developed and far-seeing ones in the higher spheres? Who are these exalted ones? What is "our work" which is "the fitting labor of the Spiritual Institution?" Who are us? If mortals, who? If spirits, who? Who have moved ahead? Who have remained behind? Who have said "unkind and false words respecting us?" Who did "we help four, seven, or ten years ago?" Who have "fossilized around one idea?" What is that "one idea?" Who is "pressed with the necessity of new inspirations?" What

is it that annoys many spirits? Who are "those who slander and revile and deprecate" and who "are of the Adversary?" What "good brothers' are now "influenced by demons to censure, stigmamatize and detract?" What is it that makes the "Spiritual Institution, its organ, and its work the most powerful agency in our cause?" When these or some of these very few pertinent questions are answered by our brother of the Medium and Daybreak, we shall perhaps be able to guess what all this cabalistic indirection means—not before.

We must confess that we have grown somewhat curious to know how much further nonsense human ingenuity can devise, whether in spirit life or on earth, to keep mankind divided as to what constitutes the true position of man in the universe of of God. Modern Spiritualism seems to promise the last best hope of the ultimate attainment of universal perfection and happiness, but because it is the last and best, like the beacon light, it attracts to it the swarming gnats and moths of the night of ignorance, selfishuess and pride.

Modern Spiritualism has had to endure the fluttering and impotent assaults of that great Death's Head Moth, Harmonial Philosophy—it has had to endure the delusive and too soon forgotten vagaries of the T. L. Harris attempt to beat out the light of truth-it has had to endure the delusion which led the general bickering? But more particularly is the venerable John M. Spear such a fearful pilgrimage-it has had to endure the odium of the Woodhull delusion-it has had to endure the consequences of the fatal deception that was practiced upon Robert Dale Owen by the Christian enemies of Spiritualism-it has had to endure the attempt of Madam Blavatsky, Col. Olcott and Mrs. Hardinge Brittan, to subordinate it to Magic and Occultism—it has had to endure the ethical venture of Hudson Tuttle-it has had to endure the Diakka nonsense of Mr. Davis-it has had to endure the Ancient Band delusion of Mr. Winchester-it has had to endure the intrigues of the Jesuitical power in all their ramifications for the past thirtytwo years—it has had to endure the treachery of the conductor of the Religio-Philosophical Journal -and it is now about to endure in America the attempt of Professor Buchanan to Christianize it, and in Europe the antics of the non-living "responsible officer" of the "Spiritual Institution," to swallow it up and make an end of it. If, while attempting to swallow up everything distasteful to it, this Institution would swallow up its responsible officer, our disturbed nerves would recover their equilibrium.

What Next?

We are induced to make that inquiry in view o the leading editorial in the last number of the R. P. Journal. Under the headline "The Message Department," Col. Bundy without stating any immediate cause for his action, goes very far out of his way to assail the course of the editor of the Banner of Light, in devoting a portion of its columns to the publication of spirit messages which have been given at the public circles, provided for that especial purpose by the liberality of the proprietors and publishers of that representative Spiritual journal. In assailing his great contemporary he has been guilty of the folly of seeking to discredit three of the oldest, most thoroughly tested and reliable trance mediums that this or any other country has produced. We refer to Mrs. Conant. Mrs. Rudd and Mrs. Danskin.

Ever since the Banner of Light was first founded ow nearly a quarter of a century ago, it has pur sued precisely the course which Col. Bundy now undertakes to condemn. That the course of its veteran editor has been wise and properly appre ciated, its immense and almost universal circulation and patronage amply attests. He may well treat with indifference and amused serenity this puerile attempt of his jealous contemporary to belittle the vast work he has accomplished in behalf of the

spirit friends of Spiritualism and his followmen. We would not ourselves waste time and space to notice this petty manifestation of jealous spitefulness did we not see in it a continuance of the mischievous and pernicious designs which have animated Col. Bundy, since the base and cruel assassination of his father-in-law placed him in control of the R. P. Journal. We know that S. S. Jones was murdered at the instigation of the Jesuit enemies of Spiritualism to place Col. Bundy in that position; and we know he has lost no opportunity in his editorial capacity to serve his murderous benefactors. In assailing the Banner of Light, and its chosen mediums, we know he is doing that which his Jesuit patrons expect of him, and as he is their pampered representative, we feel it our duty to expose his true position in this connection. In order that the reader may understand the position occupied by Col. Bundy, we will quote such portions of his editorial as will amply suffice for that purpose. He says:

"For some years our cotemporary, the Banner of Light, has had what it calls its 'Message Department.' Every week nearly a full page of the paper has been given up to so-called spirit messs formerly got through the mediumship of the late Mrs. Conant, and latterly through Mrs. Rudd and Mrs. Danskin. At a seance the medium passes into a trance and makes an 'invocation,' which is generally commonplace enough, though sometimes earnest and striking. Then comes a series of 'Questions and answers,' in which the supposed spirit replies oracularly to the interrogations that are put. At the third step the medium begins her personations of real or imaginary spirits. • • • The messages are taken down in short-hand by a reporter. At least nine-tenths of the names are utterly obscure, and it is impossible to say of them whether they really represent a spiritual fact or whether they are mere inventions of the moment. That they may possibly be the latter is obvious since a clever, though unscrupulous improvisatrice could rattle off fifty such messages at a sitting without having any ground for them but her own

memory or imagination. "But occasionally striking verifications of messages are sent in. There are persons who recogas characteristic and true, messages of Jacob Jones or of Priscilla Whitcomb, and who write to express their satisfaction. It would be a liberal admission to say that perhaps five per cent. of the messages have their genuineness corroborated in this way, and, in granting this, we are willing to rule out the hypothesis of imposture and self-delu-

sion as an explanation of all. "What, then, shall we say of the remaining ninety-five messages which have called forth no response? Simply that there is not a tittle of evidence that they are what they assume to bespirit messages.' They possess not the slightest interest, except for those over-credulous readers who take it for granted that the medium is neither self-

deceived nor untruthful. "Now, that genuine messages from deceased human beings, spiritually alive, with their individ-uality unimpaired, have been communicated, meor independently, we fully believe." dially Bundy does not fully know that such is the fact, and vet he assumes to teach that as a fact which he only believes and does not know. What reliance can be placed upon such a Spiritual journalist as that? Let him know that what he presumes to teach as true, and his belief will be worth something-not otherwise.) "The proofs of this, both menal and subjective, have been all suffi-(What proofs? Sufficient for what? The proofs afforded through Mrs. Couant, Mrs. Rudd and Mrs. Danskin, or through whom? Can we infer any other proofs in this connection? Then what are you trying to do, Colonel?) "But we have seen that the medium cannot always distinguish between a spirit impression and a phantasy sprung from her own thoughts; and so, when weary or unimpressible, she may snatch at the first

Here we have a fair specimen of the kind of supbeen its editor. It is fully equal to the best efforts of Doctors Carpenter, Beard, Hammond, and other charlatans in science, to help to wreck the Spiritual movement. It will have about as much weight, in that direction, as the dishonest evasions and false assumptions of his fellow charlatans. In nothing is charlatanism more out of place than in matters relating to the phenomena of Spiritualism, and in no other field for its operation is it more provokingly amusing.

Here we have Col. Bundy admitting that Mrs. Conant, Mrs. Rudd and Mrs. Danskin, while sitting for the messages of spirits, which be seeks to discredit, were entranced; and yet he is guilty of | ecclesiastical representatives of the Roman Catholic the inconsistency of attributing to them intentional or unintentional deception. His assumptions are not only inconsistent, but most insulting and groundless, and such only as would emanate from mind, the moral obliquity of which causes it to regard the minds of others to be as defective as itself.

If the three mediums whom Col. Bundy seeks to discredit and make appear dishonest were not or are not honest, reliable and trustworthy trance me diums for spirit control, where are there such nediums to be found? We trust that Col. Bundy will frankly answer that question, in order that we may be able to judge of his qualification as a censor of mediumship. In our judgment, as Col. Bundy has seen fit to leave that question open, he has sought, most unjustly and groundlessly, to defame and impeach three of the most useful mediums that have ever labored in the Spiritual vineyard.

Had Col. Bundy been the sincere, fair minded friend of Spiritualism which he dishonestly pretends to be, he would have inferred that all the communications which were given through Mrs. Conant, Mrs. Rudd and Mrs. Danskin were as genuine spirit messages as were the five per cent. of movement to perpetuate their control over the them which he dare not deny were genuine. At all events there is not a particle of evidence to show | first formidable combination that was ever formed that any one of those messages, whether true or | in the spirit-world to control the movements and untrue, was not what it purported to be-a spirit

It will take something more than the dishonest inferences and insinuations of Col. Bundy, to cast a shadow on the good name and fame of those three distinguished mediums. Col. Bundy is the first Spiritualist who has had the assurance to publicly question their claims to confidence as medi mus and individuals.

Why has he done so? Can there be any other reason for his unwarranted conduct except that he hoped thereby to curry favor with the enemies of Spiritualism. Let us see what light he has inadvertently cast upon that point. He says:

"In spite of the warnings from the most experiened students of Spiritualism" (why not have told us who those students were?) "the tendency has been to accept with too ready a credulity the declaration of spirits or their medial representatives. One reason of this has been that the spiritual press" (who or what constitutes the spiritual press?) "has not been so bold and outspoken on the subject of questionable phenomena as it ought to have been. It has itself been too much under the control of some medial authority, professing to give mandates or advice direct from the spirit world." (Has the advice? If yes, then the editor of the Journal has been guilty of a folly which we have escaped. If it has not been run in that manner, then, by the piritual press. The latter is a fact that we have pected Col. Bundy to so clearly admit.) "Had there been more of that 'skentical criticism' with which we have been charged, the outlook at this time might have been clearer and fairer to the rationalistic investigator." ("Jess so-jess so," Col. Bundy. No doubt of it whatever. But who is that "rationalistic investigator" in whose behalf you have been laboring? The milk in the cocoanut that you have been striving to crack so awkwardly that you have badly hurt yourself, lies right there. You have been so intent on making "the ontlook clearer and fairer to the rationalistic investigator,' that you have had no time or inclination to do anything towards making "the outlook clearer and fairer" for the spiritualistic investigator. That is ust what we have over and over again charged and proven against you.) "But," says Col. Bundy, perhaps the time for a new mode of dealing with he subject has been arranged by higher than mundane influences. Perhaps the uncorroborated mesages have served their purposes and had their day; and a higher and purer and more comprehensive philosophy than has yet been dreamed of" (by Col. Bundy?) "at once physical and psychical, natural and spiritual, in its scope—is to be inaugurated." (You may depend on that, Colonel, for the

spirit influences are working as they have never done before to make "the outlook clearer and fairer to the spiritualistic investigator, and to that end have consigned the R.-P. Journal and its dishonest editor to the tomb of spiritual oblivion. The sooner this is accomplished the less will be the load of dishonesty and deceit which will attend them on their journey to their own proper place.

Who are Spiritualists?

This question becomes a very pertinent one in view of the multiplicity of opinions which seem to prevail regarding this initial point of the Modern Spiritualistic Movement. We think that no person will be rash enough to dispute the correctness of our answer to that question when we say that, to and undeveloped spirits, have sought in every posbe a Spiritualist a person must be desirous of having the truths of Modern Spiritualism to prevail among earth's inhabitants. Any person who is not desirous to have those truths prevail, is not a Spiritualist, however much he may claim to be one.

What are those truths? First-That man is spirit and not a material being. Second—that he continues to be the same individual spirit after what is called death that he was when clothed with a mortal form. Third—that through the interme diate instrumentality of what are called mediumistic conditions, that communion between spirits out of the physical form and spirits in the physical form is a fact of constant occurrence. It is not enough that's person acknowledges those truths to constitute that person a Spiritualist. If a simple acknowledgement of that kind was sufficient for that purpose, then millions of the most bitter and inveterate enemies of Modern Spiritualism would be Spiritualists. The sectaries of almost every form of religious faith and belief would concede those truths to be established, and yet they dread nothing more than the prevalance of those truths as constituting the proper basis of human actions in this physical life. These people are the natural enemies of Spiritualism, and can in no proper sense be regarded as Spiritualists, or those who are in sympathy with that portion of the spirit hosts who

seek communion with their mortal friends. To be a Spiritualist, a person must be not only convinced of the fundamental truths of Spiritualism but he or she must desire and encourage such communion as may be attainable between humanity in these two markedly different conditions of existthoughts that come, and give forth what is really ence. Those who seek to create facilities for ex-"new inspirations" are necessary? What agency her own fantastic, though unconscious, invention." tending that communion or intercourse are Spirit- into practical operation for the attainment of great anxious to be in the field at work.

the cause of Spiritualism, since Col. Bundy has have an infallible test by which the enemies of to see that they were one and all spiritual me- says that his tests are all given in the light, under Spiritualism, or anti-Spiritualists, may be distin- diums. guished from the sincere and faithful friends of Modern Spiritualism or Spiritualists.

In order to exemplify the soundness of this test

let us apply it and see how it operates. No one

will for a moment question that sectarian Christians, whether Catholic or Protestant, are, as a class or classes, the bitter enemies of the Spiritual Movement. They, one and all, profess to believe the truths which the phenomena of Modern Spiritnalism have made manifest, and vet they stop at no moral enormity to prevent the propagation of those truths. Notably is this the case with the Church. As a body, the Roman Catholic priesthood are fully aware of the absolute truths which the Modern Spiritual movement was instituted by the spirit-world to propagate. For tens of centuries that priesthood has been engaged in devising and carrying out methods to keep the knowledge of those truths from the people over whom they sought to dominate, in order to use them to gratify their lust for power, wealth and luxury. These enemies of mankind were the first to comprehend the mighty import of those Spiritual truths, and hence they sought to monopolize the advantages which the exclusive knowledge of those truths would secure to them. This knowledge they derived from the experiences of the priestly classes of the Asiatic peoples, who were equally interested with themselves in monopolizing knowledge, in order to increase their prestige and influence with the more ignorant masses. These Catholic priests, as they passed to spirit-life, carried with them their natural penchant for priestly domination, and knowing the value of a perfect combination of forces and influences, they set about organizing a human mind. This was, in all probability, the operations of mankind upon the earth. For fully fifteen centuries that combination of Roman Catholic spirits has been operating to keep mankind in ignorance of truths which it most concerned them to know. For more than a thousand years they had been carrying on their baleful schemes of selfaggrandizement, and in such a way as to bring about that state of Roman Catholic ecclesiasticism that drove Martin Luther into open rebellion against them.

This was the first great check that the Roman Catholic priesthood ever encountered, and it created the greatest alarm to these foes of truth and humanity, The Catholic combination in spirit-life found its power impotent to arrest or influence the mind of Martin Luther, his sturdy self-will being proof against all the psychologized power which they could exert upon him; and some other method had to be devised to close the breach which his disaffection had caused in their, as they thought, impregnable position.

Some mundane instrument was needed by those priestly spirits to resist and overcome the terrible efforts of Martin Luther to lay bare the monstrous wrongs which their earthly coadjutors had inflicted on their fellow men. That instrument they found R.-P. Journal been run under such "mandates" or in the person of a seriously wounded and suffering soldier, a sincere and honest votary of the Roman Catholic faith. It will be remembered that Ignatius Loyola, a Spanish officer, while on a bed of terrible offering and while his animal nature was suborlinated by extreme prostration, to his active spiritover and over again demonstrated, but hardly ex-

and again he heard that command repeated, until he could no longer restrain the impulse to forgo every consideration of personal comfort, and interest and set about complying with the command. Ignatius Loyola was a medium, and from that hour he was under the control of a power in spirit life of which he was wholly ignorant and unconscious.

Utterly unaware that the invisible voice he had eard was that of a Roman Catholic priest, who had been assigned the duty of uttering that command; Loyola naturally concluded that the Jesus of the Roman Catholic theology had spoken to him and commanded him to go forth and establish his church. Possessed with that erroneous idea. Lovola became the willing and subservient tool of his priestly deceivers and from that time served them most ably and successfully.

The founding of the secret oath bound ecclesiastical Order of Jesus was the natural outcome. For three and a quarter centuries the Order of Jesus has been in operation. It originated in spirit life and it has been controlled and directed by a spirit priesthood ever since its origination. Through its instrumentality, mainly, has the Catholic church been enabled to maintain its clutch upon the throat of humanity. The time has come when the Order of Jesus can no longer serve that purpose, and when to be a member of that detestable organization will be a reproach which no true or honorable man will endure.

For hundred of years had the Jesuits in spiritlife managed to keep back the truth concerning the after or spirit life; but at length counteracting combinations in spirit life were formed, too powerful to be resisted by the comparatively puny power of the Jesuit combination; and through thousands and tens of thousands of mundane media these combinations have been scattering a knowledge of truth, broadcast throughout the world. High, free and intelligent spirits, profiting by the instruction afforded them by the action of selfish, enslaved sible way to encourage and develop mundane mediumship. In this they have been successful to a most gratifying and hope inspiring extent.

As a matter of course, in this line of effort, the beneficient spirits have been antagonized and opposed in the most persistent and inveterate manner by those Jesuitical influences that well know the doom of their unjust and soul crushing sway, which awaits them. Hence spiritual mediums have become the objective point of the antagonizing spirit forces. To control them for good or ill becomes a matter of the greatest moment to those contending powers. This fact is sufficient of itself to account for all the apparent confusion and discord that attends the Spiritual movement. Indeed, it is the only fact that will account for this apparent inhar-

Who are these spiritual mediums over whom this mighty struggle is being waged? They are every inhabitant of earth who can be in the least influenced, in any manner, to serve either of the contending forces. It matters not that such persons are wholly unconscious of being operated upon or influenced by the psychological power of human spirits, that does not destroy that fact. Little did such great leaders as Martin Luther, Loyola, Calvin, Wesley, Knox, George Fox and others in reli gious affairs; as Alexander, Cæsar, Napoleon and others in military conquest; as Voltaire, Rousseau, Bacon, Milton and others in matters of literature and philosophy; as Washington, Franklin, Paine, Jefferson and others in the matter of personal and political freedom: realize that they were but instruments through whom the inspirational thoughts of the fall and winter season in New York and otherwise. Therefore I wish to add my mite in defence of his honesty and ability as a medium.

nalists; those who seek to oppose and impede this | ends and uses. And yet in the light with which port which the R.-P. Journal has been giving to are the enemies of Spiritualism. Here, then, we the spirit world is flooding the earth, we cannot fail

> What folly it is, then, to seek to ignore a fact Ohio, Box 194. which, when fully recognized and properly understood, is unequalled in its importance to the human race. This is one of the most important truths the knowledge of which mankind owes to Modern Spin itualism. If we all are mediums and liable to be governed more or less by the psychological pressure of spirits, in our personal judgments and actions, is it not certain that the man or woman who is induced to war upon and persecute spiritual media are their own most fatal enemies. Not only are they their own enemies, but the enemies of that truth which can alone make them free from the evils which ever attend ignorance and folly.

Heretofore the operation of spirits on and over mortals has been mainly regarded as being the result of individual spirit effort; and but few eyen of well informed and experienced. Spiritualists have perceived the fact that behind each spirit visitation or manifestation there is a vast combination of spirit effort which renders such visitation or manifestation possible. This is another truth which Modern Spiritual Phenomena have established, and which it is hardly less important to recognize and understand.

Hence he or she who seeks to injure or crush an individual medium, or to drive back and obstruct an individual spirit; is warring against all mediums as well as themselves; and opposing not only the individual spirit, but the spirit hosts who are equally interested in all that concerns each indi-

vidual spirit's welfare. If these premises are correct, and we hold ourselves prepared to prove them to be so, by the phenomenal facts of Modern Spiritualism, then we may properly claim that the person who ignores or disregards these great fundamental facts of Spiritualism is not a Spiritualist. The line between the friends and enemies of Modern Spiritualism must be drawn sharply, and strictly in accord with the natural effects of human action. He or she who ignores, conceals, or opposes the truths which constitute the teachings of Modern Spiritualism is not Spiritualist. Those alone are Spiritualists who accept those truths, seek to make them known. and who contribute, as far as they can, to promote the practical application of them in mundane

When persons professing to be Spiritualists seek o injure and misrepresent mediums, or those who are friendly to them, they are working in the interest of the spirit and mortal enemies of Spiritualism, and should be classed with those enemies. It is only such mediumistic instruments as these professed Spiritualists are, that the spirit enemies of Spiritualism can use to injure that cause. Those who are openly with them in hostility to Spiritualism can do it no harm, and knowing this, they use every psychological influence in their power to lead avowed Spiritualists to serve their purpose.

In this way, and in this way only, can we account for the inconsistent and irrational action of such prominent and talented converts to Spiritualism as A. J. Davis T. L. Harris, John M. Spear, Victoria C. Woodhull, Robert Dale Owen, Henry T. Child, John C. Bundy, Dr. J. R. Buchanan, and others who have been induced to attempt to switch the car of spiritual truth from the straight track laid down for it by beneficent spirits. We know how impotent all such attempts have been, and nust be, and yet men can still be found who are willing to be used in such futile work.

How long will that kind of folly be repeated? We answer: so long as the true and faithful friends of Modern Spiritualism make the unfortunate mistake of looking to their fellow mortals for the spiritual knowledge which they can only derive from scended spirits.

If you want knowledge concerning mundane things, you act wisely when you seek it from mortal sources; but for a knowledge of spiritual things seek that knowledge only from those whose experience as spirits enables them to impart the knowledge you seek. When you have learned the value of that advice you will be true and consistent Spirtualists, and not before.

Seek, then, patiently, intelligently, and perse-Spiritualism, in their efforts to teach earth's people the truths of the spirit life; and think not that you can dispense with or supercede these spirit teachers in their beneficent efforts to-flood the earth with the truest and highest knowledge. Rest assured, all ye who think you understand this better than discomfiture and disappointment. Why not be October 5th and 12th .- Banner of Light. content to learn before you undertake to teach that about which you know, at best, but very little? If you will be content to follow that very sensible course, much of what now seems to be confusion, discord and inharmony will disappear, and the mission of the spirit friends of Spiritualism will have been accomplished, both on the earth and in the spirit realms.

Editorial Briefs.

GEORGE A. FULLER, and Henry B. Allen, the vell known physical medium, will start on an extended tour through Maine in October.

MR. JAMES A. BLISS opens his Developing Cirele, Tuesday evening, September 2d, at the office of MIND AND MATTER, 713 Sansom street.

J. H. SMITH, the Secretary of the Lake Pleasant Camp-meeting Association, writes us that, "The camp-meeting is a great success this year; we have one hundred more tents and cottages than last

GILES B. STEBBINS and T. C. Buddington are innounced speakers at the Sunapee Lake Camp Meeting at Newburg, N. H., in addition to the regular advertised speakers. This meeting has the best prospects for success.

ALL persons needing Clairvoyant Examination and Magnetic Treatment would do well to call upon Mrs. A. E. De Haas, whose advertisement appears this week under the head of "Philadelphia" fediums," on the third page.

MRS. J. W. STANSBURY, of New York City, informes us that her time is so fully occupied at Lake Pleasant Camp Meeting giving private seances that she is compelled to defer answers to correspondents until her return home, September 1st, when all shall receive due attention.

MRS. ANNIE C. TORREY-HAWKS, accompanied by Mr. Hawks, from Memphis, Tenn., called at our office during our absence in New England. We deeply regret we could not have had that opportunity of making their personal acquaintance. Trust we may yet have that pleasure.

MRS. C. B. BLISS left Philadelphia last Thursday morning for Atlantic City, N. J. She intends to hold a few seances in connection with Mrs. Stoddard and De Witt C. Hough, the well known physical mediums. She will spend the greater part

FRANK RIPLEY is now ready to make fall and winter engagements to lecture and give tests. He strict test condition. Address him at Jefferson

The Northern Wisconsin Spiritual Conference will convene in Omro, Wisconsin, Sept. 26, 27 and 28, 1879. Dr. James M. Peebles is already engaged for the occasion. Other speakers will be in attendance. All liberalists invited to participate. Efforts are being made to secure the attendance of a first-class test medium. Officers for ensuing year will be elected. William M. Lockwood, President; Dr. J. C. Phillips, Secretary.

WE would call attention of the readers of MIND AND MATTER particularly to the column of "Kind Words" in each edition of our paper. They are wholly unsolicited by us, and are the sentiments of honest men and women, who have been blest with the presence of their spirit friends, and fully understand how important it is to guard the mediums that are called to give the proofs of a life beyond the grave from misrepresentation.

THE BELVIDERE SEMINARY .- The readers of the Journal will please bear in mind that this institution is strictly unsectarian, and is open to healthy, orderly youths of both sexes. Its terms for board and tuition have been reduced one-half since the hard times began, and are now so low as to be within the means of almost every one. Its next term begins September 15th. For circulars, address Belle Bush, Belvidere, N. J.-R. P. Jeur.

J. Madison Allen is still at work on the frontier in Kansas. He left Wichita July 24th. Spoke in Newton July 24th, 27th, 31st; August 3d and 7th; in Hope, Aug. 16th and 17th; addressed a temperauce organization in Marion Centre, August 10th. Has calls from other points in Kansas and Nebraska. Would be pleased to hear further from Nebraska, Iowa, Wisconsin and other Northwestern States. Address Tonganoxie, Leavenworth County, Kansas.

Dr. L. K. Coonley will speak in Waterbury, Conn., August 31st, at 3 and 7:30 P. M.; and at Bristol, Conn., September 7th. He would like to make engagements for the Sundays of September in Western Connecticut. Board and expenses paid. and the collection, will be regarded as satisfactory return for lectures. After September will answer calls to speak in any part of New York or New England. Present address, care R. R. Callender, Waterbury, Conn.

WE would call the attention of the reader to the letter of Mr. H. W. Boozer, of Grand Rapids, Mich., which will be found among the "Kind Words" in another column of this paper. Mr. Boozer has, in a few lines, written more truth than some write in a column. He must be a careful observer of the phenomena, and, to use his own words, "we are entirely dependent upon mediums for our all, and cannot do too much for them." We hope the time is not far distant when the labors of mediums will be as well appreciated by all Spiritualists as they are by Brother Boozer.

SPIRITUALISTS AGAIN IN CAMP.—Mrs. Cora L. V. Richmond, of Chicago, and Mrs. R. Shepard, of Minneapolis, will lecture at Neshaminy Falls Grove, on Sunday (to-morrow), at 10:30 o'clock A. M. and at 3 o'clock P. M. Trains will leave North Penn depot, Philadelphia, at 8:45 and 9 A. M. and 2 P. and 6:42 P.M. Fare, 55 cents for round trip. From Trenton, New Jersey, at 7 and 9 A. M. Returning at 6:30 P. M. Fare, 45 cents the round trip. We trust that every Spiritualist and those who wish to hear the world-renowned inspirational speakers above-named, will come to this feast of hought and instruction.

LECTURES IN REPUBLICAN HALL.-Ed. S. Wheeler of Philadelphia will address the Second Society of Spiritualists of N. Y. City, at Republican Hall, 55 West 33d street, on Sundays, Aug. 31st, Sept. 7th and 14th. Mr. Wheeler, who is one of the pioneer laborers on the spiritual rostrum, is too well and widely known to need any recommendation at our hands. It is enough for us to assure. veringly to co-operate with the spirit friends of our New York friends that he is an eloquent speaker, an original thinker, and a fine improviser of poems, all which statements the audiences who listen to him will find experimentally borne out by the facts. E. V. Wilson, it is reported on all hands, to have received new inspiration during his sickness. What are denominated his "Soul Readings" the translated friends of humanity, that you are la- and tests, at the Lake Pleasant Camp-meeting, were boring under a delusion that can only bring you pronounced wonderful. He speaks for this Society

Valuable Testimony.

Many years ago, when Mr. J. V. Mansfield was located at 3 Winter street, Boston, a returned Californian of Portsmouth, N. H., wrote a letter to his spirit father, put it in an envelope which he left blank, enclosed the same in another directed to his sister in Boston, he supposing she could answer it, she being a good medium, but she could not. Myself calling upon her at that time, she asked me if I would be so kind as to take the sealed and unaddressed letter to Mr. Mansfield and have it answered, as I had had letters answered in an entirely satisfactory manner through his mediumship jus

I acceeded to her request. But before doing so called for the spirit to which the letter was ad ressed—this being made known to the sister by a separate communication—that he might endeavor to answer the latter without leaving it or having it out of my sight for one moment. I wanted to be able to say that to the party that entrusted me with the mission. The spirit responded—said that he would try. I took the letter to Mr. Mansfield; he wanted it left-to take its turn in rotation. I ur. ed him to try at that time, saying the spirit was present, and would no doubt respond if he would give him an opportunity. I laid the letter upon his desk; he asked me to sit down. I did so at the end of the desk, touching the same.

After running his fingers over the envelope a few moments, he took the pencil and deliberately commenced to write, and so continued to the end. But one thing struck me forcibly—as it had on former occasions—which was, that no sooner did the medium's hand commence to write than he turned to me and commenced a conversation which he kept up to the end, apparently entirely ignoring the hand that was vigorously at work on the other side. The communication finished, Mr. Mansfield read it o me, asked if it was satisfactory—he thinking, resumably, that the letter he had answered was nine. I answered that I thought it would do. He hen put the letter and communication into a large envelope, I placed the same in my pocket, and ha ot as far as the outer door when Mr. Mansfield called for me to go back to him, saying at the same time that there was something more for him to do to the letter. I handed to him the envelope containing the letter and message. He took his pen-cil and as deliberately as would a business man, wrote the full name of the man to whom the letter belonged, and Portsmouth, N. H. Then Mr. Mans eld said, "This is not your letter, then? Of course the test, which I have always thought

good one, lay in the fact of his addressing it as he lid, thinking till he had done so, that it belonged to me. Now all I wish to add is, that the letter question was not out of my sight one moment from he time I laid it on Mr. Mansfield's desk until it went into my pocket answered.

One would think that a medium who had served

the public so long and so faithfully as has Mr. Mansfield, might be above suspicion, but it seems TAYLOR BUZZELL.

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

Communications received through the medium-

ship of Alfred James, Aug 26, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON, SIR :- As a man's business in the mortal life frequently demands more of his attention than his private affairs, however much he may be inclined to the latter; so these communications from spirits had far better be of a general character than to be confined to a few personalities "It is now some few years, since I passed to the spirit life. Here in the after life, in certain surroundings, there are as many turmoils, discontents and excitements as on the earth-brought here by bad passions imposed upon the spirit while in its

"Spiritualism is preparing, instructing and enabling mankind to pass into the other life far hetter prepared, because like a traveller visiting a far and strange country, who has been informed concerning the experiences of preceding travellers. they go there better prepared than if they had no knowledge of what is before them.
"You have three classes of Spiritualists at the

head of the Spiritualistic movement. First-You have the radical reformers ready to cut loose from all creeds and dying superstitions. Second—You have those who run hither and thit er, to-day they are convinced and are thorough believers, and tomorrow they run after some other wonder. These have no stamina in themselves and can never become fixedly convinced of the truth of anything and are especially guarded and careful concerning their popularity. The third class are your scientific, skeptical and carping kind. No matter how perfect may be the development of the phenomena, they are angry and dissatisfied because that devel-

opment is not more perfect." "It is not necessary for me to find fault with these three classes, because the one class is needed to make the other classes think, and in that way to bring out thought, and out of these inharmonious conditions in any department of lifeshall, at length, come adjustment and harmony.
"There are numerous other points that I might

dwell upon to set men to thinking, but as there are others here who are anxious to speak, I will not trespass upon their time. ORRIS S. FERRY, You may sign me, (Late U. S. Senator.) Norwalk, Conn.

"GOOD AFTERNOON:-It is strange that I should make use of this method of conveying my thoughts to others. In the spirit-life I am moderately happy. Earth attractions are somewhat strong with me. I did not quite finish what I wished to do before I went to the after-life. When my friends see my name attached to this know not whether they will believe it comes from me. But I thought it my duty to make the effort to communicate and show that I still live.
"There is in spirit life almost everything that

vou behold in the mortal form; and you can adapt yourself to those surroundings which are most pleasing to you by the power of your own will. At least this is the way that I find it. I am weak and unable to hold control long. In fact it is only with a mighty effort that I have been able to say this much. My name is

MINOT FISHER. Norfolk, Mass. Wild Cat said this spirit seemed to have o

"Good Afternoon, Sir:-I was an old man. long past what they call the allotted time of man. All that I had enjoyed in this long life had ceased to exist before my spirit was freed from its mortal body, but still I was prepared for this change called death; yet, in reality, although I did not admit the fact, this life was good enough for me and I would have liked to have stayed here.

of apoplexy.]

"But that is gone now, and why? Because I then understood but little of the philosophy of the after-life. Where all was uncertainty, all is now certain and definitely understood. In fact, under the tuition of those I loved, who preceded me to the spirit-life, I am now learning the full value, glory and beauty of this spirit-life. I send this message across the bridge of death. Let none fear. No matter if they have committed errors in the mortal life, they can and will be allowed to redeem themselves in the next life. That is all I can now say.

J. A. DUNNING,
Brownville, Me.

"GOOD AFTERNOON, SIR:-I knew something about these modern spiritual phenomena before passed over, but still I was very actively engaged in advancing my material interests—in fact I gave very little attention to the spiritual side of things. But the event called death cannot be stopped when once it is begun. No matter how much you may desire to live; no matter how many loves and joys you have to hold you to earth, they must all be yielded when death calls. There is a horror about dying. Why? Because the mind of man looking upon the vast illimitable universe around him, is struck with awe at its own insignificance. But for the consolation of mortals I will make this statement: nothing contained in this or any other universe can ever be lost. There is an eternal law that will compensate for all suffering and pain, and if you are cut off before you fulfil your mission here, you will have a brighter, nobler and higher incentive to happiness in the after life. I was, comparatively speaking, a young man-

I was, comparations of age.

about thirty-eight years of age.

FRANK G. Snow, South Boston, Mass.

"GOOD AFTERNOON, FRIEND ROBERTS :- I am glad to see the work that you are doing. I know your road is rough and your path is thorny, but fear not. Right may be stopped for a time, but it will eventually conquer.

"The thoughts that I wish to submit this after

noon are the following: Reason is the light of men. Whosoever despiseth reason, despiseth the God within himself, for reason is the God-power in man. This is the lamp that will light the path and make all clear. With reason you will unlock the secrets of the past and explore those of the future. Reason will make all men gods, for with it they will analyse and fathom the phenomena of nature. "Strive to obtain those conditions, through nature's laws that will make mankind bappy and contented, and to prevent those conditions that are unfavorable to human happiness. Men and women may say, 'We cannot trust to reason always. It frequently errs.' Reason never errs. (A strange declaration, you will say.) If reason ever appears to fail as a truthful guide, it is because of a lack of

knowledge and experience, which can alone enable reason to perform its part in the attainment of correct judgment. Reason, in the future, as I have before said, will develop in you such resources—such a profound understanding of the laws of the universe while yet in the earthly life, as would require long periods of time, in the spirit life, for the present generation of mankind to attain to; because in the spirit life, being comparatively ignorant of what is attainable in the spirit state, the disposition is, generally, to

remain too long in one condition under the imagination that they are truly happy. Hence the re tardation of their development in reasoning power. But, in the earth life, the great struggle between men for ascendency compels them to reason in or-der not to be left behind in the career of progress. The car of progress would otherwise be, to them, a car of Juggermant that would roll over and crush

them if they did not keep pace with it. In conclusion I would say, that Spiritualism, to-day, is being stabbed and injured by foes in its own bousehold-in its own camp are many traitors and spies who are seeking to retard i's progress in every way they can. To these Judases I would say this, keep on and you will soon find the rope with which you will be glad to hang yourselves.

Thank you, friend Roberts, SELDON J. FINNY.

The following communications were received through Mr. James, May 5, M. S., 32. "How dost thee do, Friend:—I am glad to see thee occupying thy time so well. Thee must live and learn. Thee must know that I do not come here to preach any particular religion. I believe in the spirit life as well as the life in the mor-

tal state. I believe it is the duty of all not to trespass upon the rights of their neighbors. I do not know what to say about this life beyond, because I do not find it different from the life here. We shake hands and call each other friends and live our calm quiet lives the same as we did here. will say before I go that my name was Amos Comly of Somerton, Bucks county, Penna.

To tell thee why I am here would be difficult, for

eally I do not know myself. It was simply a wish to demonstrate to thee that I live. It is about eight years since I passed away. The happiness I enjoy is sufficient for me at present. They tell me a man must be dissatisfied before he can rise. I was well known by friends at Somerton. I think they will recognize this communication as coming

from me. As to a desire for some higher spirit condition than that which I am now in, thee sees that I was satisfied with a moderate amount of enjoyment, and thee must see by what I have said, that I find I have adjusted myself to just what suits me. I think I was distantly related to John Comly, the grammarian. AMOS CCMLY.

WELL SIR:-These Quakers are a queer kind of people, and I am a dreamy fellow, so I follow in his wake. The way I came here may seem strange to you. There was a woman murdered in this town by her husband, and there has never been anything done with the man, and I guess you remember the circumstance. Her name was Oskins. She lived in South street. | The spirit of the woman referred to communicated with the writer before.—ED.] Well, she told me that she had tried coming back, and that it had benefitted her. She advised me to try it, and said that it would benefit

I will say my name was John Jackson. I was a wanderer on the face of the earth—in almost every clime and among every people. I had just sufficient money to follow this propensity out; but all the real valuable information that I received did not amount to much. My travels were merely to gratify and satisfy my physical senses—to sport away the time by change, with a dreamy , listless languor, and I find that this same thing pursues me in the spirit life. As one of your poets says,-

'I am impelled by steps unceasing to pursue

That expresses my condition in spirit life more clearly than I could give it to you. I will say, I wander in a circle, and it is becoming fearfully monotonous to me. Sir, can you tell me how to break through this circle? I lived in Harlem, N. Y.

JOHN JACKSON. The advice asked was given, and the spirit eemed very grateful for it.—ED.]

SIR:-Head this communication, Sunny Side, on the Hudson. Fam a spirit, and I am glad to know it: for many do not and cannot understand this. I was not long in finding this out; I felt it almost instan-

eously,

A wise man has his lamp well filled with the oil of reason; and when he bridges the chasm of death, the light of that lamp will not allow him to remain long in ignorance of being a spirit. "Elevation of character has enabled me to learn more of the life beyond than many who have been here an immeuse period of time. Oh! man—mortal man—you never can understand the infinite possibilities of that divine essence or principle within you. Keep that physical temple pure—do not despise it—for it is the medium of the spirit. "I meet with distinguished people from time to time, yet I find none who regret having travelled the road of knowledge. It has given them vast superiority; but many were tied down by their physical senses and have not advanced on that account. Their ideas run in one groove and this stops progression. If we could start without any s whatever, no finite mind co hend, or even dare to guess at what would be the

"Sir, the atmosphere all around and about you contains disembodied spirits who cannot get free from their physical passions. No intelligence of bright kind, can return to you, but has literally to force its way through this mass of unprogressed spirits, in order to reach you; and during the time they are speaking through another individuality, if it was not for the Indian guide of the medium our communications would be a mere jumble of words. "Sir, look upward! The way is growing clear. Persist in your work. Let nothing turn you out of the royal road of truth. Lift up your heads for the redemption of mankind is nigh. Give me your hand. I was known as

WASHINGTON IRVING.

"I am very weak, sir. I do not much like to intrude upon your time; but mine was a sad life. A drunken husband-a drunken father-wore me out and I went to the grave before I was thirty years old. Sir, that awful time is over and I rise superior to my former condition, for I feel that I did my duty. There are many friends who help me in this life. They are gradually nursing me back to health and strength. I do not know much about this life, but it seems to me like a bright sun bursting through a dark cloud. My two children passed to spirit life before me. I have seen them, but I am so weak as yet that I cannot talk much to them. I wish to ask you one question before I tell you the

There is a man that I used to hear preach. They all said he was a good man. I want to know how t is that I can, from where I am, look down upon him beneath me, and see him associating with those that I would blush to be seen with. How is this? (We told her he was most likely not as good as he was supposed to be. She replied:) "Then he must have been a hypocrite. He was represented to be very pure and good. His name was James Martin. He was a Presbyterian. My name was Millicent Henry. I lived in Wheeling, West Virginia. I was brought here to-day by one Mr. Fleetwood, who has been here before." (She referred to the Rev. John Fleetwood, the author of Life of Christ," who had communicated some weeks before.)

At the close of that communication, Wild-Cat, the Indian guide, said there was a man present who called himself the Rev. Thomas White, once Vicar of Dudley, Worcestershire, England, and that he desired to tell me what his experiences had been in spirit-life. This communication followed: "GOOD MORNING:-I am very thankful that I have been introduced, for introducing one's self is an awkward business. Of all religious beliefs the

Episcopalians have the most shadowy, the most indistinct idea of spirit, that it has been my fortune to meet as spirits and mortals. They expect to go with their earthly dross surrounding their spirits to the highest life with one tremendous leap across the chasm of death. In preaching in this way, to day, I say to you right here that the result of this is frightful. Man has invented many different theories, but they have lost sight of one great book in doing so, and that is the book of nature. Between the lids of that book, if you study it well, you will find an infallible guide, one that does not err; one that does not proclaim a theory to-day and reject it

"The next question may properly be—"Is it light or dark where I am? I will answer—there is one statement that is true, and that is, that "In my Father's house are many mansions,' (meaning conditions). I have much to say to-day, yet I do not like to tax your time. The principal thing that I wished to say, was to state a startling question which was asked me the other day by a spirit in the other life. I must confess it staggered me. He showed me in the distance millions of spirits, in the lowest possible state, and he asked me, 'Is God or man responsible for this?' This question, I told him, I would not attempt to anwer, for I believed and intended to adhere to that belief, that God never created a human spirit, but what there was a way to a higher light provided for that spirit. Who am I that I should accuse

"Now, sir, to finish this communication. It was dull day in October that I, Thomas White, left the earthly tenement for the life beyond. Many said that I was a good man. Some thought that I had not performed my duty, but it is not the opinions of men that will clear or cloud your path on your entrance into spirit-life. It is only as far as you have influenced evil results that tells against

you. What you have done of good is your capita-there. What you have done of evil you must expiate. I found my judgment on awakening to consciousness. Death was a mere suspension something like a sleep. I found that by the buoyancy of my spirit I gravitated exactly to the spot where it belonged. Truth is mighty, and must prevail over all theoretical barriers. Sir, I hope you will place this communication of mine where t will reach thoughtful men and women, and. I think it will be the means by which they will understand better how to cultivate their spirits to appreciate the joys eternal. Amen! THOMAS WHITE.

HALLOA, STRANGER -- Oh! I'm glad. I have not seen any one for six months. I must have been in prison. Oh, what a ripping, roaring crowd is around here, on all sides. You see I was on board of a boat. I was called Sam Fowler. I used to swear like a pirate. The boiler burst, and I went up a flying. You are the man that has unlocked the door of the prison. Oh! it has been a long time. Curse me, if it hasn't been the longest dream I ever had." (Here, as if addressing other spirits, he said:) "No, you don't; you don't get me back there again. No, I've got out where there is a little light, and I'm going to stay." (Then, addressing us, he said:) "He's pointing down where I came from, but I'm not going down there any more. My home, when I was born, was in Evansville, Indiana. The steamboat I was on was the Belle of the West. She was going from St. Louis to New Orieans when she blew up. There was a man who came and said, 'You've been howling away here long enough.' He threw the door open, and I saw you, and I saw this fellow (meaning the medium), and I gave one jnmp and I was here-That man's name is Young." (Dr. William Young, late of this city.) 'He is none of your smooth-tongued men. This man has done a deal

of good to a great many like myself."
[We know Dr. Young well, and his method of arousing this dreaming spirit is perfectly characterpossessed of the most wonderful gifts for healing the sick. He performed some of the most remarkable cures that we ever heard of. We have seen him materialized in the most perfect and life-like manner, and have conversed with him through many mediums since he passed to spirit-life.

Alfred James' Mediumship Again Confirmed.

In MIND AND MATTER of July 12th we published the following communication from a spirit given through Mr. James: "I am here-weak-at times weak, at others strong. I was young when I passed away. I am now at times happy, at others discontented because I have not those with me who were near to me. I long for them to were join me. Youth is impatient and cannot contentedly wait. I have communicated to my people before, and will do so again. My only reason for coming here to-day is to clear away their doubts and convince them that I really live. Sometimes they feel undecided. They do not know whether to admit the phenomena to facts, or otherwise to think that they are deluded by their own senses; and it is for the purpose of removing this doubt that I come here to-day, and if I can comfort those I have left behind, set their minds at rest and prove to them that they will rejoin me I will be happy.

HENRY LICKING, Sign me, Quincy, Ills.
The following letter was sent to Mr. James four

weeks thereafter: "QUINCY, Ills., August 15th; 1879. MR, JAMES :- I saw the communication of my prother in MIND AND MATTER and was glad to hear from him. My brother passed away nearly two years ago and we have been holding circles ever since. I am a trance medium, and have a sister who is a materializing medium. They are building a Spiritual Hall here, and it will be dedicated in September. We expect people here then from everywhere. We would like to have you come. We have a circle room in our house and you would be welcome to it. My mother and father would be glad to have you come to our house and

Fourth and Henry Sts., Quincy, Ills. We recommend those who sought to crush James as a medium, to inquire of the family of Henry Licking whether he is or is not a true and genuine medium. Where is there one of them that has the manly honesty to acknowledge the great wrong that he sought to do to this grand instrument of the spirit world?

Through the Hoosac to Lake Pleasant. Written for Mind and Matter.

Having set our house in order we left the City of Brotherly Love for the camp-meeting at Lake Pleasant, on Friday the 15th instant. Formerly the journey had been by the way of the Connecticut shore and Springfield, up the beautiful valley of the Connecticut river. This time we took the Bound Brook Route to New York, and the steamboat of the Citizen's Line to Troy. The voyage up the Hudson river is ever interesting and the Citizen's Line makes the travel safe and comfortable. Though the boat was crowded, the kindness shown our invalid companion secured good accommodations. From Troy we took the cars eastward on Saturday morning, the rain coming down diligently, while we whirled along among the mountains, down whose sides the mist trailed most gloriously. By and by the conductor lit the lamps in the cars, and we presently plunged into the Stygian night of the great tunnel. The train kept up its speed as the air grew cool minute after minute, being pure and free from smoke through the perfect system of ventilation. On the other side of the tunnel the train swept swiftly down grade and around the curves of the picturesque Deerfield river to where t joins the Connecticut river, and so quickly to

Still it rained, and we were glad of our welcome o headquarters and an assignment to a snug room in the cottage of Mrs. Felton. From "Father" Harvey C. Lyman and President Beals we learned the camp had much increased since last year, and ha prospects were still greater additions. Secretary . H. Smith has, we believe, the names of 320 or more tents and a list of some sixty buildings upon the ground. It rained Friday, Saturday, Sunday, Monday, and cleared up on Tuesday morning,—such a down pour! There was some discomfort, but as special pains were taken by those who had stoves, &c., to warm those who had none, there was less distress than would have been anticipated. The people gathered in their cottages and tents and held small meetings and nad numerous circles. There were some sixty public mediums in the camp, of various, but not all chases of manifestation. I cannot name a tenth of hem, but Drs. Towne, Fish, and especially Mrs. I. W. Stansbury of New York city, were noticed, because busy among patients near where we were Mrs. Stansbury, the masculine part of this "we," knew some years ago as Miss Ellsworth. No doubt she has borne the good traits of that time into the larger usefulness of her present conditions. To-gether she and her husband seem to labor for the

public good. We can only hope their success may be made equal to their deserving.

On Saturday, 16th inst., we listened to Fannie Davis Smith, of Brandon, Vermont, in the hall upon camp-ground. This speaker began very young, and years ago was very popular. Her husband, Dr. Smith, of Brandon, Vt., we also knew. Of late Mrs. Smith has not left the sphere of home duty for travel, and the platform has missed a good teacher though society has had the benefit of her example. The speaker eloquently, practically and zealously urged upon Spiritualists a higher standard of life and culture. "The address was a perfect prose poem," said a well known writer to the present scribe. On Sunday, August 17, an audience gathered in the dancing pavillion to hear Ed. S. Wheeler and to keep out of the wet. In the afternoon E V. Wilson spoke and all were pleased at the vigor he manifested. Both of these speakers urged the claims of Spiritualism as an independent statement, "without prefix, suffix or affix," and pointed out the signs of the times, as they saw them. At the conclusion of Wilson's address his Burnham spoke and gave an address replete with a vast deal of good sense, in good form. This speaker has much improved in the last few years. Following came J. Frank Baxter, with the wonder ful tests given through his remarkable mediumship, all being recognized. This was continued day after day during our stay in camp. On the 21st

we heard Elder Fred. Evans in an excellent discourse on Spiritualism, Shakerism and Socialism. The elder said many good and true things, squarely and well. There were a number of dear from North Lebanon with Elder Evans. It is good to be shaken by such and to be shook with them. "We shall see what we will see," all in good time. On Thursday Ed. S. Wheeler spoke upon Spiritualism as a system and read the Declaration of Principles of The First Association of Spiritualists of Philadelphia. Every day and night almost, rain or shine, except Sundays, there was a dancing party, and all days, grand music by the Fitchburg Band of twenty-four pieces. The number of dear old friends met cannot be recounted, they were many and over kind, if desert measures such things. On Friday, the 22d, we left for home, returning as we came, via Hoosac and thanks to Conductor S. J. Holden and the fine accommodations had a pleasant journey to Troy. The Saratoga took us safely down to New York where we sat "blockaded" in a horse car over two hours Saturday morning, but among all that jam heard no unkind word from the thousands of sorely bothered and hindered teamsters. A quick run brought us home again, and time is found to pen the above for the consideration of MIND AND MATTER. Should you think best not to publish the same, it will of course fail to make matter and we shall not mind. ROTIFERA.

A. B. Coman, 1470 South Dearborn street, Chicago, Ill., writes; "I have seen a copy of MIND AND MATTER ever since it has been published. You will see by my card that in my business I am called all over this city and I have influenced hundreds of people to read your paper and I shall get hundreds more to do the same thing. If you have back numbers send them to me and I will give them to those who will read them. I cannot find any families that ever see Bundy's paper, let alone read it. I am in a party of eight or ten persons will go to Terre Haute on Saturday. Send me a few copies of this week's paper and I will help you all I can. I am yours for the truth.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing Circle every Tuesday evening at 8 o'clock sharp. Persons possessing any mediumistic powers whatever will find them improved by sitting in this circle. Admission, 25 cents. None admitted free.

MRS. A. E. DE HAAS-Clairvoyant examina ions and magnetic treatment. Office hours from 9 A.M. to 12 M. and 1 P.M. to 4 P.M. No. 1231 North liteenth street, Philadelphia, Pa. DR. C. BONN-Developing Circle has adjourned

MRS. HATTE B. ROBINSON, the well-known Trance-test Medium, has returned to Philadelphia, Pa., and will give sittings daily to investigators, at No. 2123 Brandwing street. No. 2123 Brandywine street. MRS. E. R. FRITZ-Clairvoyant Physician, 61 Montgomery Ave. Shettreats diseases of the wors form without the aid of medicine. Diagnosis of dis

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

ALFRED JAMES Trance and Test Medium and Medium for Form Materialization. Private Sitting 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. Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 2594 North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. MR. AND MRS. T. AMBROSIA—1030 Shackamaxon street, Clairvoyant, Trance and Test Mediums, Circles, Sunday. Tuesday and Thursday evenings Sittings daily. Friday evening circle at 2570 Frank-

Mrs. GEORGE—Trance and Test Medium—No. 680 N. Eleventh st. Circles on Tuesday evenings. Sittings daily. MRS. FAUST, Test Medium, 936 N. Thirteenth St. Private Sittings daily from 9 a. m. to 5 p. m. MRS. PHOEBE GLASBY — Test Medium. 808 Marshall Street, Phila.

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CAMP MEETINGS.

SPIRITUALISTS CAMP MEETING. The New England Spiritualists' Camp Meeting Association, will hold their Sixth 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.

CAMP-MEETING.

The Spiritualist and Liberalist Association of Maine will hold their Annual Camp-meeting in Buswell's Grove, IN ETNA, MAINE, commencing on Wednesday. September 3d, 1879, and continue over Sunday. The Grove is on the Maine Central Railroad, 14 miles from Bangor.

Arrangements are being made with the railroads to carry at reduced prices.

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sonable prices.
All are cordially invited.
G. D. DEMERITT, Secretary.
Dexter, Me., July 16th, 1879.

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Full particulars will be given in circulars. Letters desired from friends of the movement all over the ountry.
Address, "Convention," Princeton, Mass.

SPECIAL NOTICES.

to organize a new association of Spiritualists in Philadelphia, will please attend an informal meet-ing, on Sunday, Sept. 7, at 2:30 P. M., at Palace Hall, No. 35 South Seventeenth street. JOHN WETHERBE, wants a few persons to join him in a small opperation under spirit and expert direction for mutual benefit. Will answer prompt

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resents the beauting quotations : FOSTSTEPS OF ANGELS. "And she sits and gazes at me,

"There is no death, what seems so is Transition,
This life of mortaf breath,
Is but a suburb of the life elysian,
Whose portals we call death."

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co-worker improvised a few verses of greeting and encouragement which seemed an inspiration and proved very affecting to the sympathetic assembly. Monday the writer hereof lay in his bed all day God? What does this finite spark, called spirit, know of the head of all intelligence? and night-and it rained! Tuesday, Abby N

Priginal Poetry.

RAILROADS.

BY T. P NORTON

The world is full of railroads; With stations here and there, And various speeds of transit According to the fare, The road through life is crooked;

Its length threescore and ten, Yet those who take a ticket Go through but now and then

The road to Wealth is crowded And some are carried o'er; But they are discontented, And always wish for more.

The Drunkard's line is dang'rous, And signall'd at each turn; But thousands crowding headlong No danger can discern.

The roads to Ruin, many. And very few turn back; For Death's at every turn-out, To switch them off the track The cars of Pride and Folly

Run on the self-same line; Which intersects with Ruin Adown the same incline Hope's Palace cars fly glitt'ring

Above the common way, As Time allows no stopping, The brakes cause no delay The roadway is delightful, Along the mountain range,

Some never find the station, And think it wondrous strange. Bright Honor's path's deserted Weeds hide the narrow track; Temptation at the crossings

Have kept the travellers back. The roads to Heav'n are num'rous With agents everywhere; Each one would claim monopoly,

And pocket all the fare. The road of Right is safest; Sometimes through hills of doubt, But if you firmly keep your seat Tis sure to bring you out.

It may not be so pleasant; The trains are not so fast : But all will reach the depot, And find their homes at last.

We Should Prize What Is Ours To-Day.

BY JULIA H. JOHNSON.

O, why should the beautiful pearls of to-day Be carelessly thrown from our keeping away, For myths in the distance of which we know not. And which though attained are quickly forgot. And why so indifferently count the rich gold." Which worthily won in our grasp we now hold! Why not fondly cherish the gains of to-day, Which alone can illume the dark hidden way?

Step by step as we go, the increase will be, And soul more and more from enthrallment set free, The flowers ope fairer—the stars brighter shine, And affection's young tendrils the heart closer twine Ah! so may we gather and garner with care,

Each dew-drop and blossom which falls to our share So feast on the manna which ripens to-day, That gladness may crown every step of the way.

VOTING NOT REPRESENTATION.

DEMAND FOR DEFINITE DEMOCRACY AND POLITICAL EVOLUTION.

BY ALFRED CRIDGE.

ARTICLE No. III.

In my preceding articles the subject has been considered on its general merits, apart from its pearing on any special views supposed to require either legislation or the avoidance of legislation. Readers of MIND AND MATTER may therefore naturally ask, "What has the subject to do with Spir itualism, and why should it be introduced in a pub lication designed to elucidate Spiritualism? The reply is that Modern Spiritualism, in com-

mon with other forms of advanced thought, particularly social and industrial, has been politically attacked and needs to be politically defended. To explain its political relations it is necessary to go

back one generation.

From its birth in 1848, and even in what may be called its fortal condition, I have watched its progress with the most intense interest as embodying the hope of humanity. At this early period, with many of its early advocates, I believed that its advancement would be so rapid that within one generation the creeds of the churches would only be believed or professed by a mere remnant, while honest and intelligent persons of all churches would joyfully hall that which made a demonstrative certainty of all that the purest and best minds, in the churches and out, had ever hoped for, faith being replaced by knowledge and doubt by certainty Wm. Denton gave utterance to this general expectation in one line of a poem:

Build your churches! they are ours!" The generation has passed; thirty-one anniversaries have been celebrated; and the churches are still being built for the same creeds, kept in the background, it is true, in general, but still retained and in many localities openly preached as "in days

Leaving out political and financial factors, these expectations were reasonable and would have been in the main realized. But for the bearings of poli-tics and the financial interests which control political mechanisms (and must, under the present political systems, continue to control them) Protestant churches, if existing at all, would have been Spiritualistic organizations retaining their usual forms, but replacing their old and present doctrines by spiritual and humantary views narrowly I know it is said that Spiritualism in one reneration has made more progress than Christianity did in ten, but increased postal and travelling facilities partially account for its more rapid dissemination The methods by which present political mecha-

nisms repress the growth not only of Spiritualism, but of all forms of advanced thought or humanitary questions are three-fold in character, viz: 1st, By lirect legislation and administration. 2d, By legislation and so operating as to cut off the supplies necessary for the dissemination of our views, or by starving us out. 3d, By general effect on conduct and character, indisposing for independent thought and encouraging cowardice and subservency as elements of character.

DIRECT LEGISLATION.

From the early days of Spiritualism a main element in its dissemination was the effectiveness of its "healing mediums" as contrasted with "regular" inefficiency. The affections of the people thus reached, they become open to conviction through their intellect. While it might have been difficult and perhaps dangerous to repress free speech, it was easy under pretence of suppressing quackery, to pass laws which would reach the desired end more effectively. By thus interdicting the practice of healing, the candle was burned at both ends; mediums were cut off from a source of subsistence which was earned in the very act of propagating the faith. Thus our most effective agent for spreading our belief is cut off in several states, California included. The constitutionality of these laws is doubtful, and in this State has never been tested because of the poverty of the victims. Courts composed mainly of Orthodox judges, however, rarely decide against monopolies, spiritual or temporal, as evinced by the Dred-Scott decision; twenty odd years since, as well as by recent railroad rulings. But were Spiritualists represented fully pro rata in the legislatures, no such laws could be enacted.

Another legislative method of "freezing out" Spiritualism is the exemption of church property. from taxation, whereby religionists keep up their institutions at the virtual expense of tax payers for which various agitations are now preparing, generally, more than half of whom have no desire which may be designated as HARMONIZATION. institutions at the virtual expense of tax payers

to aid the churches, and would indignantly denounce a direct tax for that purpose, no onerous than the present indirect one. Spiritualists pay rent for their halls, to which the tax is necessarily included, while the churches pay neither rent nor tax though far better able, because rich men who have become such by tax shirking and legislative favoritism will pay to support religion which promises the immunity for their crimes and makes people submissive to being robbed, but want nothing to do with a religion of ustice such as Spiritualists advocate.

In many States, however, church property axed, but the same shirking plan that rich people often evade it, the church property is assessed at a small fraction of its value. This was done to my knowledge both in Washington and San Francisco, and probably is yet wherever church property is taxable by law.

Again, public money is paid for chaplains in the army, navy, Congress, legislatures, prisons, etc., not for any practical good thus accomplished, but to give prestige and support to an otherwise declining cause, and hold out prospects of lucrative and lazy office to those who will receive "the mark of the peast on their foreheads." By these methods the money of free thinkers and Spiritualists is stolen under color of law, to build up beliefs they regard as false and degrading. In the Indian service this is done to a much larger extent, the agents being avowedly the nominees of the churches, in accord ance with the system introduced by one Methodist President and continued by another. To thes unday-school proteges, usually incompetent and often dishonest, may be attributed largely increased expenses in peace and, occasionally, a costly war. It is definitely stated that the Nez Perces War, as late as 1877, originated in the land-stealing propensities of certain Presbyterian missionaries, who sold land to settlers, to which the sellers had no claim in law or equity, and thus brought on a collision, taking good care to remove their own worthless carcasses to a very safe distance.

In the administration of government, State and National, the methods are as various as obvious, by which liberalism can be indirectly discouraged Any class of persons, white or black, male or female, deprived of representation in the Government (whether permitted to go through the form of voting or not makes little or no difference), is certain to be wronged under color of law.

(2) But the impoverishment of the classes who do or would support Spiritualism is more effective than direct legislation. What are these classes? Not those who barely live by the longest and hardest labor, with no time, means or strength to investigate anything. The poor who had the gospel preached to them in Judea were not the overworked, over-worried, smothered poor of to-day. They did not live in unventilated garrets or stinking hovels. Modern tramps and paupers are in no condition to listen to any gospel but that of bread and butter; still less are millionaires. And the political systems that make both are the worst and most effective opponents of Spiritualism, because they destroy the conditions which make its manifestations possible. Bonds were issued, instead of reenbacks, to enrich bankers and speculators, Jews and Christians, and Jay Cooke's commissions on their sales were largely invested in an Episco-palian college, etc. Millions are impoverished to make one millionaire, and what might have gone to support Spiritualism, science and free thought, goes to institutions for opposing all three. As old barons endowed monkeries and abbeys from the proceeds of their direct robberies, so their cowardly successors, who steal by law, support colleges and churches for sputting out the higher and inner light; legislatures, in the interest of monopolies, suppress spiritual thought and galvanize a lifeless religion into a semblance of vitality/-

3. More powerful still, however are the results produced on the conduct and character of the people by existing political methods, particularly on those who participate actively in politics. Here backbone is at a heavy discount, if at all wanted; the standard of truthfulness and honesty is lowered. intellectual capacity is abased, and mediocrity exalted: individuality of thought and action must be suppressed in zeal for the interests of "the party." No more unwholesome mental conditions than these-for the reception of spiritual truth can be sgined. A few votes, more or less, may elect defeat a candidate; he cannot therefore afford to express his views emphatically on controverted subjects, especially religious. If, however, a Spiritualst, or free-thinker, is so exceptionally fortunate as to reach the Legislature or Congress, he is "a dumb dog that cannot bark." In whatever outrages may oe committed or permitted on his religious princi-ples, he must quietly acquiece or politically die. Instances of the extent to which religious freedom s suppressed by the present "repr evstem have recently occurred in this vicinity. eading agitator was vehemently attacked for speakin private disrespectfully of the Virgin Mary. A candidate for a judicial position is described by a leading daily of this city as a "fossil who prefers Robt. Dale Owen to Blackstone, and devotes his eisure hours to dancing mentally through etherea realms, clutching at the shirt-tails of departed spirits, instead of studying law." Thus our political system pre-eminently promotes cowardice and ts attendant vices, while Spiritualism needs cour ge, honesty and honor for its acceptance.

In view of this antagonism, what would be the effect, on the other hand, of such a modification of electoral methods as proposed in Article II? Honesty, individuality, independence, nearly driven from public life by parties, would re-appear. Canlidates would be elected because of, and not in spite of, their liberalism, and would fearlessly and emphatically express their own views on public topics ampered by no conventions, no platforms, no expediencies; sent not by a part, but ALL of their constituency, because of their ability in advocating these views and in devising means for their un trammelled expression. They would secure the repeal—less by mere numbers than by power of intellect and force of character—of all laws favor ng any religious denominaton or mode of thought directly or indirectly-by school books, medical laws, chaplains or Sunday-school Indian agents. They would be on the floor of legislatures, loquently and fearlessly expounding religious freedom; then speeches would be a portion of the general news of the day, and reach millions where ow they scarcely reach thousands. All religious favoritism thus extinguished, the foremost men and women of the nation would advocate the most advanced views on all subjects; and soon the last estiges of conservative cruelty and incapacity will lisappear from our public institutions. Back bone would become fashionable. The churches would no longer hold the balance of power between parties; for there would be no parties, and soon there would be no sects. The whole course of monopolistic legislation in land, theology and finance vould be reversed, because the opponents of all nonopolies could find expression, now denied them by the expensive machinery that the party system

In the present California election there are few parties, not one of which represents in its nominaions the wishes of progressive people to any exent. All are more or less captured by monoplists of religion, of land, of money, or of transportation. From none of them emanates the whisper of a protest against laws restricting the practice of healing o hint comes from any respecting the fraudulent undervaluation of church property, and the intro-duction of religious teaching in school books contrary to law and constitution. But with one candidate representing 2,500 voters, regardless of locality, the repeal of the quack laws would be advocated: the wilv efforts of sectarians in the school would be exposed and denounced; our healers nagnetizers and clairvoyants would again be openly in the field, fearless of laws which are rarely enforced again real quacks, "regular" or otherwise Orthodox religion, denied facilities for drawing ts supplies from the pockets of unbelievers would collapse to a fragment, while Spiritualism freed from its political shackles, would grow until it overspread the earth.

In 1853, in the Spiritual Telegraph, I held that new social order was imperative in order that Spiritualism might secure adequate expression. Twenty years later, in the Spiritual Quarterly, conducted by the same editor ("Politics of Religion and Religion of Politics") I took the ground that Spiritualism involved a corresponding change in political organizations as the alternative of decay.
And now, after twenty-nine years of careful investigation, Fre-affirm both these positions and more in this expression: The LAW or CORRESPON-DENTIAL EVOLUTION. As I write, the vastness and importance of the subject seems to grow on my hands; and I must defer for another occasion ar exposition of this law, showing the relations between growth in various forms of human life from savageism to civilization; and thenceforward the social and industrial correspondent of Spiritualism

WHO BACKS COMSTOCK?

FRIEND ROBERTS:

Will you allow me a word on the above quesmay present a somewhat different view tion? from those who have preceded me; if correct or not, the future must decide.

It is clear to my mind that Comstock is a medium for the invisible world, and for a class of spirits who, while here on earth, were priests. And it is further evident that the prime movers, the directing power, that plans the destruction of those who dare to think outside the beaten track upon the question of sex relations, is found in the spirit-world connected with the Catholic Church. Those who study the law of progress will find

that, whenever a "NEXT STEP"

is to be taken, the efforts to clear the way are first opposed by those who claim to have the world's welfare in their keeping. This class are naturally conservative. They do not see the good of the new movement, and, if honest, must oppose. Such advance is felt here long before there is any true conception of what it really means. This is as true of nese in the spirit-world, as it is with us, but they, feeling the basic currents of this new life as they rise to blend with the spiritual in order to the maturing of the germ, get a pretty clear idea of what the fruit is to be before it can be developed here. Then comes the struggle

AMONG THE MONOPOLISTS there as to who shall control the new truth, to the building up of their power in their representative organizations upon the earth. Such organizations are the roots of the tree whose top is in the spiritworld. The top must be as is the nature of the root, and it is a well-known fact that the Catholic Church aims at universal power. Its Pope is God's Vicegerent upon earth. It claims the power o bind and to loose. It calls all outside of the "Mother Church" heretics, and its Jesuitical position is: "The end justifies the means." Protestants are the degenerated children of this church. They occupy a sort of half-way house, and many of them are looking back with longing eyes. In all the advance steps

t is a well-known fact that the churches have opposed till they found that nature was too strong for them; found that they could not prevent birth, and then they have tried to claim the child as theirs. I well remember when it was considered a sin to have a temperance lecture given in the church. The house of God was too sacred for such secular subjects to be discussed therein. So of the slavery question; and so it will be to the end of the :hapter.

Once sex was worshipped; to-day it is trodden inderfoot; looked upon as base; animal in its physical expression; well enough for the purpose of ropagation, but better if not used at all, and in he Catholic Church, those who would be counted is saints are expected to ignore this portion of themselves only so far as the elements thereof can be exhaled by the spirit, that is, they must give their sex-power to the spirit-world.

IS THERE NOT A MEANING

n this that is but little understood as yet? The claim made by Miss Leys is that only thus can materialization be perfected. The Protestant church does not admit spirit communion; does not recognize the spiritual element of sex. The Catholic Church does both, and for four years (I think it five), Miss Leys has made it her life business to carry out this Catholic idea. I do not mean to say that she recognizes it as such. I do not think she does; but studying the history of that church, it is evidently their position. True, the plea is changed somewhat; it, with her, is not "Live for Jesus," but "live for your spirit-mate;" but the principle lying at the base is the same, to wit, give your sex forces to the spirit-world. Miss Leys, while urging me to accept her view of the law leading to perfect enduring materialization, acknowledged that all spirits did not agree with her guide in this matter. There is evidently a conflict, then, in the spiritworld upon this question, and how can it otherwise than extend into this, the sphere where the right or wrong of any given opinion there is to be

proven by demonstration. here is no life, spiritual or material, but contains within itself the fructifying element. What be-comes of human sex-forces that are not used in material expression? They cannot die; they can not be destroyed, and, of necessity, they must fall into the animal, or rise into the spiritual sphere, as we are animal or spiritual in the ruling tides of our

NOW MARK

The Catholic Church demands of her priests and per nuns perfect consecration to Heaven, and in so ar as the devotees are honest, these life-forces must scend as a quickening element for the use of those n that life. The Catholic Church recognizes spirit communion, and the Protestant ignores it, but here comes Spiritualism, with its wonderful phenomena, conjointly with the agitation of the social question, which of necessity brings out a great deal of spiritnal and intellectual activity in connection with the question of sex uses.

The conflict rages in triangular form between the pigot who ignores all but the animal which must be legally chained, and the sensualist who seeks only license, and the spiritually intelligent and pure purposed ones who examine and discuss to discover higher uses. These well-defined classes together with all their intermediate shades of charter are brought into the sphere of action, and what is the result?

A new element is formed; the atmosphere is pervaded with it; manifestations multiply; materialization is a fact beyond dispute, and there is danger that it becomes a permanent fact upon so scientific a basis that the church which has lived or this, will lose its hold upon the people from its failure to realize that boon, so long sought, the union of the two worlds from the material as well as from the spiritual side.
Something must be done. "We are the infalli-

le church; we must not recede from our claim but there is new light upon this question, and it must be extinguished wherever it shines outside our own lines." So the Protestant church, which as such does not recognize the spiritual in sex, is stirred up to put forth its cats-paw ANTHONY

to rake the chestnuts out of the fire of modern thought. Or, in other words, the Catholic priesthood of the spirit world, are determined to put a stop to the movement which is to take their power from them; and so they incite the Protestant ment to put a stop to discussion on this most important of all questions. They do this on one hand, while on the other they centre their forces to de-

troy our physical mediums.
Was it this that prompted Victoria C. Woodhull to declare the materializations of the present time a fraud, pointing the while to something that was to come which should be true? Did she fall under the influence of this overshadowing power in her "New Departure," asserting regeneration as con-nected with sex, and, at the same time so mistifying as to mislead, by making the people believe

that it was something she dare not reveal.

I fully believe, and think I have logically proven in my "Plain Guide to Naturalism" that physical immortality, regeneration of the physical body through the spiritual in sex to be the goal to which the race is tending, and had not this same fell power robbed and imprisoned me, by their invisible but real forces, I should be able to give it to the world. As it is I must wait till the way opens to let me out of the network that holds me.

Yours for investigation,
Lois Waisbrooker,

Riverside, Cal.

KIND WORDS.

Prof. J. B. Campbell, M. D. V. D., No. 266 Longworth street, Cincinnati, Ohio, writes:ike your paper and wish you much success."

J. Robinson, Winons, Minn., writes; - "God bless you in your noble efforts. Yours bids fair to be a good paper for the advocation of the New A. Linge, Nauvoo, Ill., writes: "I consider your

paper is one of the most advanced of this age, and

well calculated to develope the mind of the present and coming generation." Fe. 34 T. M. Clark, Rockford, His., writes:-"Thy paper, MIND AND MATTER contains some good matter; please send thy saper for the time the amount enclosed will pay for; thine truly for the cause of human goodness.

Mrs. James Clark, Utica, La Salle Co., Ills. for warding subscription, writes:—"I trust you will ever separate the chaff from the pure grain and make a paper all true Spiritualists may be glad to welcome to the house and fireside.'

Mrs. H. J. Miller, Columbus, Ohio, forwarding a year's subscription to MIND AND MATTER, writes: "I do not know when I read a paper that had so many remarkably good articles in as the August 9, number. If every number is as good as that one is, I shall be well pleased with it I assure you."

Mrs. Francis E. Hineman, Columbia, Pa., writes: I have received MIND AND MATTER with delight and am greatly pleased with its contents, it is a worthy paper and should have a place in every bousehold, especially with Spiritualists and mediums who seek for truth. I shall recommend it to

Dr. A. H. Richardson, No. 38 Monument Ave. Charlestown District, Boston, Mass., writes; "My good brother please accept my best wishes for the future of MIND AND MATTER, and may the good angels ever care for and bless you is the best wish of your brother and fellow worker. Any time I can help you in any way shall be pleased to do so.

John Rae, Rochelle, Ills., forwarding one year's subscription to MIND AND MATTER, writes :-"Seeing the noble stand you have taken in defence of D. M. Bennett, I have made up my mind that you are one of those noble defenders of liberty and truth which all lovers of truth and justice ought to sustain. • May the angels bless your noble efforts with success in the cause of reform."

Mr. and Mrs. Hiram Pease, 69 King st., Spring field, Mass., write:-"Number 38 of MIND AND MATTER reminds us our subscription of six months ends with Number 40. Myself and husband most gladly renew our subscription for one year, hoping to receive "Billy the Bootblack's" pictures to show our friends in connection with your valuable paper which is anxiously looked for each week and read and then loaned to neighbors, who enjoy its truth fulness and its high tone."

J. Wm. Van Namee, M. D., 129 East Sixteenth street, New York city, writes:—"Enclosed I send you a few names. I bave more when I get time to copy them, and will send you all 1 receive in a business way, or can obtain when I go out to lecture. I will do all I can to aid you. Send me some extra copies to circulate at my circles. have enquirers every Tuesday night; I seem to draw to my circles more sceptics than believers and they bring others, and come again themselves Angels speed you is my prayer."

[We would here inform our readers that we have appointed Dr. Van Namee as our General Agent for New York city and have authorized him to re ceive and forward subscriptions to this office. He will also keep a supply of MIND AND MATTER OH sale at retail.—ED.]

H. W. Boozer, Grand Rapids, Mich., forwarding ubscription and advertisement (see advertisements writes:- "So many who have done business with the first and best in reputation and price who have also had Mrs. Boozer's work, have given her's the preference; yet now, for the first time her work is being advertised. So many of our best mediums, for lack of means, are obliged to live almost unknown and unused by those who need their ser vices the most. I see you have Mrs. Boozer's name among your list of mediums, etc., please correct typography. Your paper is a great need. It must be sustained. I wish we had a straight, square sheet in the West. We are almost another country and our wants equal yours. The aims of your paper are right and just and you are filling a place one has ever filled. Mediums, from the peculiarties of their organizations, need friends and they are our all; for philosophy, demonstration and manifestation we are on them entirely dependent, and while we value these we cannot do too much for them."

Mrs. J. F. Holt, 160 Martin street, New Haven, Conn., writes: "Please accept my thanks for the pictures, also MIND AND MATTER paper with reeipt. I am pleased that you sent also the paper of oven by demonstration.

Sex life, in its various forms of manifestations, that I consider most excellent. May be live long is the life of all that we know anything of, and the and be blessed is my most earnest wish. I like universality of law warrants us in concluding that your paper very much and although we may not your paper very much and, although we may not agree on all points, yet I like your noble defence of mediums. God bless you for your efforts in their behalf. I have been a Spiritualist only a few years, but in that time have had proof, positive, of the return to this earth of a loved spirit daughter through different mediums that I know were honest and truthful. I, for one, do not deny that there are some who are unworthy their calling, but we must use charity, and by kindness and sympathy do all we can to encourage them by our own example of doing right. Ever since I became a be-liever in this beautiful truth of spirit communion, my kindest sympathies have been with mediums and I fully believe that many times they are not responsible for their words and actions. I regret not being able to attend your camp-meeting, at Neshamiuy Falls; from reports in your paper I should judge you must all have had a glorious time, with such speakers as J. M. Peebles, Dr. S. Watson, Dr. J. R. Buchanan and others. I trust much good will result from these pleasant gatherings. Please remember me to Mr. and Mrs. Bliss; I know them both to be most excellent mediums.

Liberal Meetings at Newville, N. Y .- A New Hall Dedicated to Free Thought.

The Liberal meetings at Freeville, N. Y., last Sunday, were of a very interesting and intellectual order. The new, large and commodious Lyceum Hall which was then dedicated was yet incomplete but afforded a desirable shelter and comfortable seats for the audience which nearly filled the build ing. William Hanford, of Etna, was appointed to the chair and ably presided.

Prof. Oliver, of Cornell's University, made the opening speech, in which he defined the Liberalism to which the new hall was being dedicated that all, of whatever belief, should have the privilege of expressing the r honest convictions from a free platform, whether Christians, Materialists, Spiritualists, or Atheists. Dr. Buchanan delivered the dedicatory address in a very impressive manner of which the following is an extract:

"We now, in this dedication reverse the dogmas of the ages of darkness, and proclaim the truth for which so many martyrs have died-the truth which was announced by St. Paul, but which has been forgotten by all Christian churches, and which was not always distinctly remembered by St. Paul him self—that where the spirit of God is, there is Lib

erty"
Where Liberty is absent the light of heaven can not penetrate, and as the service of God, which is the service of love, is perfect liberty, and implies and demands a struggle for liberty, (since resistance to tyranny is obedience to God) we have dedicated this hall to light, to liberty and to love, the white, the red and the blue—the sacred American trinity that nothing shall ever be done here to darken the light, that nothing shall be done here to cramp or abridge our liberty, and nothing to mar the spirit of love or hinder its eternal progress in the redemp-tion and elevation of mankind."

The dedicatory address was followed by the reading of an excellent original poem prepared especially for the occasion by Mrs. J. H. Harter, of Anburn. Dr. Buchanan then opened his lecture on his great theme, Education. The lecture was deeply

interesting and eminently practical; as it dwell upon a subject which vitally concerns the rising Considerable time was consumed in the afternoon in business details and in soliciting subscriptions in aid of the new hall.

Prof. Anthony gave an attractive account of the practical methods of industrial education pursued at Cornell University. Dr. Buchanan then again took up the subject of his morning's lecture, Education, which he unfolded to the satisfaction of his audience, all grow-

ng more and more absorbed and interested as he

Singing by the choir, accompanied by the organ, enlivened the exercises.

Meetings at the same hours and place will be eld next Sunday. Dr. Buchanan, H. L. Green, Esq., and others of

the Liberal League will speak. A beautiful solo singer, Miss Bowen, of Clyde, well known at Lib-eral and Friends Annual Meetings will also be The above article was crowded out last week. but we hope it will be read with interest by our

readers even at this late day.-ED.]



There were five, and they found them in the hay-Five little kittens stowed away So snug and warm, And far from harm

[SELECTED.]

That, had it not been for the children's play They'd have lived in secret to this day. Jack put the yellow one in his hat; The black one nimble, the white one fat, He claimed beside

Then Teddy cried: I speak for this" and "I speak for that!" None left, you see, for the poor old cat!) Old pussie had thought herself so wise: But what can you hide from the children's eyes?

"So beautiful!" said The breathless Ted. They're all asleep, and all of a size!" And they bore to the house the wonderous prize. Did mamma smile? Ah, no! she frowned;

And the rest of the children gathered round; And Teddy heard The dreadful word. 'Tis very fortunate they were found-Keep one; but the others must be drowned!"

Then each would choose! so down they sat. Twas this one first, and then 'twas that; Each making choice With an eager voice, Of the white or the gray, the slim or the fat-

Just which he chanced to be looking at. Ted said, at last: We can't spare none!" (His grammar was poor, but his tactics won,) "We'll hide them away Again in the hay!

Put two in your hat and run, Jack, run! We'll save them all!" And it was done. -Wide Awake

The Old Cornet Player.

"Such a silly old man he is, mother, with a long black coat; all in rags, and an old white hat with a plack band around it; the boys make fun of him and call him names, and one boy gave him a buttor yesterday instead of a half-penny, and he thanked him as he put it into his pocket." And Tommy Nield, the washerwoman's little boy, gave another chuckle at the remembrance. Mrs. Nield was almost too busy to notice what

"I hope you left the basket of clothes all right, Tommy," she answered: "And did you ask how Master Gordon was to-day?

"A deal worse, mother," broke in Sarah, Tomny's elder sister; "so restless no one can quiet him" "Ah, me! rich folks have their troubles as well as poor," sighed Mrs. Nield. "What was that you were saying, Tommy, about a poor old man. I hope you don't join the rude lads in teasing any

Tommy did not feel quite clear of blame, and neld his peace, and Sarah answered: "It's the cornet player, mother, down the street the boys call him silly, but I talked to him a bit and he nearly made me cry. He says his wife and children are all dead, and he has no one to care for him; he plays that music just to get a penny to buy bread with, but many people don't like the noise and are cross to him, and the policeman tells him to move on I wish Go his wife and children; he'd have been a deal happier," said Sarah, with the tears in her eyes. Sarah was what the neighbors called an old-fashioned child, which meant that she thought more of other people's troubles than most girls of her age. Mrs. Nield did not encourage useless crying,

owever; she only said: "Had you a penny to give him, Sarah?" "Yes, mother," said Sarah, blushing, for she had not meant to let her left hand know what her right

hand did that morning. "Well, then, don't fret child. 'Do your best and leave the rest; you know the rhyme. Dear, dear though I do wish poor little Master Gordon at the school was better, or had his mother with him. They are all as kind as can be to him I hear tell; but it can't be like his own home." "And they do say he cries for her," said Tommy,

and she in foreign parts all the while, so that they don't know when the letters will get to her."

Tommy thought much about little Master Gordon's illness; his mother washed for the school, and he knew the sick boy by sight, and had somehow discovered that he was just about his own

Tommy went to bed thinking of little James Gordon, while Sarah wondered if her sorrowful old man was forgetting his troubles in sleep. "He said he was no good in the world." mused the little girl; "but he played pretty tunes. I must not let Tommy laugh at his clothes, it might vex

Sarah went early the next day to ask after the sick child. He was worse again, and each hour of the day brought no relief to the fever-stricken child. Unless a change took place soon, he would certainly die.

That evening the old cornet-player was going hrough his best tune-"Home, Sweet Home"-in he now quiet street, when a servant ran hastily up to him, and desired him to come to the front of the large house, No. 13, and go on playing that tune. Little James Gordon, tossing on his bed, had neard it, and fancied that it was his mother playing t to him, for the air had been a favorite of hers. The doctor saw the sick child's face become calmer as the music drew near, and had desired the old man to be summoned. Louder and clearer grew the strains, brighter and plainer to the feverstricken boy came the recollection of his far-away

Next day Sarah and Tommy rushed into their nother's house brimful of news.
"He's better, mother, little Master Gordon! taken a good turn: and oh, mother, the old man that plays the cornet has done it all—the doctor says so; and Mrs. Gordon has come, and is so thankful, and has given him a sovereign, and says he shall never want while she lives, and he's so

home and his longed-for mother; he was there and

she was with him. A sweet content stole over his

face; his breathing sounded soft and gentle. Yes

he was asleep; there was hope now.

The account was a little confused, but Mrs. Nield made it out after awhile. "Ah! he'd a deal better have died with his poor wife and children," said she drily.

Tommy stared. "Now, mother," said Sarah, you are laughing at me, Better than laughing at poor, ragged, old men." said Mrs. Nield. Tommy blushed at this. "I never thought he

could do any good," he muttered, "or I wouldn't have made fun of him." "You are both silly children," said Mrs. Nield. "I don't know which is the silliest: Tommy for making game of God's poor—or Sarah for thinking she could do more for them than He can. Sarah thinks too much, and Tommy thinks too little. There, now, be off to school with you; it's quite time, and you must not get a bad mark for bringing good news."-Chatterbox.

A Clever Pox-

One Summer's day a gentleman was lying under he shelter of some shrubs on the banks of the I weed, when his attention was attracted by the cries of wild fowl, accompanied by a great deal of fluttering and splathing. On looking round he saw a large brood of ducks, which had been disurbed by the drifting of a fir branch among them. After circling in the air for a little time, they again settled down on their feeding ground.

Two or three minutes elapsed, when the same event occurred again. A branch drifted down with

he stream into the midst of the ducks, and started them from their repast. Once there they rose upon the wing, clamoring londly; but when the harmless bough had drifted by, settled themselves flown upon the water as before. This occurred so frequently, that at last they scarcely troubled them-selves to flutter out of the way, even when about to be touched by the drifting bough.

The gentleman, meantime, marking the regular intervals at which the fir branches followed each other in the same track, looked for a cause, and at length he saw higher up the bank of the stream a fox, which, having evidently set them adrift, was eagerly watching their progress and the effect they

Satisfied with the result, cunning Reynard at last selected a larger branch of spruce fir than usual, and crouching himself down on it, set it adrift as he had done the others. The birds now having ceased to fear the boughs, scarcely moved till the fox was in the midst of them, when, making rapid snaps right and left, he secured two fine young ducks as his prey, and floated forward in triumph on his raft; while the surviving fowls, clamoring in terror, took to flight, and returned no more to the

The Critics Criticised.

Editor Mind and Matter:

In publishing my open letter to Frederick F. Cook in your paper of the 16th, instead of giving my name "Richmond," your made it "Richmard," caused probably from my carelessness in writing it. But I write more to express another thought than to make this correction. It is in relation to Prof. Kiddle and his book. I have not had the pleasure of reading the book which he published, which has' been the subject of so much intemperate and cruel criticism by all parties, Spiritualists not excepted. He could expect nothing else from the church people, or the ministry, or those who, above all things, seek popularity and public favor. Nor had he reason to look for different treatment from the Board of Education of the City of New York.

Prof. Kiddle is an intelligent man-a man of integrity, erudition and character. as well as experience. He well knew what he was doing, and what it would cost him; that he periled his place as Superintendent of Education, his salary and char-acter with the literary world, the church, and the light-minded aristocracy and also his social position in society. This proves to my mind beyond a question that he is an honest and a highly honorable and noble man. To face all this cost to him personally and pecuniarily, and to follow the convictions of his own head and heart, shows that he is a moral hero.

I have not seen his book, nor have I read onefifth, probably, that has been published about him and the book. The Banner I have read entire; occasionally MIND AND MATTER, and the Religio-Philosophical Journal, and I have to say that I have read nothing but ungenerous, unkind, illiberal criticism—to my mind uncalled for, and mostly by Spiritualists.

Mr. Editor, I have been really pained at the manner which that honest, high-minded gentleman has been treated by the Spiritualists, the papers, and writers for the spiritual papers. Instead of generous welcome to Spiritualism, and the hand of friendship extended to him, a dry, wiry criticism has been instituted, and he made to feel unwelcome even in the despised company of Spiritualists. am sorry, I am mortified at the reception he has eceived at our hands. What if something new or different from what

we have before received is found in his book! Don't every intelligent Spiritualist know that spirits cannot give the same truths and subjects through every medium? And do they not know, too that the intellectual capacity of the medium governs to much extent the kind and measure of the message, even in an entranced state? Two years ago, when I was about to leave Chicago to come here, Dr. Franklin's spirit sent for me

o go to Mrs. Cora L. V. Richmond's room. He wished to talk to me. I went, and after saying what he wished, I asked him some questions. He replied: "If this is important. Go to Mrs. (I forget the name) and I will answer you. I cannot answer these questions through this medium without arousing other organs in her brain than those now used in her present mediumship—which would be disturbing to her present services." Is it so, that Spiritualism has a system, a creed,

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a straight jacket, that Mr. Kiddle's book must conform to or be criticized to death? St. Paul said "Tho' some preached Christ out of envy and strife, but others out of love. Whether in pretense or truth, Christ is preached; and therein I do rejoice, yea, and will rejoice." So I say, of Spiritualism, I do rejoice and will rejoice that Prof. Kiddle has published his book, though it may not accord with ome other books or men's notions. Nevertheless t, and himself, are living witnesses to the truth of Spiritu lism. As much so as if every word of it greed with previous communications. Christ's beloved disciples became very critical at one time, and said: "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us. And Jesus said unto them, forbid him not, for he that is not against us is for us."-Luke Ix, 49-50. Just that may be said of Prof. Kiddle. He has made immense sacrifice for the cause, and proves the truth of Spiritualism as well as the best of us.

THOMAS RICHMOND. Woodstock, Vt., August 19, 1879.

Laura E. Morgan as a Medium. SPIRIT MANIFESTATIONS.

[From a Crawford County (Ill.) paper.]

GONZALES, Texas, July 4, 1879.

I write this for the purpose of trying to discharge part a debt I owe to the invisibles, or those who claim to have crossed over the river. Through the mediumship of Laura E. Morgan and Mrs. Stewart, of Terre Haute, Ind., I was permitted to see, hear and take the hands of the angels on the 24th, 25th, 26th, 27th and 28th of June. I was the recipient of soul-cheering evidence of immortality. We had eight seances in all. Eight times we had the privilege of testing our three external senses, combined with the use of all our reasoning faculties to test the reality of spirit communications. At each of these eight seances from four to thirteen materializations took place, and at least forty eight spirits appeared, and I can vouch that at least one-half of these forty-eight materialized spirits were of such convincing nature that no honest skeptic could doubt any more. We had all privilege granted us between seances to examine cabinets, rooms, musical boxes, pianos, doors, floors, trap-doors, ventilators, etc., and having nothing else to engage our time, we ventilated everything that could in any manner be utilized to deceive or in any manner produce false impressions. We know whereof we speak, and that the spirits do come in bodily shape, talk, play on musical instruments and sing most beautiful; that we took hold of their hands and examined their arms for a pulsation of the blood or arteries, and that some could produce a pulse while others had none. Said spirits did materialize in our sight, going through the walls, down through the floor, back into the medium and some fading out of sight. We frankly acknowledge we know nothing, if we do not know these statements to be facts. We do know we are not deceived. But as we hope to have the privilege and more time to give the test conditions under which we witnessed transfiguration more glorious than that of the Mount. Let all who honestly desire, and are gentlemen enough to not insult the medium or her father and mother, go to Terre Haute and inquire for the residence of J. L. Morgan or the medium, Laura E. Morgan, and you will find an honest family and an honest medium. Mrs. Stewart is a good medium, but is not put in the cabinet in a test condition, and there may be some chances for deception, but we did not detect any fraud at Dr. Pence's, and believe the medium to be honest.

DR. D. BEACH.

Spiritualism in Pittsburg, Pa. Editor of Mind and Matter:

The cause of Spiritualism is gradually but surely progressing in our city, although our people are slow in embracing any new fact. A wonderful success in convincing inquirers is accomplished by a slate writing medium we have here, a native of this country. I think that the test of the slate is the most unanswerable upon any theory except the spiritual. The slate is of the folding kind, screwed togther (by the skeptie), and when thus held by the medium the spirits write a message within, unscrewed by the skeptic, and there will be the message. Now all hope of charging the result to trick, mind or illusion ceases, and a thought of eternal ife and accountability takes hold of the medium.

Yours truly,

J. K. MORANGE.