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EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS. [CONTINUED.]

In giving an account of my experiences with the Spirit enemies of Spiritualism, I have from time to time mentioned incidents to show that I was, to some extent an instrument in the hands of friendly spirits to overcome the schemes and plans of the former to injure that cause. I will here relate a few of many incidents that foreshadowed the ultimate establishment of this journal.

On July 26th, 1876, I had a sitting with Mr. James A. Bliss. He had been away from home and had returned very much fatigued. On that account he asked me, to defer the sitting until some other time. This I was reluctant to do as it was not convenient for me to return subsequently. tract the seance, Mr. Bliss most reluctantly consented to sit for me. As might have been expected nis unwillingness to sit interfered with the control and it was an unusually long time before he was entranced. At length "Billy," his boy guide, sucseeded in controlling him and announced the presence of the "Old Gentleman with the buckles on his shoes." He gave a most admirable description of Dr. Franklin, and so marked by characteristics of that great man that even had the name not been given, I should have identified the spirit from Billy's" description of him. He told me that Dr. Franklin desired me to know that he had tried to manifest himself to me before that time, but owing to the lack of the conditions necessary for him to do so be had falled; that he was desirous of making another effort to appear to me so that I would identify him beyond doubt or question. Billy" then told me that it was the wish of Dr. Franklin that I should arrange for a sitting with Benja nin R. Evans, for a spirit photograph, when he would endeavor to materialize so as to appear on the picture with myself. "Billy," still speaking for Dr. Franklin, said, "Will it suit you to be there at 10½ o'clock on Saturday morning?" I replied that if that time suited the convenience of the spirit making the request I would make it suit myself. speaking for Dr. Franklin, gave very particular directions as to the manner in which my seance with Mr. Evans should be conducted. He sad he wanted me to be entirely passive and not in the least anxious as to the result of this strange appointment. He suggested that in order to allay any nervous feeling on my part that I should take a strong dose of the tincture of valerian just before sitting for the picture. He requested that Mr. Bliss should stand on one side of the camera with other side of it; clasping hands across the instru-ment. Mr. Evans was to place his hard on Mrs. Bliss' head, but so leave his right hand free to raise and lower the cloth in front of the lens. I was told not to be discouraged at any number of fail-ures, but to continue the trials until I succeeded, as he felt quite sure of success if I would see that his instructions were followed. That this commuciousness on the part of the medium, of what had occurred while he was entranced, I am as certain of as I can be of anything, having taken every possible precaution against being deceived upon that

I then made the arrangement with Mr. Evans for the sitting at the time appointed. On that morn-I had Mr. Bliss to sit again for me, thinking tha further instructions might be necessary or desirable.
"Billy" again took control of him, announced the presence of Dr. Franklin and, on behalf of the latter, expressed his gratification at my punctuality. I had not given Mr. and Mrs. Bliss nor Mr. Evans the faintest idea of the reasons for my requests made of them, respectively, and I know that neither of them could have known what was intended.

present, some of them awaiting their turn for a sitting. I was told to have the room cleared while altting for the picture, and was again urged to persevere until a satisfactory result was reached. Mr. Bliss came out of the trance, and everything being ready, I requested Mr. Evans to proceed with his part of the photographic preparation. Fearing that of Dr. Franklin, as perfect as he was able to give the gentlemen present would not understand the request to retire, I said nothing to either of the three mediums about it, hoping it would prove unnecessary. Mr. Evans announced his readiness to I took my seat in front of the camera and Mr. and Mrs. Bliss and Mr. Evans, the respective positions assigned them by Dr. Franklin's purpose in manifesting himself to me was in refer-directions. After a few moments Mr. Evans retired to the developing apartment, but soon came was a faint appearance of an old man there that We took our respective posifaded entirely out. tions for another trial. Again Mr. Evans retired to the developing department. On coming out he said, "This time I got nothing whatever; there is too much anxiety somewhere. I will sit you again and if I get nothing I will not try again to-day. I have never felt so nervous and exhausted as I do of it, and in front of them a man with a sword and now at any sitting I have ever given." Mr. Evans one of them things (a buckler) on his arm, and said the picture of myself was very imperfect, but another thing (a helmet) on his head. The thing said the picture of myself was very imperfect, but that there was no spirit form perceptible, however

This seemed to perplex and discourage him. I This seemed to perpiex and discourage nim.

told him I was certain I had not moved in the ing forward as if to attack the spirits is a crowd of men and people of every religious denomination, and of all kinds of opinions. The meaning of this Supposing that the presence of the had something to do with the previous failures, I was about requesting them to retire, when, quick as thought, Mr. Bliss was controlled by his Indian guide, "Red Cloud," who, without ceremony, cleared the room, even hastening the ejectment with some force. We then sat again, and after developing the plate Mr. Evans came out, saying, "Well, this time I have your father or grandfather, or some other old man here." The noment I saw it I could not fail to recognize the licture on the plate with me, as being that of Dr. Benjamin Franklin. The gentlemen who had left the room, while the picture was being taken, returned. It was shown to them, but none of them nor the three mediums could discern in the negative whose spirit picture it was. A short time afterwards Mr. S. Stiles came in and, on the picture being shown to him, he at once recognized it as the picture of Dr. Franklin. I had waited for such a recognition on the part of another before admitting may recognition of its identity. It was beyond all uestion a spirit photograph of Dr. Franklin, as subsequent events clearly proved. The photograph when printed showed a marked originality in the appearance of the spirit form, and yet it bere so strong a general appearance to Dr. Franklin's pictures, when taken younger in his life, as to be unmistakable, and yet it is like no picture of him that

On August 3d, 1876, I had a sitting with Dr. J. V. Mansfield, of New York. Dr. Mansfield asked me whether I desired anything in particular. I told him I did not. He then took hold of my hands and held them but a moment, when he said, "You have a lot of spirit friends here." I then told him I would be happy to hear from any of them, when I received the following communication:

would be unwilling to do so. No, my son; we are established at whatever cost. He referred to the rejoiced to know that you are on the right road heading and emblematical device which had been that leads to life immortal. You were a long time described to me, and said that it had relation to the rejoiced to know that you are on the right road heading and emblematical device which had been that leads to life immortal. You were a long time described to me, and said that it had relation to the getting into the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication. He said my relation to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in, intended publication to the traces, yet, when you did step in the traces, ye

than, mind it not; we are with you. You will be able not only to mow down all opposition before you, but you will turn a double swarth behind you, and thus you will succeed. You are doing your work ever received. well. Tell Mary to be of good cheer. Her father, On the following Howard Abbott, is with her and so is darling Lillie. will now allow those present to give their names,"

The communication was subscribed by the following names: Eliza H. Roberts, my mother; We have been leading you along for two or three Anna T. Roberts, my paternal grandmother; White years, in a way that seems strange to you. You Feather, the Indian spirit guide of Mrs. Katie B. Robinson (medium); L. Judd Pardee, a medium when in earth life; Christian Sharps, an influential Spiritualist when on earth, and inventor of the Sharps' rifle; B. C. Smith, a former friend and neighbor; Garrett D. Wall, a friend of the latter and a distinguished lawyer and citizen of New Jersey; John Edgar Thompson, late president of the Pennsylvania Central R. R. Company; Caleb S. Hunt, my brother-in-law; Mathew Roberts, my paternal uncle; Mathew T. Roberts, my brother; Nancy Bushby, my foster-mother; Mary Roberts. a Benjamin Franklin, George Washington, and Jonathan Roberts. my father.

That communication was very remarkable in many respects. It is remarkably charcteristic of quaintance whatever. The names given were en-urely correct in every respect, and were those of spirits who had given me the most positive tests of their interest in my efforts to advance the cause of sall to the ground, and some time thereafter spiritualism. I subsequently addressed as many another will follow it. This will open the way for Spiritualism. I subsequently addressed as many of them as my time permitted, receiving the most positive proofs of their presence in return. Among the number addressed was Dr. Franklin, who has ever honored me, when addressing me through scores of mediums, by calling me "Dear Charge." addressed him as follows:

"DR. B. FRANKLIN:-Dear Guide-What would J. M. ROBERTS. vou sav to me? I received the following reply:

many of my friends) "should be placed before the people. It is perfectly inexplicable, save on the medium. "Well, thanks, dear Roberts, for your steadfast-

ness in the cause of truth. You have had much to contend with in keeping your colors unfurled to the skeptical world. But a power has stood behind you that will stand there while you'remain in the body. Fear not; we will sustain you in every good word and work. Tell Mr. Evans" (the photographer) "that we are with him, and will do all we can to assist him. I did my best to give you my features; but they are rather young; I looked not unlike that when I was minister to France. The other picture was your daughter's attempt. I think it very good, but it hoks rather more mature than she does here, when her countenance is irradiated with her smiles.

That communication is remarkable in this, that had said nothing to Dr. Manafield in reference to ny sittings with Mr. Evans for spirit photographs, and the subject was not on my mind at the time the communication was given. I could therefore come to but one of two conclusions, either that the picture I had gotten was the picture of Dr. Frankfin as he was able to materialize for that purpose, or that the whole affair was the work of deceiving spirits. All the attendant circumstances were en-tirely consistent with the former conclusion and wholly inconsistent with the latter. I therefore adopted it, and do not think I can be mistaken that the spirit photograph in my possession is that it. I have the photographic negative of this pic-ture, and will furnish it to any person desiring to see it, at twenty-five ceuts, cabinet size, or fifteen

carte de visite. Through several different mediums I was assured by a spirit purporting to be Dr. Franklin, that his ence to the establishment of a new Spiritual jour-nal. On November 21, 1876, I had a sitting with Mr. Bliss, when he was controlled by his boy-guide, "Billy," who announced the presence of the spirit of Dr. Franklin, and told me the latter came bringing in his hand a large paper, at the head of which in large letters was Defender of the Truth, and that the word "Truth" was in larger letters: "Billy" ther described what he saw on the paper. He said: "I see a large number of spirits on one side on his head is closed up, and the thing on his arm he has raised as if he was defending himself and the spirit band behind him. In front of him, rush-

vision will shortly be made known to you."
"Billy" then said: "Dr. Franklin says that heading of the paper will yet become familiar to the people all over the world. Hide not your light under a bushel, but rather place it on a candlestick that it may give light to those in darkness. We need, to-day, men that dare to open their mouths and be brave defenders of the truth. My dear charge, can you not comprehend the meaning of the vision? You will, ere leng. It is dimly shadowed now, but ere long you will know whereof we speak. We do not wish to deceive you in any nanner, but wish to give you truth, however bitter it may be to you to swallow it. What we mean will come to you, my charge." In recording that ommunication, just two years before MIND AND MATTER was announced as a forthcoming Spiritual ournal, I closed with these words: "I have at this time no conception whatever as to the specific meaning of this symbolical allusion, if it applied to any new requirement of the spirit-world on my part. I can only labor on and await events. This I shall cheerfully do."

On Friday, Nov. 24th, three days after that. I had a sitting with Mrs. Katie B. Robinson, at which she was controlled by spirits purporting to be Dr. Franklin and Thomas Paine. I asked the former whether he had communicated with me within the week. He replied: "yes, both through the medium and through your own hand. This was the fact, as I had neceived a communication through my own hand which was involuntarily controlled to write, relating to the same subject. This occurred the day following the communication through Mr. Bliss, but Mrs. Robinson could not I o subly have known anything of this. Through him I would be happy to hear from any of them, when I received the following communication:

"My Dear Sir:—We are with you in a mass this morning. You would know who is with you I rendered plain to me are long. He said a new hope no one who will subscribe their names below.

Spiritual journal was heeded and that it would be hardly less surprising than those which attended the taking of the photograph of Dr. Franklin. That communication was one of the most instrue tive, eloquent and inspiring communications that

On the following Saturday I had a sitting with Mr. Bliss, at which he was controlled by Captain William T. Hodges, his chief guide, who said on behalf of Dr. Franklin and other spirits: "We have been trying to bring you here all day. years, in a way that seems strange to you. You know that we intended to use you for the good of mankind; but your efforts, thus far, have been something like random shots. The spirit world now intends to make a new departure in this They are concentrating their forces around different individuals to draw them together to enlarge and make it a weekly spiritual journal for it is the worthy one of all. We wish to unite the spirit hands of our medium with those of Bromaiden aunt; Howard Abbott, my wife's father; ther Densmore, and with the help of Brother S. and yourself we can send to poor suffering humanity and heart broken mediums words of comfort and encouragement. This is the only paper conducted by the spirit; world; and with the improvement you could make in it, it could be made a first-class periodical. We have laid before you the groundwork on which to raise the superstructure. "One of the so-called spiritual papers must soon

the new paper. Honest journalism is a scarce commodity. If you wish to be successful let your watchword be "Truth" (that which we gave you the other day) without fear of the condemnation of the world. of the world. Thousands will fly to meet this lit-messenger of light and love. Mediums will support and sustain it, if they know they have a friend editing its columns. How can they, to-day, use their influence to systain papers that are continu-"I am fearful, dear charge, I weary you, and the medium, who has so nobly acquitted himself, in acting as the amanuensis for so many anxious ones. That demonstration" (meaning the coming of so many of my friends) "should be placed before the wear and honest mediums will grow out of this effort. Can you accept this responsible position? We have had this undertaking in view for a long. e have had this undertaking in view for a long time and are now about to perfect it. You are now placed in a position to use your own judg-ment, for we have only given to you our wishes and plans. Please send this communication to Brother Densmore, if you see fit. We want "Pardee's opinion," (Mr. Densmore's editorial spirit guide) "through the hands of our worthy brother. As far as we can see, we will inform you, always leaving with you the right of action, as you see

This was written two years before MIND AND MATTER was decided upon, as an instrumentality in assisting the spirit world to accomplish the work hey have taken in hand. The foregoing communications were sent to Mr. Densmore, but he, although at first inclined to entertain the proposition felt it best to decline the overture. From that time forward I was many times requested by communicating spirits to hold myself in residiness for the publication that they contemplated and which they would need in the execution of their plans. I was requested to wait for the time when they should call upon me to set. Six months before the final call the time was fixed, and MIND AND MATTER, at the time appointed, went forth on its mission.

I do not hesitate to declare that I recognize the right of those Spirit-workers to advise and counsel in the management and direction of spiritual efforts on the mundane plain and will follow their lead wherever it does not conflict with my own sense of duty to myself and others. In pursuing this course in the past I have found it the part of wisdom. TO BE CONTINUED.

Why do Christians Persecute Jews? For Mind and Matter,

Not many years ago we resided next door to a very pleasant Jewish family. One afternoon their aldess daughter; about fen years of age, a most beautiful child, and as gentle and innocent as she was eautiful, returned from school, weeping as though her little heart was bursting with grief. In answer to the father's inquiry as to the cause, she said none of the little girls would allow her to play with them, because bent people, the Jews, had killed their God—the Christians' God.

Little Berthie's persecutors came direct to the question at issue, and explained the wherefore of all the terrible persecutions and oppressions inflicted upon the Jews by Christian priests and rulers for the past eighteen hundred years. And they honored their better nature in defining her crime without prevarication, instead of inflicting the punishment without her understanding the true reason

Next to the withering curse against the daughters of Eve as the cause of physical death, that against the descendants of the fortill ing a God, is the most groundless and the most abominable. And we purpose to take up the question in defence of the latter, as we have often done in defence of the former.

In the first place, Jesus was not killed by Jews. but by Roman soldiers, acting under orders of the Roman government, by which the national govern-ment of the Jews had been annihilated—they being personally in captivity and subject to its laws. The reputed crime for which he suffered death was high treason, in assuming that he was born king of the Jews through direct descent from David. And when the divine title, "This is the King of the when the divine little, "I has us the King of the Jews," was placed above his head, the Jews cried out in self defence, saying, "It was he that called himself King of the Jews." And when, in imitation of polytheistic nations, all of whose leading heroes were regarded as the effspring of God, his followers claimed a like birthright for him. The Jews being strictly monotheistic, and not seem him as such a When the saying as the

could not accept him as such when those who had accepted him as the promised Messiah one that was to deliver them from captivity, and lead them back to the "promised land," as Moses had led their fathers to its borders from their bondage in Egypt saw him delivered up to death, they could no longer accept hims such

Maccabean age.

The fact while the reputed son of Joseph and Mary was prought up to the Joseph and Mary was prought up to the Joseph and Mary was prought up to the fact of the property were tangent to him just as parents teach them to their children in our day.

were able to battle with whatever you might encounter.

"Years had rolled away and I and your mother, Eliza, and your bachelor uncle, Mathew, (my father's brother) and others had been preparing you for this work. Your conversion to this faith—this knowledge of Spiritualism caused about as much consternation and wonder as when Jesus was said to be teaching the truth of the after life. 'Verily,' said the Jews,' can any good thing come out of be deaching the truth of the after life. 'Verily,' said the Jews,' can any good thing come out of between the spirit picture and too me in my labors for the advancement of truth. When Dr. Franklin had concluded, the medium was controlled by a spirit purporting to be Thomas of whom, besides Jesus, have been rewarded with faithful brethren. We deen not complain of they consternation and wonder as when Jesus was said to be teaching the truth of the after life. 'Verily,' said the Jews,' can any good thing come out of said the Jews,' can any good thing come out of big the Jews,' can any good thing the Jews,' can any good thing come out of big the Jews,' can any good thing come out of big the Jews,' can any good thing come o

Has the persecution of Jews by Christians, or their persecutions of each other been a practical example of their efficacy? In a word has the Christ-ain trinitarian system of idolatry been any more efficacious in ushering in the long hoped for ugold en age," or "kingdom of righteonsness, peace, and joy," than the Jews monotheistic system, or the polytheistic system of Pagan nations? Each alike has persecuted even unto death, in accordance with their power, every advocate of any scientific theory that militated against the authority of their respe tive dogmas. It is the same in our age. And every step gained in the amelioration of human and clairandant powers of its denizers, in addition misery through in our human codes of law for the punishment of criminals; all of which are directly rime-producing, is gained in spite of christian idolatry, rather than by its assistance. Well knowing the power attainable over the ignorant masses ble method to establish idols, whose various devices for the aggrandizement of their human creators continuously demand the exercise of this soul-degrading trait. Not only have the historical facts connected with the execution of the man Jesus been distorted, and the unparalelled eclipse and earthquake that were said to have occurred at the the name Jesus or Joshua, which signifies Savior. was made to appear as if given by divine authority, while the term Christ, the annointed, which is synonymous with the Hebrew Messiah, was, as is synonymous with the Hebrew Messiah, was, as is well known, bestowed upon him by the few of his countrymen who accepted him as such, which term was, after a time, accepted by all believers in his making fame as a "bealing medium." Her modes divinity, as his legitimate cognomen without any

other authority.

There is no evidence that the Jews had any learer conception of the essence or spirit of infinite whose laws they became subjugated; yet they scrupulously adhered to monotheism, and rejected had reason to doubt the Godship of Hercules. in tionally homeless, yet pauperism is unknown among them; and whatever their social and political disabilities, in consequence of the predominant

untarnished thereby. Now we claim to see a grand principle of compensation underlying their forced itinerancy, their scattering over the face of the earth through persecution by every nation within whose borders they take up their abode. This universal dissemination of their monotheistic belief, which is a living sym bol of the oneness of the essence or spirit of infinite being, is the one "enduring witness" that in as much as the infinite essence is a unity, human interests are of necessity essentially one and insepa

Every human being is an intertype of the infinite on the human plane. There can be no such thing as a half infinite, inasmuch as every being that lives and moves within its embrace simply the sum of its infinite parts, just as each man is the sum of the infinitude of parts that make up his selfhood., And, in like manner, the lifferent entities that live and move and constitute his organism, serve him best in serving each other through a harmonions interchange of essences fruital or ex-nutrient, to the more mature, for such is are fruital or ex-nutriant to the less mature; so the infinite is best served by the mutual service of its constituent entities through reciprocal and har nonions interchanges of that which is not needed

for that which is needed.

It is the need of counter-condensed nutriment, in the case of both, that causes them to build up living organisms adapted to move in counter directions; the sum of the living and moving entities within them being respectively the life of the mfinite and the life of the man. As the latter is an ntertype of the former, a microcosm of the universal organism, man's physical and mental functions are of necessity introversions of those pertaining to

the infinite as a whole. Now, supposing the blood corpuscles from the brain, on their way to the heart through the de scending vena cava, should put on puritanic and aristocratic airs and refuse to associate with those coming up from lower conditions through the as cending vena cava; or supposing they should compromise this disparity of birth, and for the mutual protection of their morals, should agree to prohibit the emigration of chyle-corpuscies from the thoracic duct; or supposing they should finally decide that the omnipresence of bilious fluids was positive proof that the entire blood was "totally deprayed," and that no corpuscles could ever ascend to the brain or enter, that higher life, unless they were miracilously redeemed from the "original sin" of the spleen and liver, their "first parents;" and then supposing that after a vast amount of speculation, low of the more zealous should meet with a more far-seeing corpuscle, who, comprehending the principles involved, should tell them plainly that they must "work out their own salvation" by fitting themselves for existence in the higher condition, and that, instead of taking his advice, they forth-with claimed that he was a mediator between them as a whole and the spirit of the organism, at the same time claiming that it was ordained by this spirit that he should die for their redemption be-fore either spleen or liver had an existence; and that in compensation therefor, it was their duty to wership him as the equal of the entire spirit, not only this, but that it was their duty to compel all Their denunciations of his so called miracles as demoniac are as excusable as like denunciations of like doings in our day. Neither could they accept the golden precipita tadget by firm as proof of his especial divinity, instruction at they were embodied in the teachings of Jewish rabbis; in simust the interesting of Jewish rabbis; in simust the insortion for the good of the cause. First, the chaplain approach with prayer in something like the following words with prayer themselves by constituting a fook called wholes for the invoke, they bessing upon our edites to the pracepts of different rabbis; down to the marryed or puscles as thine controlled as their corrections. their fellow-corpuscles to do the same. We will miss, especially these whor refuse to accept the mistyred corpuscle as thine tonly begotten sent to be a companied to the from the fruits of our common laborers, and our positions as thy especial servants.

has compelled us to live in far better style ret we

you were not a strippling of a boy. Your physique had become compact—your mind strong, and you were able to battle with whatever you might encounter.

The projected enterprise would be explained as developments proceeded. He referred to the fact of his status adequate to conceptively create or originate tortures as nearly like those which thy justice holds them as standards of justice, of charity, and of recounter.

The projected enterprise would be explained as developments proceeded. He referred to the fact of his status adequate to conceptively create or originate tortures as nearly like those which thy justice holds them as standards of justice, of charity, and of recounter. superficial aspects at least, tend to resuscitate the Medisoval faith in miracles has just occurred in becoming more and more unbelieving. They deny

our authority, and deny the need of any atonement, claiming, instead, that thine, entire nature is permeated with thy spirit; that each and every entity, within its embrace is a law unto itself. They further blaspheme thy name, by contending that the bitter and corrupting influence of these low-conditioned blood-corpuscles and chyle-corpuscles is a part of thy nature; and that all alike are progressing toward brain-life. And what is worst of all, myriads of respectable blood corpuscles are becoming quickened in their progress by inspirations from this higher life, by a foretaste of the clairvoyant

altar, "a small, still voice" whispered: "Let them through fear of present and future punishment, its alone—they are a law unto themselves, even as I leading partisans have resorted to every conceive—am unto myself." m unto mysell."
[The above able article is from the pen of a most

highly-valued lady contributor of Boston.] "Ecientist" to the Fore. You are Badly

Needed to Save the Quacks. time, remained inrecorded by all contemporary and later historians; and the origin of the precepts from The Times of August 31st, (this city,) And taught by preceding Rabbis attributed to him; but so the beneficient work of Spirits goes on:— SPIRITUAL HEALING.

Although Mrs. Proctor, bails from Gold Water. of operation baffle the ingenuity even of the most expert newspaper reporters. Instead of the old-fashioned way of anointing the sick with oil or other medicament from a bottle Mrs. Proctor, after being than any of their successive conquerors, to examining her patient to see what is the matter with him, stretches out her hand-palm upwardscrupulously adhered to monotheism, and rejected and in a moment has in her open palm a sufficiency the worship of Hercules, the reputed son of Jupi- of the needed healing compound. A reporter of ter, and of every other phase of sun-worship. They the Lansing Republican was put on a committee bed, or sat musing by the window, with the much as Amphitryon was the earthly husband of to a hand-basin, she washed, and wiped her, hands Alcmena, his earthly mother. The same doubts and presented them for examination. They were were applicable to all so-called sons of Gods. Their perfectly dry and cool. She seated herself. The continuous rejection of the demi-gods set up as idols in the respective systems of worship by Pagan and Christian rulers, is the sole accusation brought against the Jews by either. They are the most peaceful and most provident people on the face of the earth. They neither persecute other religious systems or resist the laws of the various nations among which they are scattered, and although nature of the transfer of the medium to conceal her hands, and her arms were always half extended in such a similar position. manner that her hands could not come in contact with her body. While in this position a slight cal disabilities, in consequence of the predominant spasm passed over her, Extending her left hand influence of Pagan idolatry in the past, and Christian idolatry in the present, they were and still are was still dry, but almost instantly it assumed an oily appearance, and there, was reposited in the centre of the palm a white substance having the appearance of an ointment and strongly scented with origanism. About a quarter of a teaspoonful of this substance was taken from the hand and of this substance was taken from the hand and placed on a piece of paper. It greased the paper. The hand was then wiped clean with a dry cloth still remaining extended, and in a moment the phenomenon was repeated, but not more than half the quantity produced that appearance to the eye of the origanum clintment made by the druggists, and was thus named by the medium. At about 4 o'clock Sonday afternoon this phenomenon was repeated in the presence of the reporter and eight other persons during a general conversation. A speam convulsed the lady for an instant her hand was extended and the same substance was seen to appear. We are informed that many different modicines appear on the hand duid semi-fluid and solid. One nearly is that while the scent from this oint ment remained on the hands of other for hours, it passed from the hands of the medium in a few ment remained on the hands of others for hours, it passed from the hands of the medium in a few moments, and they became dry and scentless. How these substances got there is a question which others may decide. If it is legerdemain, it has successfully defied the scrutiny of at least fifty persons who have witnessed it during the past week. The fact that these substances do appear in the lady's hand while open and exposed to the view of spectators is indisputable. What will the apothecaries say to all this?

Letter from Dr. T. J. Lewis. BROOKLYN, Aug. 5, 1879.

J. M. Roberts, Eso of yells in the problem of no value to any intelligent mind and which is of no value to any intelligent mind—and which is, in fact, an insult to every American citizen and our free institutions of learning (always excepting those free institutions of learning (idways excepting those institutions which are run by the Pope and the Jesuits), whose whole end and sim is to break up our Republic and substitute for it mental slavery to lazy popes, priests and the inquisition. I am pleased to know that the langest hold: the 'reins of the Car of Freedom and are distributing spiritual facts with lightning, speed over the whole globe, without money, price, munimery, creeds or priests.

But the New York Heided will stop to publish a lot of untratthul slave, and insultations thirty million of Spiritualists in Burope and America, under the heading of the "Kiddle Cambaiga." (which find the heading of the "Kiddle Campaign," (which find enclosed). Every blow the creedists strike against Mr. Kiddle and his religious rights and thousands to the smanks of Jone Tapidly, advancing spiritual

army, the property of the property of the constitution give Mr. Kiddle and all other citizens the right to enjoy in full their own religious belief. But a few creedists are trying indirectly to robthim of that right and his educational officetors segment According to boly writ creedism is the letter, which killeth." Spiritualism is that which only giveth ounderstandings of the tangels at Rockester and it whall be prised unto would

Truly yours,

A "MIRACLE" ACCOUNTED FOR. HOW FATHER VICTOR'S PATIENT WAS HEALED OF PALSY-FAITH AS A MEDICINE.

One of those extraordinary cases which, in their

astery have, let it be prefaced, long been celebrated for marvelous cures of paralysis and other maladies, performed by means of the prayers of good Father Victor, of that institution, assisted by a certain relic—a bone—of St. Vincent de Paul, in which healing virtue beyond that of medicine is disimed to be resident. It is said, indeed, by those conversant with the facts that patients visit these reversant end fathers from all parts of the State of New Jersey to be healed of their diseases, and that families living in the vicinity of the monastery add families living in the vicinity of the monastery add materially to their incomes by furnishing lodgings and subsistence to the afflicted. The facts of the recent "miracle," as obtained from the records of the office of City Physician, G. L. Saltonstall, of Hoboken, and from the oral statements of his assistant. sistant, Henry Allers, a student in the Medical Department of the University of the City of New York, are as follows: About the middle of last June, a poor Irishman named Dayin, living at No. 170 Clinton street, Hoboken, called at Dr. Saltonto prior intuitive perceptions of its higher conditions. Oh, great spirit what shall we do in this hour of our greatest need of thy assistance?" As stall's office and requested him, at his earliest conwe folded our motes and turned from the holy venience, to pay a visit to his wife, who had been venience, to pay a visit to his wife, who had been seized with violent vomiting and purging. Dr. Saltonstall responded promptly to the call, and Mrs. Davin recovered rapidly under his treatment. She is described as a slender and delicate woman. She is described as a stender and delicate woman, of Irish parentage, 28 years of age, but looking 10 years older; hair abundantly streaked with gray; insufficiently neurished, and of feeble constitution. Dr. Saltonstall heard no more of Mrs. Davin and her trouble until the last of July, when her husband again solicited his services, saying that his wife had been prostrated by the heat and required immediate attention. The physician found the woman very sick and nervous, with all the symptoms of prostration from high temperature fully developed. On the first day of August he paid six visits to his patient, so critical did the consider the case, and from that date to the middle of the month he called at least once every day. About this latter period the symptons of prostration began to disappear rapidly; but a new series of still more alarming symptons supervened. The latter commenced with loss of voice (aphonia), and went rapidly on to complete paralysis of the lower limbs, with such entire extinction of sensibility that the foot could be punctured to the bone with a needle without provoking the slightest reflex action. At the same time there was a corresponding extinction of motor function, and the poor woman lay helpless in her progressed, the aphonia subsided, and, what is equally suggestive, there was no perceptible wasting of the apparently palsied muscular structures. mg of the apparently paisted induction structures. Medical treatment having proved unavailing for several weeks, Dr. Saltonstall finally advised the removal of Mrs. Davin to the County Hospital, with a view to test the virtue of electricity. The paralysis terminated abruptly at the hips, and did not

appear to indicate structural disease of the spinal Dr. Saltonstall urged removal to the hospital with such' persistence that Mrs. Davin finally consented to be taken there if she did not recover within a certain time, and then announced her intention of going to the monastery to give Father Victor a trial. Accordingly, a little more than two weeks ago a grocer's wagon was pro-cured, and Mrs. Davin was taken to West Hoboken. From this date medical treatment ceased, and the issue of the case was left in the hands of the monks. It was near moon one Saturday when the patient was removed from the rude ambulance and carried into the presence of Father Victor, who immediately commenced the form of ritual incident to such ochand—the famous bone of St. Vincent de Paul inclosed in a glass case to preserve it from the profaning contact of the external air. After praying for some minutes, the reverend Father rubbed the patient's limbs with the relic, and finally dismissed her with the comforting assurance that in nine days she would commence to get better. Mrs. Daym returned to her humble home in Clinton street comforted in mind, and on the fifteenth day after Father Victor's manipulation having had no medical treatment in the meantime, walked into Dr. Saltonstall's office and told her story. The day after her return from the monastery she was able to move her toes, although with extreme difficulty, and partial sensibility returned to her feet. From this beginning, day by day the paralysis gradually departed; until, on the ninth, she was able to walk about her room. Mrs. Davin told the Doctor that she had previously had two similar attacks of paralysis—one when only 21 years old, and the other some three years ago. Both commenced with loss of voice, went on to transitory facial paralysis, and terminated in settled palsy of the lower limbs, which was finally cured by Father Victor. She believes that her faith was the instrument of her healing. Extraordinary as this case seems when viewed

apart from its causal relations, to the trained expert in nervous diseases it presents itself in the light of a simple case of transitory paralysis contingent upon hysteria. The loss of voice, the transitory facial paralysis, and the final loss of motion and sensibility in the lower limbs, are the several members of a succession of phenomena with which experienced practitioners are familiar, and of which medical annals supply abundant cases. Spontane ous cure under stress of religious emotion or sudden terror, when the patient has lain helpless for months, is one of the extraordinary things associated with hysterical palsy, and it is of such materials that our nineteenth century miracles are composed.

Action that We Fully Approve.

The following preamble and resolutions were manimously adopted by the Spiritualists in Conunanimously adopted by the Spiritualists in Conference at Lake Pleasant, August 31st, 1879:
Whereas, the Legislatures of Missouri, Illinois, New York, Vermont, New Hampshire, Pennsylvania and Ohio, have enacted laws making it a penal offence for any but graduates of established schools of medicine to practice the art of healing the sick; and, Whereas, efforts are being made in other States

procure the enactment of similar laws; and Whereas, the most signal advances in the practice of medicine have been made by discoverers of remedies, and inventors of systems outside of the regular schools, and whose improvements were not accepted by the said schools until they were forced upon them by popular use, or a compelling prejn-s

giveth ounderstandings of the contests at Hochester cepted by the said schools until they were forced said. (Knock and it whall be optened unto your upon them by popular use, or a compelling prejutation of the said received we elds thice a depoint dies; and, whereas, an authority on the part of any school problems, for the uniform the said work tree.

Whereas, an authority on the part of any school of medicine to monopolize the health of the soft the community is an infraction of our diament with the protect and direct you waith measure a supons; the American citizens; therefore, be induced to community is an infraction of our diament with the said of the summer land.

I whereas, an authority on the part of any school of medicine to monopolize the health of the said should be a summer to the protect and interesting of our diament with the said should be a summer than the said of the summer land.

I whereas, an authority on the part of any school of medicine to monopolize the health of the said should be a summer to the said should be said should be said should be a summer to the said should be said sho thority, as declaring by statutes what physicians we may or may not employ; that is the sacred right of the man, and is no business of the State.

PHILADELPHIA, SATURDAY, SEPT. 13. M. S., 82 Entered at the Post Office at Philadelphia Pa., as second-class matter.

PUBLICATION OFFICE, Second Story, No. 713 Samsom Street, Philadelphia.

J. M. ROBERTS . . . PUBLISHER AND EDITOR scription, &c., see advertising columns on third page.

ThePersecution of D. M. Bennett. We cannot express the grief we felt on reading the leading editorial in the last number of the Truth Seeker, entitled "A Visit to the Penitentiary," at learning of the shameful usage of that brave, unoffending victim of sectarian revenge. The idea of treating Mr. Bennett as a common malefactor is at once calculated to awaken our deepest sympathy and arouse our indignation at a state of society that tolerates such a monstrous disregard of the most sacred rights of an American citizen. The consolation we have, in having for a time, to permit such a perversion of law, justice

soon give rise to their own remedy. It is the natural outcome of that state of religion and ethics which is wholly at variance with the principles of those institutions which have made this mighty and prosperous nation a possibility on the earth. The spirit of American institutions will yet assert its sway, and the theological attempts to interfere with it will be recorded as among the

and right as that which has consigned Mr. Bennett

to the cell of a criminal, is that such outrages will

suicidal follies of the ages. Bear up brother, with a brave heart. Your brethren are rallying for your vindication and release. They will never rest till the tide of bigotry which has borne you where you are, has reached its utmost ebb, and there it will be arrested, never to flow back again through the channels of religious toleration to carry disaster to American citizens.

The Plain Road the Only Road to Success.

We invite the attention of all Spiritualists to the muddle into which the would-be leaders of Spiritualism, and the imitators of the effete theological nonsense of the past, have sought to bring the Modern Spiritual Movement. This is clearly exemplified in the last number of the Religio Philosophical Journal.

These would-be usurpers of the rights and powers of the world of spirits to mould, by psychological influences exerted upon mortals here on earth, the educational, moral, religious, political and social policy, which their greater knowledge of the relations of man to the material universe, in which he must live and act as an immortal being in order to be happy here and hereafter; have almost neutralized the beneficent efforts of the spirit-world and laid Modern Spiritualism prostrate at the feet of its most deadly antagonists.

We have had these friends of Spiritualism, of the

"Handy Andy" type, doing all they could to make the world believe that the great Spiritual Movement is so corrupt and demoralizing that it needs their Pharisaical immaculateness to get it in a non-sectarian enemies of this great move for the liberation and enfranchisement of the minds, consciences and aspirations of mankind. These enemies of Spiritualism are not slow to

avail themselves of the folly of these pseudo-friends of Spiritualism, and pointedly use these assaults of professed Spiritualists on Spiritualism, to misrepresent and injure it. Thus we see the Rev. Mr. Caverno, a Congregational clergyman of Chicago, giving the following summary of his objections to Spiritualism. He is reported to have said:

"(1.) Right here is a good point from which to view Spiritualism. Its method of proof of existence beyond death is merely intellectual, and that is us weakness and its failure. If its facts are admitte I, they do not carry its own case very far. "(2.) The question of immortality is not one of

mere survival after death, but of perpetual continuity of existence. Prove communication with departed spirits, what then? What if there is a "(8.) I do not believe they (departed souls) could find any resting place for conviction that

their own existence is to be continued, except as they can hear the infinite Author of being say, Because I live, ye shall live also,' and except as they could find some moral reason to trust the inquite voice. "(4) The great scepticism which hovers over

Spiritualism is the blaukness of its moral setting and the barrenness of its moral outcome. It would make a better case if it had a moral mission. "To the question—'cui bono' morally, it is but a hollow answer it returns.

"(5.) Its demonstration of immortality is too cheap. If immortality, is a great boon it ought to require the highest and best there is in us to prophesy of it, to compass conviction of its certainty.

We do not propose to waste our time and space in undertaking to discuss the incorrect, evasive and prejudiced assumptions of the Rev. Mr. Caverno, but will content ourself with saying that he is less to blame for that kind of opposition to Spiritualism than are those claiming to be its representative advocates who, through the press or on the rostrum. have given this reverend enemy of truth, as it is made manifest in Modern Spiritualism, only too much ground for his ignorant and uncharitable flings at it. We have foreseen this very effect of the action of those Spiritualists, so-called, who have labored persistently to antagonize and usurp the educational mission of the spirit-world, as developed in the Spiritual Movement.; What difference do s it make whence that opposition comes, as to the true character of the opponents of the mission of the spirit hosts? They are one and all e lemies, regardless of what they profess. When Spiritualists give these Pharisaical meddlers to understand that that kind of Spiritualism has nothing to do with the movement set on foot and conducted by the spirit-world, the sooner will Spiritualism conquer the mundane world. If Spiritualism, as , it is imparted to us from the spirit-world, is not pn e enough, and religious enough, and moral enough, and beneficent enough, to suit their immaculate natures, why do they not leave it and go buck to their old fetiches and idols which consti tuted their stock of wisdom before the light of Modern Spiritualism burst upon their enslaved and dependent religions, ethical and political vision. Spiritualism was instituted by benificent and wise spirits to dispel their very darkness that these conservative and reactionary barnacles on the Spiritual movement are trying to perpetuate.

If we may credit the authors of Modern Spirit ualism, they never contemplated subordinating it to any system of teaching that had ever before existed or been produced upon the earth. Those authors are advanced spirits, who, knowing the soul-crushing tendencies and effects of the latter systems, have determined to do away with them, and institute in their place a fruer, purer and better system of education. Those who are not willing to follow their lead, as manifested in the phenomenal facts which they are pouring upon the earth, have no rightful or proper place in the Spiritual movement. Their place is among its sectarian and non-sectarian enemies.

The spirit-world has decided definitely that the battle between it and its opposers shall be one of facts, not theories—one of practical and consistent action, and not of visionary and sentimental speculation—one in which the interests of humanity shall be the only stake, and not the interests of sects, a class or classes of men.

. In the fables and visionary theologies of the past we read of the contests between the gods, which of moral and spiritual enlightenment. The differwere waged on the mundane plane of existence through mortal instrumentalities. The contest now raging on the early is between, not the gods, but the spirits of warth's departed ones, for the diection and control of the efforts of mortal man, in the only road of grue progress; and those in spirit- of doctrine, making the narrative a chapter in ife and on the earth who dread nothing so much as that such progress should be made. That contest can have but one ending, and that will be the triumph of the spirit-world over all opposition come from what source or in what manner it may. Sects, speakers, writers, cabals, parties or factions, who think to stay the work of the combined spirit hosts will find their efforts impotent and ruinous to themselves and the objects for which they are striving. Where the world of spirits leads there we follow, and nowhere else. We neither ask nor desire peace until the grand movement it has inaugurated has completed its mission. Let this be distinctly understood, however hot the battle may rage and however long

The Mediumship of Dr. blade.

With the exception that Lazarus was really raised from the dead and that Moses saw the "back parts" of Jehovah, there are few of the miracles of holy writ which do not find their counterpart in our day. The signs and wonders which followed the Apostles of the Christian religion are seldom wanting in our time to the missionaries of Spiritualism.

The most simple, yet convincing, of these miracles—the milk for babes of the new religion, the A B C of the new science—is the passage of one solid bo dy through another without change in either. Accordingly, through their chosen instrument, Dr. Henry Slade, the invisible intelligences who are directing the movement have wisely exhibited this phenomenon, under the most stringent test conditions, to the sarants of Germany. The record of these wonders will be found in the Wissenschaftliche Abtheilung of Professor Zollner, of which two volumes are already published and he third is in preparation. They are also described in detail, accompanied by photographs and woodcuts, in Psychiche Studien, a monthly periodical, published n Leipzic; and an abstract of them is included by Professor Ulrici in his noteworthy review in the Zeitschrift fur Philosophie, of the above mentioned work of Zollner.

The two periodicals just named are now before us, and they enable the American reader to understand exactly what are the grounds of the deep interest recently manifested in Germany in the subject of Spiritualism. To the experienced investigator in the United States—the birth-place of the new science, and its radiating centre—the phenomena present little that is new, their peculiarity being that their importance is now recognized for the first time by leaders of modern thought. There are many mediums in this country in whose presence similar manifestations occur, together with shape to be worthy of acceptance by the sectarian others still more marvellous; but it will not be thout interest to our readers to see just what are the phenomena which have so startled men of cience abroad. We propose, therefore, to translate from the Zeitschrift the account given of some of them by Prof. Ulrici.

> On one occasion, at Prof. Zollner's house, while the usual experiments in slate writing were going on, it happened that Slade laid a pocketknife which Zoliner had given him for the purpose of sharpening a pencil—on the slate, which the former pushed partly under the leaf of the table.

> "Suddenly this knife was thrown a foot high in the air and fell on the table, but to the great astonishment of the spectators (who were, besides Zoll ner, Professors Fechner and Brune), with the blade open. This experiment was several times repeated with a like result; and in order to prove that the knife was not thrown upward by a movement of the slate, Slade placed at the same time with the knife a piece of slate pencil on the slate, one across the other. Immediately after the knife was thrown up, Slade produced the slate, on which lay the bit of pencil in its place."

On another occasion Zollner had made two wooden rings, each turned out of one piece, the one of oak the other of alder wood, and out of a dried cat-gut a ribbon, fastened together at the ends, about 4 to 5 millimetres wide and 400 millimeters long. This circular ribbon and the two wooden rings were then strung on a cat-gut about ne millimetre thick and 1.05 meters long, both ends of the latter being afterward tied together in a double knot and sealed with his own signet ring. The two rings were to have been—that was his obect in these preparations—without break or injury inked in one another and a knot was expected to be tied in the endless ribbon. Although this did not happen, what followed was even more remark-After I," says Zollner "had taken my seat, as usual with Slade at the card table, near which stood a little round table, I pressed both my hands on the upper part of the sealed string, as in the accompanying photograph. After a few minutes had passed and Slade, as usual, during physical manifestations, had announced that he saw lights, a faint smell as of burning pervaded the room, reminding one somewhat of the odor of sulphurous Shortly after we heard at the little round table opposite me a clattering as of two pieces of wood striking together. When I asked whether we should close the sitting, supposing the affair was cession. Immediately we got up to ascertain the cause of the rattling at the round table. To our great astonishment we found the two wooden rings which, about six minutes before, were still strung on the catgut, unharmed at the foot of the little table. Likewise the string, which still held the unchanged endless ribbon, had two knots tied in

On still another occasion "Slade having laid book on the slate which he pushed partly under the leaf of a table, immediately brought out the slate without the book. We examined the table carefully on all sides and then searched the little room but all in vain; the book had disappeared. After about five minutes we resumed our seats at the table. Slade opposite me and Von Hoffman between us on my left. Scarcely had we sat down when the book fell down from the ceiling striking me a pretty hard blow on the right ear."

The independent slate writing, however, formed in Germany, as elsewhere, the chief feature in the cances of Dr. Slade, and Prof. Ulrici calls attention to the very important fact, which by the way, the editor of the Bulletin ignorantly acknowledges would be conclusive if it were true, that many of the execrable ecclesiastical tyranny that ever cursed communications which appear on the slate are in the earth, and in so far as they have failed to do which the medium is ignorant.

Many other marvels were exhibited as for instance, the pessing of a couple of snatl shells regards the public schools of New York with apthrough a solid table, when they were found too bot to hold. But these examples are enough for the present. On a future occasion we hope to ganda, in order to arouse the prejudices of those translate the comments of Prof. Ulrici on the phecomens in question. In the meantime we repeat that such manifestations belong but to the rudiments of spiritualistic science, and that the wonders familiar to American investigators, such as the introduction of flowers into a closed room, the materialization of spirit forms, and, above all, the trance what it amounts to. The Herald says!

communications which come through a good medium, are more astonishing and important still. Ten minutes' conversation with a spirit who identifies himself to the satisfaction of an earthly friend is. to our thinking, more interesting and instructive than all the physical phenomena in the world. The latter prove that returning spirits can move matter; the former lead us into the higher regions ence is something like that between Prescott's "Philip the Second" and Motlev's "Rise of the Dutch Republic." The one presents a series of pictures interesting enough in their way, but teaching nothing, while through the other runs a thread the story of human progress. A knife thrown into the air by an invisible may make the spectator open his eyes; the sound of a vanished voice fills them with tears. Nevertheless the one is as necessary as the other, for in the ordering of a wise Providence the earthquake and the whirlwind must ever go before the still small voice, and the miracle at Cana of Galilee tal es precedence of the Sermon on the Mount.

When, however, all is said, it must be admitted that Slade's performances—or rather the performances of the spirits through his mediumship-have, some points of superiority over most others. The experiments never fail; they are carried on in broad daylight; they occur equally well at one house, or at one table, as at another; and they defy explanation by the most obstinate skeptic We have reason to be thankful to the spirit world hat he has been enabled to travel round the globe, preaching, as it were, this new gospel-which is yet not new-to all nations, and demonstrating by he logic of facts that there is no death. Vas electionis est mihi, ut portet nomen meum coram gentibns et regibus et filiis Israel.

As our friend, "M A(Oxon)," eloquently puts in n his work on "Spirit Identity:" "In days when fading faith has relaxed its hold on human life, or, if you prefer it, when man has lost his grasp of t, when religion, as a binding power, is losing much of its vitalizing influence, and becoming less and less a factor in the formation of the national character, we are being, by the mercy of that God who is never wanting to the aspirations of his creatures, brought face to face with the reality of our spiritual existence."

The Crusade Against Spiritualism.

We have seen many indications of late that Christian bigotry is about to institute a combined movement to attempt to suppress Modern Spiritualism, as the only means of saving the theological errors and delusions that have so long held the human mind enslaved. The public avowal of Prof. Kiddle, of New York, that he had had the most positive and indubitable proof of the truths which and given rise to what is known as Modern Spirit nalism, fell on the ears of the sectarian and nonectarian enemies of Spiritualism with astounding error. They, for a time, endeavored to sneer away he fearful effect of Professor K.'s conversion to he new faith; but their smiles and smirks have eft their countenances and angry and revengeful frowns now take their place. The editor of the New York Herald, with that keen sense of popular eeling which has ever governed the selfish mangement of that paper, sees and realizes the approach of the final conflict between truth and error and hastens to array that journal on the side that In the Herald of September 4th, is the following Jesuitical attack upon Professor Kiddle and Spiritnalism : "THE KIDDLE CAMPAIGN."

There is no division or department of the public service in which the people have a more direct or home: elt interest than that of the public schools. Nearly three and a half million dollars a year are pent in that service, and the children of the peo e are taught and trained and started in the world better or worse on the system that the school authorities favor. It is a great misfortune and ar-reaching public evil to have an unfit man in he principal executive office of this educational system. Consequently, when it was demonstrated last year that Mr. Kiddle, the actual Superintendent of the schools, was an unfit man, the common udgment of the people was that he must be dis placed. People may be divided as to whether such a place should be held by a man of distinct religious convictions, vet no doubt the vast majority would prefer to see a religious man there. Opinion and judgment, however, are so independent in this community that this issue would be hardly taken into account in the case of a thoroughly capable man. But Mr. Kiddle, in forcing it, has shown want of common sense and tact that alone proves him unequal to the duties of an important place He is irreligious as to all orthodox creeds, and holds a faith that insults the intelligence of all rec ognized theology, yet he is not rationally independ ent of religious conviction, but declares himself in sympathy with a religious fancy that is the off spring of the feeblest superstition and the densest ignorance. But that point aside and judging the man merely on the literary merits of his remarksble book, it is evident that his rank as an educator is certainly not higher than that of head of a rap chool. In the Herald to-day we give a letter extracted from the forthcoming number of Scribner's Monthly, in which Mr. Kiddle defends his "revelaions" from the criticisms of that magazine. It is perhaps even a stronger evidence than any he has hitherto furnished of his unconsciousness of the existence of elements of difference between a sound mind and an imbecile one. He does not know and cannot comprehend how far he is from being the man of superior faculties which he imagines himself. Some of the lunatics in the asylums who imagine themselves to be town pumps e nearer the truth than he is in supposing himself over, we heard the noise again, three times in succession. Immediately we got up to ascertain the ous to have such a man at the head of our public schools. Yet he is there. He resigned, but to hold office till his successor should be appointed An intrigue prevents the appointment of his successor in order to keep him in place, and meantime an official pressure is brought to bear upon teacher to force them to sign petitions in favor of his reten tion. That this could happen shows how the school system has become demoralized under this man's superintendency.

It must be remembered that the paper in which that narrow, bigoted and most intolerant assault appears, is owned and controlled by a supple tool of the Jesuit power in America. This will enable the reader to appreciate the underlying malignity which does not all appear in this deliberate attempt to revive persecutions for opinion's sake on the free soil of America. Think, then, of the hypocrisy of this minion of the Roman Catholic Propaganda, when he undertakes, with unblushing audacity, to pretend to be a friend and champion of the public schools of New York city. His theological masters have in every possible way sought to pervert those schools to the propagation of the most odious and languages such as German, French and Russian, of that, they have refused to allow their followers to be educated in those schools. What sincerity, therefore, is there in the Herald's pretense that it probation? There is none. This ruse is resorted to in the interest of the Roman Catholic Propawho are the sincere and hopest friends of the public schools, and lead them, to assist that iniquities ecclesiastical organization, in bolding building prostrate under its foot.

But let us test this insidious and Jesuitical appeal to sectarian and religious prejudice, and sec

"It is a great misfortune and a far-reaching pubic evil to have an unfit man in the principle execu tive office of this ducational system. Consequently, when it was demonstrated last year that Mr. Kiddle, the actual Sugarinteedent of the schools, was an unfit man, the common judgment of the people was that he must be displaced."

This is the kind of information that constitutes the great bulk of the utterances of the time-serving Herald. Will the Herald-dare the Herald tell its readers where, and when, and how, "it was demonstrated last year that Mr. Kiddle was an unfi. man?" We know that no such thing was ever demonstrated; and that the statement is absolutely groundless. Prof. Kiddle was last year and is now the able, competent, beloved and honored head of the New York Public Schools, and more than this, no more competent and useful man can be found to occupy the position he has so long and satisfactorily filled. No greater misfortune could secret of Prof. Kiddle's successful career as a director of public instruction has been that he had the good sense to run the public schools of New York on the broadest and most cosmopolitan principles. That he has ever had well-defined religious views and convictions is very certain, but he was too thoroughly imbued with the principles of republican liberty to allow those views to interfere with his duties and actions as a public officer. It a word, he is the type of what an American freeman should be. If Prof. Kiddle does not continue to grace the responsible position he now holds, i will not be on account of his unfitness, but on account of his pre-eminent fitness for that position, a fitness that religious bigotry and intolerance is incapable of appreciating.

In order to further test the honesty of this assaul upon Prof. Kiddle, hear the Herald:

"But Mr. Kiddle, in forcing this issue, has shown want of common sense and tact that alone proves him unequal to the duties of an important place. He is irreligious as to all othodox creeds, and holds a faith that insults the intelligence of all recognized heology; yet he is not rationally independent of eligious convictions, but declares himself in sym pathy with a religious fancy that is the offspring of he teeblest superstition and the densest ignorance

Reader, there you have the true inwardness of this editorial manifestation of Lloman Catholic hatred of the man that is most ferred to-day by the Pontifical power in America. Prof. Kiddle has had the manly honesty to avow the convictions of nis well trained mind, and the whole power of the Roman Catholic Church is set in motion to destroy his well-earned public influence. But what are we o think of the folly of this minion of Roman Catholic bigotry when he speaks of Modern Spiritualism s "the feeblest superstition and the densest ignorance?" As if any superstition could be feebler than that which is represented by the frocked eunichs at whose feet he prostrates himself; or, as if any ignorance could be darker than that which reigns in the minds and breasts of those who regard the Pope of the Vatican as the Vice-gerent of God.

But what does this Jesuit sheet mean when it reeds? Does it mean that there are other religious orthodox creeds than the creed of the Roman Catholic Church? That is not possible, for its Jesuitical masters would never allow this creature of gain by his return to the land of his affection. theirs to make such an admission, if they did not feel they could gain some point of support thereby. That point is to set their heretical rivals to pulling their eclesisatical chestnuts out of the consuming fire of spiritual truth. We mistake greatly if they do not find that they have, one and all, been badly burned in the attempt to save their suffering interests as against the ever-spreading flames of spiritual

In view of the following attempt to detract from the rare merits of Prof. Kiddle as a competent educator of youth, what are we to think of the Herald's andacity? It says:

"Judging the man merely on the literary merits his remarkable book, it is evident that his rank as an educator is certainly not higher than that of

head of a rag school." This is overdoing the Jesuit business, as the Herald and its ecclesiastical masters will yet discover, for like the boomerang of the Australian Savage, this missile will do more damage to its user than to the intended victim. Such vindictiveness is simply insensate madness. For the Herald to say, "some Alexandria Read, London, when phenomena, new to him, such as the successive diffusion through selves to be town pumps are nearer the truth than ne" (Prof. K.) "is in supposing himself to be a persecuted man of genius" is idiotic. The falseness of this assertion is only equalled by it puerility. Not only is that falsehood an insult to the good sense of the readers of the Herald, but it is a gross insult to the authorities who have the control of the public sense of the Herald, but it is a gross insult independent writing, was given by a spirit signing himself Robert Dale Owen, and another spirit universe to the medium was a spirit and the public sense of the se ic schools in New York, and to every teacher in those schools who, to the number of many hundreds have protested against the supercedure of Prof. Kiddle as Superintendent.

The allegation that Professor Kiddle has anything to demoralize the school system, is false. as every reasonably well informed resident of New York city knows. The public school system has no more bitter enemies than the Catholic priestbood and their journalistic dupes and followers, the most obsequious of which is the New York

We know the issue involved in this warfare against Professor Kiddle, and will not be slow to neet it in any shape it may take. With Macbeth we say,

> "Lay on MacDuff, and damned be he, Who first cries, hold! enough!"

Editorial Briefs.

MRS. C. B. BLISS, will hold her materializing seances at No. 207 East 62d street, New York City. A typographical error last week made the notice ead 2076 East 62d street. She will hold her first seance, Wednesday evening, September 17th.

MR. JAMES A. BLISS' developing circle has been present at this office and will meet every Tuesday vening at 8 o'clock. In view of the scarcity of mediums at the present time, we would urge all persons who possess any mediumistic power whatever to attend this circle.

MR. S. R. GOTWALS, of Norristown, called at our office on Wednesday last and reports. that a new secciation of Spiritualists will be formed in Noristown, in a few weeks. Mr. Gotwals has been a piritualist for many years and is the prime mover n the proposed organization.

WE have received the annual "Announcemen f the Philadelphia University of Medicine and Surgery, for the Sessions of 1879 and 1880." This rogressive school of medicine and surgery is located at No. 209 North Tenth street, Philadelphia. Dean of the Faculty, T. B. Miller, A. B., M. D. Among others of the Faculty we notice the name of Professor T. B. Taplor, A. M., M. D., well: known to many of our readers as a valuable co-worker in the cause of reform: Weiregard it as a healthy sign when such a man as Dr. Taylor, a therough and propounced Spiritualist, is unani-mountly elected Professor of Anthropology, in a medical university of this city. This is the second position of the kind to which Dr. T. has been

elected since he settled in Philadelphia, he having been elected Professor of Biology in another of our universities, last winter. The Doctor informs us that he proposes to make his lectures on Anthropological science, popular in fact and in form, and open the doors of the university to the public as well as to the medical students. The course of lectures will commence early in October of which due notice will be even through the papers.

WHILE we are pained to learn that Ma Br make the following Editor Mind and Matter:

DEAR SIR :- Rev. F. J. Briggs has been seriously ill since the 20th of August, and is only so improved at present as to sit up a few minutes; during this time letters of inquiry and also complimentbefall the people of New York should Prof. Kiddle's ary, of his articles in your most excellent paper place be ever niled by a sectarian bigot. The great have been received, but several weeks, at least must elapse before he can answer them personally. He desires me to write, asking you to say; through your paper, that sickness prevented him giving them the attention he would have done, as he most earnestly appreciated all such compliments; and, also, friend Roberts, accept a share for yourself of

With his very best wishes to you all, I am, A. M. THAYER.

WE were highly gratified to greet at our sanctum that noble, faithful and able Spiritualist, Thomas Gules Forster, while on his way to enjoy the peaceful and delightful scenes of that earthly paradise, the Valley of Lebanon, Pa. Major Forster had only landed the day before at New York, on his return from London, and was seeking an antidote for the tribute he had been compelled to pay old Neptune while crossing his domain. Major F. was looking remarkabl; well, and has it in contemplation to again put on the harness and do battle in the great cause of Spiritualism against any and all

Notwithstanding the efforts that have been going on both in and outside of the Spiritual ranks, to make it appear that Spiritualism in Europe was outstripping Spiritualism in the United States, Maj. Forster assures us that the very oppo ite is the fact, and it is here that the greatest progress is being made in that direction.

In speaking of the departure of Maj. Forster from London, The Medium and Daybreak says:

"The sudden determination of Major Foster to eturn to America has taken his friends by surprise. We have just learned that he will leave London on Tuesday. He has recently become our near neighbor, having removed to 65 Torrington Square; and we had entertained the pleasing thought that this agreeable proximity would be enjoyed for some time; and, as health had in a great measure returned to our guest, we would have the opportunity to co-operate with him in his old work-of pro moting a knowledge of Spiritualism. It would appear that our visitors have had enough of humid climate, and desire to reach the other continent be fore the September gales set in!"

We are informed that in spite of his desire to avoid a formal leave-taking, on account of the nonpublic object of his sojourn in Europe, that he was says Prof. Kiddle is irreligious as to all orthodox not permttted to do so, but that a private assemblage paid him the compliment of a cordial farewell at the apartments of his esteemed friend Mr. Burns. What the English Spiritualists lose we

SPIRIT IDENTITY.

We have received from the publisher, a little

work issued by W. H. Harrison, 38 Great Russell street, London, and entitled, Spirit identity, which will be found of unusual interest to the student of the phenomens, of Spiritualism, As the writer has chosen to conceal his name, we shall not reveal it, but there is no reason why we should not make known the fact that M. A. Oxon is a clergyman of the Established Church, a Professor of University and a gentleman moving in excellent society in London. He is still young, handsome in appearance, fashionable in dress, and in the best sense of the world, a man of the world. Having had his attention called some ten years ago to the subject of Spiritualism, he has mastered the literature of the subject in all languages, studied the phenomena which occur in the presence of sensi-tives, and has been himself developed as a medium. The writer had the privilege, one rarely granted to outsiders, of sitting with him in a private circle, the spartment of well marked and agreeable odors were obtained. The Professor was entranced and controlled by what purported to be the spirit of one of the ancient philosophers of Greece, and a disknown to the medium, gave her name through the The experience of this medium who is at the

The experience of this medium who is at the same time a cultivated gentleman, a ripe scholar and a man of the highest character, cannot fail to be of interest to all students of the new science, or if the term be preferred, to all professors of the new religion. There is really no difference, however, because, unlike other beliefs, Spiritualism, which reconciles both, is at once a science and a religion. It is the religion of the future, a new dimensation anlarging our consent is not be defined. dispensation enlarging our conception of the Almighty—blessed be Helmand retaining all that is true in theology, but it is also the flower, the fruit, the latest and highest development and expansion of human knowledge. It is the true and only key to the mysteries of the universe. Unlike the ancient religions, which professed to be a revelation from the Omniscient himself, it is based on an induction and comparison of revelation. duction and comparison of revelations from human beings in a higher sphere, on a study of facts. It has no arcsus, no mysteries, no esoteric doctrines. It teaches only the truth it teaches it always in the clearest manner, and it addresses its instructions to all classes of men without any distinction. It welcomes all facts and in the most enlightened spirit of modern philosophy, it endeavors to explain them on principles of reason and strict logic. In them on principles of reason and strict logic. In the study of the extraordinary phenomena which the spirit world is now presenting to mankind, it is important to take nothing for granted, te act on true scientific principles and to draw no conclusions that are not warranted by the premises.

Coufining ourselves them for the moment to the single question discussed by the author of the book before us, that of "Spirit Irientity"

before us, that of "Spirit Identity," what is the conclusion which the most careful, investigators have reached? If we mistake not it is this, that have reached? If we mistake not it is this that the only thing that is absolutely nd logically proved by the phenomena of Modern Spiritualism is that intelligent, but generally unseen beings, communicate with us, move matter and perform prodigles which are indeed impossible to us but not contrary to the laws of nature.

They purport to be the spirits of departed men and women, but however probable this may be it cannot be said to be scientifically demonstrated. So long as there is one chance in a million, that the "intelligent operator at the other end of the

So long as there is one chance in a million, that the "intelligent operator at the other end of the line" is lying, so long there is a lack of absolute cartainty that we are indeed; communicating with our departed friends; We'do not be them except indeed, in rare cases, numerous enough, powerer, where a materialized spirit is modguized, we all, as it were, by talegraph or through, a telephone, and we have to judge of their identity by agining the words conveyed to us shifted by rape by the planchette, by automatic writing, by independent writing or through a medium in a state of unconscious trance. The question is a state of unconscious trance. The question is are we ur are we not decived? condete the question one thing is quite con. ceived ? sendo le siz. Son esta de la companie de la companie de morcoine from the mind the medium; but it is well known that hada Blavataky and her telefol while not denying it the spirits of the departed commitmes communications of the departed commitmes communications attribute and least what are called the private programmes attribute and least what are called the private programmes attribute and least what are called the private programmes attribute and least what are called the private programmes attribute and the private which is not a second contraction. nomena largely to shirits which have neveral been lacermite in human bodies, what she

elementaries. It may be so or it may not. element of absolute and unqualified certainty is wanting. But we quite agree with our auther in believing that while such beings probably exist and ore accountable for a certain—in his and in our opinion—small proportion of the manifestations in question, the high probability is that the great bulk of the communications received are what they purport toobs, that is, messages from men and women thed with the in, now disembodied. It is a so of ballogy and of evidence, of that proba-which the been well said to be the guide of

science for accumulating facts before we un-te to reason about them, and hence the ab-y of the high, a priori method adopted by too nen of science of jumping at conclusions on ject colors they master the premises. Such a method may do in theology where truth is taught on authority, it is out of place in science; it will not do for men and women who are accustom think for themselves.

As, from time to time, when the white man started westward from the foot of the Hindoo Koosh to make his triumphal march around the world, conquering and to conquer, it was, always the most energetic and self reliant who were the first to emigrate into the wilderness, so now it is only those independent sonls who revolt at the intellectual tyranny of the pulpit and the chair, who dare to put the ocean of doubt between them and an intolerant mother country.

We are pioneers, we Spiritualists, and it behooves

us to send home to our friends on the other side the nost scrupulously exact accounts of the wonders we encounter. We must rather understate than overstate the case, and above all we must—to use he phrase of the day—keep our own heads level in the presence of miracles more astounding than any before presented to mankind. The wonder is that we are not blinded by the flood of spiritual light which surrounds us. Coming back, however, to the question of Spirit

Identity, what are the facts which have convinced intelligent Spiritualists everywhere that the dead come back and speak to us, that our friends and acunintances, those that we have read of and those whose existence we were before ignorant, whose lips have been sealed by death, are indeed present and talking as really and naturally as if in the flesh? What evidence have we that travellers have indeed returned from that undiscovered country which the world calls Death? It is a momentous question and men do right to doubt and deny. until it is solved in a full, clear and satisfactory nanner. It is needless to say that to the minds of Spiritualists—millions in number—it has been so olved fully and unequivocally. The human mind s to constituted that it cannot resist the overwhelming evidence which these manifestations present to the candid thinker. That there are exceptional cases where one spirit personates another, none know better than the experienced Spiritualist, but they only prove the rule. As for successful personation by the medium it would be out of the ques-What we complain of in what the Quakers would call "the world's people" is that while they refuse to believe the testimony of others, as they well may, they will not examine for themselves-As for men of science, we no longer appeal to them. We are satisfied with the reports from Leipsic. The proof is abundant enough if men will onlylook for it, and it is cumulative. It is familiar to Spiritualists, but the subject is so momentous, that e who realizes its gravity can never have too much ecause it presents the candid reader with a minute but fair sample of the evidence on this subject, which is attainable by all, while some of the narratives embodied in it are of unusual interest. It is which characterizes all the author's productions, and though int n kd for believers only all whether Spiritualists or skeptics who wish to study the subject, would do well to read, mark, learn and inwardly digest it.

ORGANIZATION.

A New Society of Spiritualists in the Process of Formation in Philadelphia.

A call in MIND AND MATTER and the Philadelphia Ledger, which read as follows: "Spiritualists and Mediums who desire to organize a new association of Spiritualists in Philadelphia, will please attend an informal meeting, on Sunday, Septem ber 7. at 2:30 P. M., at Palace Hall, No. 35 South Sevnteenth street," brought together a large number of prominent Spiritualists and mediums at the above-named hall to discuss the practicability of forming a new association of Spiritualists. The First Association of Spiritualists is somewhat overgrown, and the desire to spread the glad tidings abroad of spirit return seemed to actuate all persons assembled there for that purpose,
Mr. Samuel Wheeler was called to the chair, and

calling the meeting to order, stated that the question, whether in this great city of 800,000 inhabit ants, another association was needed, he considered was absurd. If Spiritualism was a truth, there could not be too many societies of Spiritualists.

The question was ably discussed by Messrs. John McCauley, — Goodale, James A. Bliss, Horace Richards, Alfred James, Mrs. C. B. Bliss, Mrs. George, Dr. J. H. Rhodes, and others, and upon outting the motion, it was carried without opposi-

Upon motion of Mr. James A. Bliss, a committee six was appointed to nominate officers and offer a name for the proposed association, to report at the next meeting. The committee consisted of Dr. J. H. Rhodes, Alfred James, William Westcott, Mrs. Willard, Mrs. George and Mrs. Keller. The meeting adjourned to meet Sunday, September 13, at 230 P. M. The interest in the meeting was very marked and all seem to be in earnest.

All who approve of the movement are earnestly solicited to attend and participate in the proceed

Plato a Spirituatist.

PHILADELPHIA, September 5, 1879. Editor of Mind and Matter:

In reading a volume of Plato recently I was forlibly struck by the similarity of the doctrine of future existence as promulgated by him to that taught by Modern Spiritualism. It is a striking confirmation of the truth of our philosophy to find an inculcation of the same ideas by the Greek philosophers, over 2\$00 years ago; ante-dating the theology of the New Testament, 500 years.

C. A. WOODWARD.

BODY AFTER DEATH. Death, if I am right, is, in the first place, the separation from one another of two things, sould and body; nothing else. And after they are separated they retain their several characteristics, which are much the same as in life; the body has the rame nature and ways and affections, all clearly discernable, for example, he who, by nature or training, or both, was a tall man while he was alive, will remain as he was, after he is dead; and the fat man will remain fat; and so on; and the dead man, who in life had a fancy to have flowing hair, will have flowing hair. And if he was marked with a whip and had the prints of the scourge, or of wounds in him when he was alive, you might see the same in the dead body; and if his limbs see the same in, the dead body, and if his limbs were broken or misshapen when he was alive the same appearance would be visible in the dead. And in a word whatever was the habit of the body during life would be distinguishable after death either perfectly, or in a great measure and for a considerable time. And I should imagine that this is equally true of the soul, Callicles, when a man is stripped of the body, all the natural or acquired affections of the soul are laid open to view. And when they come to the judge, as those from the soule to Rhadamanthus, he places them near him and inspects them quite impartially, not know-Asia come to Rhadamanthus, he places them near him and inspects them quite impartially, not knowing whose the soul is; perhaps he may lay hands on the soul of the great king or of some other king or petentate, who has no soundness in him, but his soul is marked with the whip, and is full of the prints and scurs of perjuries and crimes with which each action has stained him, and he is all crooked with falsehood and imposture, and has no straight ness, because he has lived without trith. Him Rhadamanthus, beholds, full of all deformity and Rhadamanthus, beholds, full of all deformity and dispersion, which is caused by license and luxuary and insolence and incontinence, and dispatches him ignominiously to his prison, and there he undergoes the punishment he deserves.—Gorgias, 3,

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

Communications received through the mediumship of Alfred James, Sept. 5, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON, SIR: - Many years have come and gone since I entered spirit-life, I always was a believer in the immortality of the soul; but I did not understand it as correctly as a Modern Spiritualist can if he wishes to. I would here say a word for the benefit of those who being convinced themselves of the truth of the spiritual phenomena, throw stumbling blocks in the way of those who want to learn the secrets of the immortal life. Woe unto those who, having partaken of the fruit of the tree of everlasting life, would shut the door upon anxious inquirer and investigators; and I will speak emphatically here because the facts require it. I will say to these people, that having seen and satisfied yourself of immortality, if you do anything to deny this great boon to others, great will be your condemnation in spirit life.

"In my mortal life few men met with more op-position than n yself. He who would be, or who expects to be a benefactor to his fellow men must willing to, endure persecution, especially so if his ideas happen to be in advance of his day and generation. I tried by invention and ingenuity of the mind to help forward my fellow-men, and you have reaped to-day the benefit of what I undertook. It is certain that you have found out and improved upon my ideas. An idea once sprung upon the luman mind, if it is backed by truth and is really benedicial, there will be those among the human race who will never let it die. I come here to-day to show that I yet live and that I yet take an in-terest in all those who are working for the benefit of their race. To bless and promote the interests and welfare of humanity is the true religion of God. I died in London in 1669. My name is EDWARD SOMERSET,

Marquis of Worcester "Wild Cat," the Indian guide, said that this spirit came to the circle accompanied by the spirit of Robert Fulton-why, he could not tell me. I find the following reference to this Marquis of Worcester, in Thomas' Pronouncing Dictionary of Biog-

raphy, etc.
"Edward Somerset, Marquis of Worcester, (Wooster) an English peer, distinguished as one of the inventors of the steam engine, was born in 1601. He was styled Herbert during the life of his father. He was an active partisan of Charles I, in the civil war, raised troops at his own expense, which was never repaid. He had an inventive genius and superior mechanical talents. He resided at Raglan Castle, Monmouthshire. After the restoration of 1660 he impoverished himself by the expenditure of large sums in scientific experiments. In 1663 Parliament passed an act enabling the Marquis to receive the benefit and profit of a water commanding engine invented by him. Soon after this he published a curious work, entitled "A Century of the Names and Scantlings of Invention," and constructed at Vauxhall a machine which he called a water engine. This appears to have been the first steam engine ever made. He was regarded as a visionary projector by his contemporaries. Died in 1667. See Sir Henry Dirk's Life, Times and Scientific Labors of the Marquis of Worcester,

[Neither the medium nor ourself knew anything of the history or even the name of the spirit who communicated. If that spirit intelligence was not what he purported to be then who or what was it that communicated? Will some professor of neurology or psychometry explain?]

do all the good I could, and in looking back upon my efforts, from the spirit, I am afraid that I failed somewhat. But what man has not? In religion I leaned towards Methodism. Like all other religions now existing, it has its truths and its errors. I have found out, in spirit, that all religions are man-made, and that they partake of the fallible and infalible in the mind of man, and they have inst that much influence on the spiritual happiness of mankind—that is, in the after life, as much of truth as you have comprehended under your religion is valuable, and the errors of it you must get clear of as soon as you can, in order to enter upon a happy spiritual existence. Some eighty-four years I had alotted to me in mortal life, and now I have changed the mortal for the immortal. I would say to my relatives and friends, there are beauty, love happiness in spirit, such as no mortal mind can comprehend. Preparations are always going forward here to relieve those suffering ones o earth, and wipe all tears from their eyes. This condition of things is not called into existence by the blood of an innocent man, but is the outgrowth of the law of love and compensation. I might express it in this way, "Blessed are you who are persecuted, and who suffer for truth's sake, for great will be your reward in spirit." I have used up all that force generated here to-day for the use of my spirit, and so will bid you adieu. You can

ALEXANDER BRADY, Brooklyn, N. Y. I was well known there once as the editor of the

New York Evening Post.

"STR: -A great deal of water on me." [The medlum seemed suffocating.] "Drowning was my death. I was young to leave this life, and when I went forth to bathe I little thought that would be the last of my earthly career. But it is better so.
Who knows what the unfoldment of my material
life bad been if it had been continued? Who knows the sufferings, the trials that I have esca ed by being so quickly transferred to the spirit? All the true enlightenment that I have gained has been in the spirit life, for what religious views I had in the mortal state were so indistinct and vague upon this great question of immortal life as to amount to nothing. In fact I was an infant in knowledge concerning the great spiritual

"I come here to-day to show that when there is the proper conditions that death has not separated me so far away but that I can come back and make myself known.

JOHN G. ZELMER, Yonkers, N. Y.

GOOD AFTERNOON, SIR:-When on earth I was deeply engaged in politics, but not so much so as not to enquire into the mysteries of immortal life. A question suggests itself here that often occurred to me in my mortal state. It is this: "Does science give us any proof of immortality?" In the opinions of scientists we find as many

shades of thought upon this question as we find in the discussions of religious subjects. One scientist travels through nature and collects a mass of isolated facts that agree with his opinions, and another one collects a mass more of isolated facts exactly contrary to the preceding one. I was puzzed much over this, when here, but as a spirit this is plain to me, for it shows to me that the brain of man is not yet capable of expressing or adjusting the facts of nature correctly. When the time comes for this proper adjustment then you will know and understand the way. And right here some person may ask this pertinent question: "If you spirits understant so much more than we mortals do, why do you not tell us how to arrange and adjust these facts ?" I will answer, that no spirit can inject into the matter of this universe any higher thought than the time and conditions will allow. Therefore, if you want to know more—if you want to understand more deeply the secrets of nature, first prepare your own mind—your own spirit and the atmosphere around you, by speaking and adhering to that which is strictly true in the sight of your own conscience.
Do this and out of chaos will come understanding

spirit life exactly what you deserve. You will get in able to get so near him here that he will feel my nothing more nor postung less.

You will wen make the will feel my spirit presence.

ADALINE MERRILL,
Chicago, Ills. Ex-Mayor of Cincinnati.

Good AFTERNOON, SIR:-When here on earth was a Jew. This was a nly the result of circumstances. A child born in the world without any volition of its own, is in matters of religion but the creature of the surroundings amid which it was born. Although nominally a follower of this faith I can here say that it never perverted or blased my judgment. I was a true lover of all progress and reform, in which I, by the exercise of any, mortal udgment, could see any good. There was one thing which, in my opinion, was of more account in this world than either faith, creeds, dogmas or any so-called religion and that was human happiness. And now as a spirit looking back over my mortal career, I can say this, and God knows I do not say it in vanity that I ever acted honestly, conscientiously and true to the convictions of my own mind. That I have committed errors of judgment

freely confess, but what mortal has not? I would have all to remember that in this after r spirit life it will not be what you believed my friends, but what you did while on the earth that will be your substantial support in the spirit life. I have finished what I wished to say. I have not much attraction to the earth and come here to-day. thinking these few words may be of use to man-

JUDAH TOURO, Newport, R. I.

"SIR :- I was physically weak. I was born so and many times during my mortal life I tried to perform more, mentally, than my organism was capable of sustaining. But I believed in doing good to humanity, and I was placed in a position, then here, to become acquainted with all the ills pertaining to the flesh. In other words, I was a nedical doctor.

"I come here to-day to suggest a thought that I think would do a great deal of good. The yellow fever is devastating certain sections of this country at the present time. The germ theory as to the cause of that disease is becoming more and more universally accepted as the origin of this fever. One of the sources of these miasmatic germs is swampy and inundated river lands. Such localities have much to do with the generation of those germs, but there are those far more poisonous exhaled from the bodies of those who have died of this fever when decomposition takes place. The burying of such bodies in the earth does not keep these disease producing germs from escaping and impregnating he atmosphere; because the ground is porous and

does not retain them. Then, the proper means of preventing the escape f these poisonous germs and of purifying the air f them is the cremation of the dead bodies. That is he best way of destroying them, because nothing to positive a purifier as fire and if this was resorted t in the very first case that occurs, or at the outbreak of the fever, you would find immediately a great enefit, and a great saving of life. I leave to other in the mortal form to carry out this plan of extirminating this disease.

I make this suggestion here to-day from an inherent love of humanity, and a desire to see all mortals happy. I think that many will recognize this communication in the place from whence I departed this mortal life. You will sign me, DANIEL HOLMES.

Elmira, N. Y.

GOOD AFTERNOON :- I departed this mortal life young and full of promise. How I departed it my riends know, and outside of them it is nobody's business. Why and wherefore certain things arise n the life of an individual none but God can tell. My object in coming here to-day is only to bring consolation to those who were connected with in while I was in the mortal form, and to let them know that I still live and that I am not damnedneither am I saved; and that it depends altogether upon the inherent force or desire of my spirit, whether I shall be an angel of light or a demon of darkness. As I have said, I am neither a light nor a dark spirit. I feel a deep regret upon me. The reason for that regret my triends well know. Until, by the advice of spirits who know more than I do, I came back here and made this statement, I could rolegy or psychometry explain?]

Good Afterson, Sir.—My mortal life was a varied and eventful one. While here I desired to by doing so.

Sign me, LORENZO RICHMOND FULLER, St. Louis, Mo

GOOD AFTERNOON:-What a deep, immense field for thought and research is opened to me as a spirit! No language can express—finite reason can only approximate to what I am just beginning to know. At times in my mortal life doubt struggled with desire to know something of immortality. But there are many here to show me the way and instruct and lead me on the path towards eternal life. This path is not narrow-neither is it obstructed; but it is open to all spirits who will make a proper preparation to enter it. By preparation, I do not mean what the world calls religion, but I mean simply the purification of the spirit. None but a pure spirit can feel satisfied in a heaven of bliss. That heaven needs no wall around it to exclude unwelcome visitants, because a dark intelligence—an ignorant or selfish spirit—has no desire to enter there. Consequently, the law of attraction and repulsion is as much a guard upon the heaven of the righteous as a wall of adamant would be. "Many, when they see my name at the bottom of this communication, will be astonished that I have become so suddenly spiritualized. To these I say, if this great question of immortality in the life be yond the grave, through the process called death, will not open up your spirituality and destroy your material nature, nothing will.
"I was a politician and a man deeply engaged in

the material affairs of the mortal life, and when I was here my thoughts and actions were simply directed in this way, 'One world at a time.' But now, as I have entered the spiritual state, I shall ecome as ardent a follower of spirituality as I ever was of materiality. Sign me,
R. W. JOHNSON,

Little Rock, Ark.

"Wild Cat" said this spirit had been a very promnent man of that place.

Sib:—This is a strange coming back to me. I knew little or nothing of the realities of a spirit life. In fact, beyond observing a few religious enets, I devoted my time to the furtherance of my earthly welfare. My ideas were mostly confined to Christinnity on the spiritual side of my mortal ife, and on the material side to acquiring all could without infringing on the rights of my neigh-

There was a mistake there, and one that bears mon all time; in fact it is infinite in its extension and results; but this involves by no means an eternal punishment. It only means a burthen some-thing similar to that which Christian bore in "The Pilgrim's Progress." You will have to bear your earthly accumulated burthen in spirit-life for a long time, because the erroneous teachings you may have received become so deeply stamped upon your natures. But when you arrive not at the cross of Christ, but at the station of right under-standing, your burthen will roll off of you.

To my relatives, companions and friends, left-here in the mortal-life, I would say; seek out. the truth and endeavor to enter the after state

Spiritually prepared, with reason as your guide; and with the secrets of spirit intercourse unveiled to you, as it is now to some extent, and you will able to acquire a right understanding of the spirit-life. My name is

ROBERT PIETY, Vigo county, Ind. ["Wild-cat" said he was a farmer.]

GOOD AFTEROON :-- My name was Adaline; my husband's name was Robert. I know he feels my oss, and I come here to-day simply to say that I im moderately happy and will soon know the way better. My many relations and friends in the spirit-life are all engaged in trying to free me from the errors of my carthly spiritual education. The light that has dawned upon my spirit grown each day more bright and beautiful. There is justice there is mercy in the spirit life, and it does not require of you any more than your mortal circumstances would admit of. Your punishment dwells is strictly true in the sight of your own conscience.

Do this and out of chaos will come understanding and light, and you will know the way that leads to eternal happiness.

"To all those relatives and friends, left here, I would simply say that there awaits you in this near and comfort my husband, and I think I will

I was here told by "Wild Cat," that there would have to be some delay to prepare the medium for the next control, as the spirit that desired to speak was a great and powerful chief. After several min utes this communication was given:

GOOD AFTERNOON, SIR :- Ambition is a noble principle when rightly directed; but when directed to forward selfish ends, it will, in the after life, cause you great remorse of spirit. I was an ambi-tious man, and how many times, to forward that ambition, has my loose tongue given the lie to my noble heart. We spirits come here to make frank admissions—to tear aside the veil of hypocrisy that covered us in a mortal life.

"How many loves and friendships have had to die, in my breast, in order to rear the altar of my ambition upon their ashes! What matters it to me now, as a spirit, that night after night I could hold an audience enchanted, spell-bound, riveted, by the utterances that fell from my lips? What noble sentiments are nightly murdered upon what is known as the stage! The very lips that utter them polute them.

"But that ambition that has for its object the blessing of humanity and the promotion of peace, good-will and happiness among mankind, is the noplest ambition and the truest religion that ever mimated the mind of man. "The man or woman who is influenced by that

angels or the most advanced spirits in the after life. Ambition of that kind will never die, and its effects will re-act on states yet unborn and on worlds without a name. "Thank you for this opportunity of being heard You will please sign me,

ambition will be in spirit but little lower than the

EDWIN FORREST.

Obituary Notice. HOW A TRUE SPIRITUALIST DIES.

From the Hartford, Conn., Weekly Times. HARTFORD, July 3d, 1879.

Mrs. Miriam Waite, who was well known in this city as a clairvoyant medical examiner, died in New York on the morning of the 2d inst., aged 59 ears and 6 months. She was the wife of Mr. J. H. Waite, a photographer of this city. Mrs. Waite had a slight at-

tack of paralysis, three or four months since, and she went to New York for treatment. A short time since a severe thunder shower occurred there, and, as she was sitting by the window, a bolt of lightning broke in the yard in front of her. She was so completely paralyzed by it that she could not move till next day.

From this other complications arose and she died on the 3d inst. in the most peaceful manner. To her husband, two days before her death, she said:

"Gussie is here, and says, 'Come right along, don't be afraid.'" She said to her husband, "I am not afraid to go." Gussie was a lady friend who died about two years ago. Her daughter was by her side as she was dying and to her she said, a few moments before she died, "I cannot see you, but I can hear you; I am going." To one of the two physicians present she said, "I cannot see, but I can hear distinctly and I am entirely rational; I am going." The doctor said, as he placed some brandy to her lips, "Your life may be prolonged several hours." Pushing it away, she said, "O, no; do not call me back, it is

so beautiful." To her daughter, again, before she ceased to oreathe, she said, "I am going with my friends; they are waiting for me; do not call me back."
Then she added, "O, I am not afraid, for now I see many of my friends, and they have come to receive me; it is so beautiful; I do not wish to go back."
Then she spoke in verse a short time, and passed away without the movement of a muscle and with a sweet smile upon her lips. Her funeral will take place at No. 10 Burkinhard street, at three o'clock P. M. on Saturday, instant.

KIND WORDS.

Spiritualism is a matter of plain common sense, refined by the cultivation of the emotional.— Thomas Gales Foster.

W. Nicely, M. D., Cincinnati, Ohio, writes: "I will do what I can to assist in the circulation of your truly valuable paper."

Leis Waisbrooker, Riverside, California, writes is the best spiritual paper in America. I certainly like it the best." R. B. Buel, Eau Claire, Wis., renewing sabscription writes: "I like MIND AND MATTER much;

after reading I loan mine to my neighbors. Please send me "Billy the Bootblack" pictures." Elmor Brown, Austinburg, Ohio, wites: "Your little sheet reminds me of that cloud of the size of a man's hand that the old prophets prayed for. Every time it comes to us it brings a refreshing shower of spirituality."

P. F. Cahoon, Harwich, Mass., renewing subscription writes: "The two articles in your last issue, "Views Afoot" and "Mind and Matter, No. 7," by Charles Thompson, are worth a six months'

subscription in my estimation." Mrs. S. H. Parker, Sheboygan Fails, Wis., writes: "Please find enclosed \$1.09 for six months and continue sending my paper. I like the course you take with regard to mediums and hope you may be prospered. Please send pictures of "Billy the Boot-black."

Mrs. M. C. Allbee, Derby Line, Vermont, writes "Leannot get along without your valuable paper. The cause of truth is progressing. Every effort against the new proofs of immortality weakens the opposing power, and only tends to strengthen the

S. Rohwer, Del Norte, Colorado, writes: "I would not be without MIND AND MATTER as long as I can help it, and wish that it could find its way into every family. I give my paper away to every one that will read it, in hope that they will find something true and good in it, and send in their

W. Nicely, M. D., Professor of Pathology, The rapeutics, Electrical Science, and Electro-Physiology, in the American Ecletic Medical College, Cincinnati, Ohio, writes: "I like your MIND AND MATTER. I have taken the Banner of Light for 22 years, the B.-P. Journal all the time, but I like

Mrs. S. M. H. Perry, Uxbridge, Mass., "in behalf of a dearly loved one passed on," writes: "Allow me to say in behalf of the late Dr. J. W. Robbins, that you will discontinue sample copies of your paper. Were he bodily present with us I doubt not he would favor you with his patronage. I do not hesitate to express our approval of the paper, but circumstances compel us to withhold subscrip-

Etijah Woodworth, Leslie, Ingham co., Mich., forwarding subscribers, writes: "The camp meeting effort was a great success at Nashville, Mich.; some 2500 persons were in attendance. A new age departure is at hand, so move on undismayed; it is not only personal but national in its character; the sur is rising to set no more; other dynasties, with their suns, have disappeared as bygones. The age of material science is to rule no more; the dynasty of Spiritualism is nearing to rule universal."

E O'Hubbard, 673 West Lake street, Chicago Illinois: "I noticed in a late number of MIND AND MAPTER an item, saying that you would be pleased to send the paper to those persons whose names and address were furnished. Herewith I append a few."

If desirable, I will foran eye to our Col. B., and let the good work go bravely on. Many wishes for your success in the great and glorious work in which you are so nobly engaged. ward other names as I call them to mind. Keep tant estime I have gen dies

Mrs. Hiram Pease, "a seeker for the truth," Mrs. Hiram Pease, "a seeker for the truth," Springfield, Mass, writes: "Billy the Bootblack received with many thanks. It came while myself and humanid were absent at lake Pleasant, the most charming of all spots it has been my fortune to vigit, all I saw and heard fills me with amaze ment. I am not a believer in this "Modern Philosophy," but always ready to accept everything that tends to truth and the elevation of humanity. While at the camp, tests I received from the Eddy

brothers and others I confess have shaken my scepticism considerably; the test of the slate-writing with the index finger, as well as the materializations, are the most unanswerable upon any theory except the spiritual. I am convinced that there must be intelligence back of it all; am resolved to "try the spirits' whether they be good or evil."

Ernest Quast, Juniata, Neb., writes: "I am much pleased with the name of the paper, also with the general get up of it. The name suggests a great deal more to my mind than what Spiritualists are generally apt to believe. There is everything embraced in MIND AND MATTER, and Modern iritualism is only a drop in the sea of mind an matter; whatever phenomena there is exhibited by spiritual mediums is but a part of some mind. We all know that mind is superior to matter; at least we say that mind will triumph over matter, but it is not so. Mind and matter always go together mind would be nothing without matter. Mind evolves matter for its own special uses, for its own practical purposes—to enjoy in this world, or in any other world, now or hereafter. Little do we understand the power of our own mind; we would stand appalled if we could see it. Upon this subject there can be written pages as large as this universe, and still not do the subject justice.'

Frank Ottarson, 47 3d Street, Mineapolis, Min., writes: "Have had the pleasure for the past two Sundays to listen to the inspired utterances of Mrs. Susie Johnson, of this place, and must say that she has an influence of a very high or-der. Her remarks are remarkable for fairness, and carry with them the conclusion that the Spiritual Philosophy is the grandest truth vonchsafed to mortals. Last Sunday, after the exercises were over, a few numbers of the R.-P. Journal were distributed to the audience, which impress me with the thought to pen you these few lines.
Upon inquiry at the Post-office news stand for
MIND AND MATTER—where the Banner and Jour nal have a sale—I was told that it was the first time that the paper had been called for, and, furthermore, the gentlemanly agent had the fairness to say that he had never heard of it. Now, if, from this fact, you will forward to me a few of the late numbers of MIND AND MATTER, I will see that they are distributed, and, if possible, will try and induce some of the many who meet here to subscribe for it. Have not felt like introducing myself to the friends here, but hope to get acquainted in the course of time. There are some reputed fine mediums here, one slate writer among the many. Will learn the strength of the society, and also see some of the media, and write you fully should the circumstances justify it. Have read your paper from the first number and am an earnest admirer of your style."..

· 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 examinations and magnetic treatment, Office hours from 9 A. M. to 12 M. and 1 P. M. to 4 P. M. No. 1231 North Fifteenth street. Philadelphia Pa. M. to 12 M. and 1 P. M. to 4 P. M. No. 1231 North Fifteenth street. Philadelphia. Pa. DR. C. BONN—Developing Circle has adjourned to meet the first Monday in September.

MRS. KATIE B. BOBINSON, the Well-known Trance-test Medium, has returned to Philadelphia, Pa.. and will give sittings daily to investigators, at No. 2123 Brandywine street. 0. 2123 Brandywine street. MRS. E. B. FRITZ—Clairvoyant Physician, 619 MRS. E. B.: FRITZ—Clairvoyant Physician, 619
Montgomery Ave. She'treats diseases of the worstform without the aid of medicine. Diagnosis of diseases on Saturdays, free of charge.
Dr. HENBY 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 slittings daily for Slate Writing at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below 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. FOWELL—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. m. to 5 o'clock p. m.

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

MR. AND MRS. T. AMBROSIA—1030 Shackamaxon street, Clairvoyant, Trance and Test Mediums,
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Mrs. GEORGE—Trance and Test Medium—No.

80 N. Eleventh st. Circles on Tuesday evenings. Sitbso N. Eleventh St. Circles on Tuesday evenings. Sittings daily.

MRS. FAUST, Test Medium, 936 N. Thirteenth St.
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MAS. L. A. PASCO, 383 Main street, Hartford, Conn. Clairvoyant and Magnetic Healer and Psy-chometric reader. Reference given when required. MRS. DR. J. W. STANSBURY will write you a Psychometric Delineation, or answer brief questions on Health, Business, Marriage, Future Prospects. etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair with 35.cents, (stamps.) Consultations at Office. 10 to 12 a. m., and 2 to 5 p. m. \$1.00. and \$2.00. Call or address, 164 West 20th street, New York City.

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Philadelphia Spiritual Meetings. FIRST SPIRITUAL CHURCH of the Good Samarks n—At the Northeast corner Eighth and Button-wood streets, third foor. Speaking and test circle every Sunday afternoon and evening. THOMPSON STREET CHURCH Spiritual Soety.—At Thompson street, below Front. Free con-rence every Sunday afternoon, and Circle in the LYRIC HALL SPIRITUAL ASSOCIATION.— At No. 239 & North Ninth street. Free conference ev-ery Sunday afternoon at 2:30 o'clock.

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Rhode Island. Earnest Goff, Newport, R. I. Connecticut. D.R. Loosley, New London, E. M. Hose & Trumball St., Hartford, Conn.

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Dr. Ambrose Davis, 667 Washington St., Jamb R. Brown, Joplin, G. G. W. VanHorn, 533 Main st., Kansas City D. A. Pease, P. O. Bookstore, Moberty, Mrs. M. J. Regan, 620 N. 5th St., St. Louis, Mo. Michigan. Dr. A B. Spinney, 204 Woodward avenue, Detroit.

Minnesota.

SPECIAL NOTICES.

Frank Otterson, 47 Third st., Minneapolis

THIRD MEETING AT NESHAMINY. he Spiritualists will hold their Third Meeting a Reshaminy Grove, (the Camp Ground), on SUNDAY the Sist prox. Dr. Taylor of Philadelphia and others will speak. Subject—The Bible from a Spiritual Standpoint!!" Discourses Morning and Afternoon. Round trip tickets from Philadelphia. 55 cents; from Trenton, 45 cents. Trains leave Philadelphia 8:45a. m. and 2:15 p. m.

SPIRITUALISTS AND MEDIUMS who desire to organize a new association of Spiritualists in Philadelphia, will please attend an informal meeting, on Sunday, Sept. 14, 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 applications autographically.

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ADVERTISMENTS. Send for the Arnual Announcement of the American Eclectic Medical College,

Of Cincinnati, Ohio. For 1879-86, Fall and Winter Session will begin October 1, 1879. Spring Session will begin February 2 1880 Large Faculty and low fees. Progressive and and Liberal Journal and Garalogue free. WILSON NICELY, M. D., Dean.

P. O. Box, 1,408, Cincinnati, O. P. ease send us the names and address of Reform and Eclectic Dordors, as we would like to send them the Announcement and Joismal,

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Two lithographs, illustrating Longfellow, spoem, are just issued at Chicago. These are companion pictures, 18xi4 inches, retail price 75 c. each. Liberal allowance made to the trade and local agents. The engravings are works of fine art, and faithfully represents the beautiful subjects, imparted in the following auotations:

FOSTSTEPS OF ANGELS. "And she sits and gazes at me, With those deep and tender eyes, Like the stars so still and saint like, Looking downward from the skies.

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

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JOHN SHOBE, Artist and Publisher.

AN INDEPENDENT AND LIBERAL SPIRIT-CAL JOURNAL PUBLISHED WEEKLY IN PHILADELPHIA.

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Priginal Poetry.

TRUTH.

BY T. P NORTON.

Enthroned in the deep abysses of the Infinite. Eternal and Divine; Whose unerring fingers trace the path of Countless orbs in dark unfathomable realms of Space: while stars and worlds obedient to Heaven's decree take up the line of march And own its vast significance. Eternity's philosophy for man, yet swifter Than the sunbeam's flash to minds receptive To its influence. Guiding the hungry Catterpillar o'er the tender leasiet to its bed. It counts the meshes in its death-like coil Insuring it a glorious resurrection. Low whispered by molian zephyrs through The thrilling branches of the trees;-In melodies of birds, and music of the Rocky streams, which, rushing on to join The grand majestic chorus where the I empests rage and peal it forth in Thunder-tones of Nature's terse vernacular,

While central caverns of the earth beich forth Their flery acquiescence: The first shrill sounds of innocent humanity Ere childhood's cup is poisoned with the dregs Of superstition and deceit, and last Expiring sigh of mortals on the brink of

Death's dark stream. The key to all the mysteries of the Universe. Fair prototype of Heaven- to men's weak Vision undefined— or understood till All the lingering mists of chaos shall obey The flat of Creation

That temple of the future, whose bright Portals shall disclose the tree of knowledge 'Mid the Eden of Eternal wisdom Grand motor to the wheels of progress; whose

A imighty sway shall lead the soul in Triumph o'er life's path of ignorance and doubt To everlasting happiness and God.

For Mind and Matter.

WHO SHALL SEPARATE US!

BY ADIEL PEKAH. O blissful moments! when I hear My long lost love reveal to me,

In accents clear and still more clear, The secrets of eternity, She bursts all bars, she breaks all chains, Through hostile hosts she hastes to me, And whispers, in melodicus strains;

"Sweet, love out-lasts eternity.

"Thy Laura lives_she loves thee still; In you bright home she waits for three, Her tender kiss thy soul shall thrill Thy bride throughout eternity."

See! once again across the stream My bonnie lass clasps hands with me, Fulfilling love's prophetic dream That linked us for eternity.

Now cruel Death! where is thy sting : And where, O Grave! thy victory? Unconquered Love comes back to bring Proof of a blest eternity.

CRIMINAL LAW IN THE LIGHT OF SPIRITUALISM.

Novellae Institutiones Legis Criminalis Spirituales.

RY HON. A. G. W. CARTER.

"We have strict statutes and most biting laws The needful bits and curbs to headstrong steeds. "The hideous law !"

"Laws hitherto are framed to punish crime. All legislators have been alow to deal With vice in its first elements.

"The good needs fear no law."

I make a Latin line because the Roman Just wan called his nawest salvings of law, Novellae Institutions. I have added Spirituales because law will and must become spiritual from the spirits themselves; so, I have said in Latin, the very newest spiritual institutions of criminal law, and mean to say a word or two

/I wish to discuss what the criminal law is and what it will be under the glorious new light brilliant and blazing sun of Spiritualism; but the subject being so voluminous I shall content myself with throwing out here and there suggestions only. In what I shall say, the criminal law shall mean what we lawyers understand it to be-embracing the written and the unwritten; the statute and the common law; the character and definitions, and enactments, and the procedure, and penalties, and punishments of crime.

In these there has not been so great an advance. apparently, as there should have been, they not keeping pace with other advancements, in the light of Spiritualism. And this is lamentably so. Why i is that the enlightened nations of the world should have made more progress in the improvement and advancement of the civil law, in the civil relations of mankind than in the criminal law where the life. liberty and happiness of the community and its citizens are so intimately concerned, perhaps may be accounted for, by the fact that the principles of love to God and to the neighbor do not yet much avail or prevail in truth and fact, or in prac-

On this account it may be that in theory and practice, too, the principle of mere protection of society, and not of its preservation, conservation and genuine improvement and happiness, has been only applied as yet. We say society must be protected and defended from the commission crime, and forthwith society sets itself n hattle array against crime and criminals, and flahts them, and defeating them punishes them. The principle, or the law of love, in dealing with crime and criminals, has not an existence. not even born, and yet we may depend upon it in treating crime and criminals if we would have the laws of God and nature the foundation of our criminal law, we must obey the new Christ commandment "leve one another!" Love in this as in all things else, will inevitably conquer! Love is Divine—it must be Human!

From the first historic ages of the world, when nations began to form, until the present time crime and criminals have been treated only in the light of condemnation. Indeed, the very word crime, rom the Greek krima and the Latin crimen has in it the sense of condemnation, and literally crime i that which is condemned. Condemnation has been ever emphatically and eminently the idea, and ap plied remedy of crime and criminals, and now still prevails in the common, or unwritten law, and our statutes, enactments, procedures, penalties aud punishments. All the nations of the earth at this very day, in every point of view and from every possible standpoint, act towards and treat crime and criminals as something to be condemned There is no other light of law anywhere on earth "It is all "hideous."

But we cannot attempt to take even a glimpse a the laws of the nations of the earth in reference to crime and criminals. It is sufficient to say in these limits that they all condemn and punish, and the most of them like the ancient laws of the Greek Drace, are "bloody;" and none of them-not onehas the least particle of an element looking to reform of the criminal, or making him a wiser or bet-ter man, for the sake of himself, society or the na-tion. This is true—true, too, of the criminal laws: of Mother England, from whom we get our laws-

of Mother England, from whom we get our laws and true, also, of our own country—abominably so in the light of our progress and advantament in most other regards.

We do not pretend to say, however, that in the criminal law of England, and of this country, there has been no improvement whatever. In contrast of times past and divise present, there has been a of improvement. In former times isws of England in reference to crime and crimi-nals were very sangulary—in sometimes; proced-ure and punishment—so that the death penalty will the common punishment for all sous of crims

amail and great, and it became to be a very expressive maxim among the common people of England; expressive and explicit of the inhuman condition of their criminal law and its punishments—"it is better to be hing for stealing a sheep than a lamb." The death penalty being applied to lesser crimes as abolish this law of whipping a human being tied to well as greater; it was the maxim, and it was the a post. Why does she not do it? truth and fact, that the greater offence had better be committed than the lesser. And so it was, the greater crimes under such a cloud of law, were profusely committed, and the English people for very protection were obliged from time to time, to alter the punishments of lesser crimes more in proportion to their degrees, by acts of parliament, and

thus arose statute written law. In the beginning of the life of this country, we took our laws criminal as well as others from the mother country; and we too are accountable for much blood and criminal injustice; but in our separation and independence as a nation, we began to look to this matter of criminal law a little, and more and more as time and experience proved the necessity of correction and amendments, so that now our statute books of the nation, and of the various states, possess a better condition of things than England or any other present nation. The statute books of the new States, those admitted into the Union since the establishment of cur National constitution, present a much better picture in this regard, than do the old States to whose laws dirt, rust, and mildew cling with much pertinacity.

Our forefathers among the first things they did in reference to crime and criminal law when our nation became independent and free, abolished the common law crimes, that is the unwritten law crimes of England. They found them dangerous to liberty and freedom. Unwritten law so much depended upon the construction of judges of Courts, and judges of Courts, the best of them being mere fallible men, and some of them very weak and fallible, they were unwilling to trust the liberty of the citizen to their fallibility, and thus instead we have national written criminal law; statute law for the guidance of the citizen and the protection of his liberty. Some of the old States did the same thing, I think most of them did, and all the new States have abolished common law crimes and now most of them, if not all of the States of this Union, are without common law crimes. Writen printed statutes exist defining crimes, the method of procedure in reference to them, and prescribing the penalties and punishments. So that no judges of courts can construe crime and its commission just as they want to do; they must look to the statute for definition. This then, by way of contrast, in time and in fact, is a great improvement in criminal law; but the statutes, written and printed and published as they are, so that every citizen may read and know, are yet crammed with condemnation, and not even tinged with the color of

Another improvement in the criminal law, com mon to our nation and to all our States, is the discriminations in the statutes, in the punishment of crimes. The lesser crimes have lesser punishments, and the greater, greater punishments; and so, too, the statutes make distinctions between crimes of great magnitude and timee of less-designating the former as crimes or felonies, punishable hy penitentiary imprisonment, and the latter, mislemeanors or offences punishable by imprisonment n jails and by fines. The crime of murder in all he statutes of the States is regarded and defined as the greatest or most beinous crime, and the punishment for that, when deliberate and premeditated, in most of the States, is death by hanging by the eck But even in this crime, unlike those of most other nations, our statutes make and define degrees of turpitude - most of the States having three degrees, murder in the first degree, murder in the second degree, and manufaughter. Murder in the first degree being the purposed killing of another with deliberate and premeditated malice; murder in the second degree, the purposed and malicious killing of another without deliberation or premeditation; and manslaughter, being a voluntary killing of another in the heat of anger or passion; or an involuntary killing of another in the commision of some unlawful act below felony. If killing The first of these is punishable with death, the penitentiary for life

is done in the commission of a felony, whether purposely or not, it is also defined to be murder. and the third by confinement in the penitentiary for a term of years, from one to twenty. In the State of New York and one or two other States, the crime of homicide is still more decided, whether wisely or not, it is not for me to discuss here. But

t is an attempt, at all events, by the Legislature of this State to get at the differences and modifications of, crime, and its commission, and so far so good, provided it is a success in its philosophy.

In some of the States the crime of rape, and perhaps aroon of a dwelling house, are punishable with the death penalty; but, I am glad to say, this is not the case in most of them. It is not so in any the new States; and, at least, one of the new States, Michigan, has effectually and efficiently abolished the death penalty altogether; and why not all of our States follow the illustrious and useful example? It must be a great step in advance, and it will be both for the nation and the people

and the States and their peoples. All other felonics, including a very long list of definitions—rape, incest, arson, burglary, robbery, arceny, perjury, forgery, counterfeiting, assaults with intent to murder, maybem, etc., etc., -arepunishable with imprisonment in penitentiary for a erm of years, from one to twenty, I think, and this imprisonment in the penitentiary is, to all intents and purposes for the term of imprisonment, civil death. It is a dreadful punishment, having in it nothing but terrible condemnation! It is confinement with or without labor, most dreadful when solitary and without labor, and here let us describe this condemnatory punishment. The criminal is sentenced, when convicted of a felony, to a term of years in the penitentiary at hard labor or to solitary confinement with or without labor. He is sent back to the jail where he has been during his trial, if not out on bail, and thence, when the sheriff is ready, he is taken manacled to the penitentiary. On his arrival there, he is stripped of his clothing, his head shaved, and he is plunged into a bath, and then he is attired in a suit of coarse clothing, jacket, vest and pantaloons of uniform stripes like the hide of a zebra, and given a cell, or sleeping in, with an iron bedstead, straw mattress, and bed clothes, the cell itself not much larger than a bed-a sort of stone cave with a ponderous iron door, and lock, and perhaps a very small hole or window to admit a little light—this cell among tiers of the same kind. If the criminal is sentenced to hard labor, he is placed at work, with other convicts, under the strict surveillance of a guard or guards, and during his working hours, and these are many, he can do nothing but work. He is not permitted to speak to his fellow-convicts or anyone else. For meals there is a cessation of work, but meals, except for the gratification of the hungry stomach, are no rest or recreation. After supper be goes to his cell, and is perhaps permitted to read, before he is required to go to bed at an early hour, and so, from day to day, without hope, and only full of despair, he drags his weary life along, more a beast than a man, nay, a beast would hardly be treated so. It has more freedom than the convict, and is never subjected to disgrace and degradation, This, then, is the punishment of the convict—the condemnation! When he reaches the end of his term of imprisonment, he is discharged from prison, and what is he? A convict, and all that hateful and hated word implies, and nothing

more nor less. For the punishment of lesser crimes, offences and misdemeanors, imprisonment in jails, without the especial hard discipline of the penitentiary, is provided, and the system of fines, payable in money, is also provided; this latter, in every possible point o view, is of no efficiency in respect to the offender or to society whatever, but, on the contrary, very detrimental to both affording impunity for the commission of misdemeanors and smaller offences to those who are enabled to pay, and punishing those only who are not thus able. This is a discrimination in favor of money and the rich, and in the history of governments has always been purposely so. The rich against the poor, power against weakness, might against right.

Death, then, still for the highest crimes, and imprisonment for the rest. The same kind of con-demnatory pinishment has been administered to demnatory punishment has been administered to criminals since the historic world began, and in principle there has been no change, even now. But we must not overlook the fact that there are many critel and inhuman punishments partaking of a terribly findictive character of the past, even in the history of Fundand and of this country, which have been totally abolished, and these are resolutional.

prohibited in the very fundamental law of our na-tion. Our very pational constitution provides in the bill of rights against the infliction of cruet and inhuman punishments, so that in this country we have have had for punishment of crime by law the infliction of personal torture of any kind, save the windping-post and pillory, and now no State in

the Union adheres even to these latter, excepting the small State of Delaware, and one would think that that State would stop it, from the abundance of ridicule heaped upon her by the newspapers and citizens of other States. It is high time for her to a post. Why does she not do it?

Again, through the efforts of benevolent citizens

and philanthropists there has been great change and improvement in the manner of the conduct o our prisons, and recently beginning from good citizens of this country, we have had established an International Prison Reform Congress, which has already accomplished much good in the way of ameliorating the condition of criminals and will yet accomplish more; but they seem to be merely on the verges of real reform touching the matter of crime and criminal law. They are not digging at the roots of the matter; they are not radical; they are lopping off the branches of the tree only. They are not dealing with vice in its first elements. They are yet emning, punishing in their action, not reform

[TO BE CONCLUDED IN OUR NEXT NUMBER.]

An Interesting and Instructive Letter.

Editor Mind and Matter.

SIR:-For thirteen years I have been investigaing the different phases of spiritual phenomena During that period many very remarkable demonstrations have been made in my presence, which I will briefly state hereafter. During the war two of my brothers were stationed at Savannah, Ga. On one occasion they held circles in their tent. Some demonstrations were made, and the table indicated that Bro. "Ben," was the medium. For some cause unknown to me, at present, the circles were discontinued. After the surrender we held circles at home, so much interested had our family become in the matter. Brother developed to be a wonderful trance speaker, and many are the tests he has riven, known to us to have come from the sourcehey purported to. On one occasion he was controlled by a spirit claiming to be Prof. Joe Montgomery, and said he had recently died at Marshall, Texas, on a certain date. Although the Professor had resided in the same place, La Grange, Ga., still it was news to everyone that Joe Montgomery was dead, and many were the derisive remarks made by some of the citizens; and to discredit my brother as much as possible, some one published a long com-munication in the La Grange Reporter, purporting to be from a former cuttzen of the county, who had just returned from Texas, had dined with Professor Montgomery, giving the dates (since the time Prof. M claimed to have died).

This unexpected communication was a heavy plow to the few faithful ones. Dr. B. B. Alfred elieving in my brother's honesty, and discrediting the communication, wrote to a son of Prof. M., at Marshall, Texas, enquiring if his father was arive or dead. Soon after Dr. A. received a letter from rof. M.'s son, stating that his father died the very day as given through my brother, and died of the same disease as claimed. This circumstance led me to seek for more manifesitations. My brothers' health failing him, he did not devote much time to developing his wonderful gifts, though many tests and beautiful messages from the angel world have been given me through his organism.

In 1874 I called upon Dr. Slade. He met me at his front door, called me by my name and stated my friends had preceded me and given my name." cannot account for his information in any other way, as I was unknown to the gentleman and had not made known to any one my intention of visiting Dr. Slade.

I was invited into his back parlor, which was plainly but neatly furnished. As I took my seat large armchair on rollers, without visible agency, moved all around the room. The table we were seated at, with our hands upon its top, soon raised about one foot off of the floor. A slate was then provided and washed by the writer. Dr. Slade put the slate under the table, withdrawing the same in a few seconds. On it the name of Robert White was plainly written. Dr. S. asked me if I recognized the name as an acquaintance—I told him I had a very dear friend by that name but if he was lead I had no knowledge of it—the Dr. said look; then saw the pencil moving and writing man communication. The slate was not held under he table but in the broad daylight so I could see plainly.

Robert White wrote me that he was drowned

Chattanoogs, Tenn., and gave me the date and all the circumstances, connected with his said fate, which to me was very interesting. Never before In 1877, Mrs. Virginia Bluriege, of Memphis, Tennessee, made a tour through Texas. I called

pon her at Austin and during the seames the spirit of my infant child said, 'dell mamma I would have my picture taken with little brother's if there was a spirit artist in Sherman. In answer to my ques-"Does your mother intend baving your broth-

er's picture taken?" he said, "Yes, papa, mamma is at the artists now in Sherman, having little prother's picture taken." After returning home my wife informed me that at the same hour she was at the artist's trying to obtain a picture of our infant boy. The distance between Austin and Sherman, Texas, must be 250 to 300 miles. Last June, R. C. Kerr, of Augusta, Ga.; Dr. F. Tabor, A. C. Ladd, of Atlanta, Ga.; Walter Muir, of Philadelphia, and myself, all met in New York City, and devoted about ten days to investi-

gating, or at least to witnessing, as much of spirit-ual manifestations as possible. I called to see Dr. J. V. Mansfield, and received some excellent tests, be most remarkable I will state. Instead of answering a communication I had written and placed before the medium, he wrote a short note to R. C. Kerr, from one James McGibbons, urging Mr. Kerr to visit Dr. Mansfield, as many of his old friends. were present and desired to talk with him; there were nine names given all unknown to me. When I delivered the message to Mr. Kerr, at the Grand Central Hotel, be assured me they were all names of old friends of his, some of whom had passed to spirit-life thirty years ago. This communication settles the theory of "mind-reading." I received many communications. from friends who are now enjoying the immortal existence, through the meliumistic powers of this excellent and honorable medium. The next medium the writer had the pleasure of

seeing was Mr. Powell. My right fore finger was substituted for a slate pencil, and seemed to answer every purpose with this wonderfully convinc-ing medium. Slate after state was filled with communications from friends who long since passed o spirit-life. Mr. Powell's phase of mediumship is the most unaccountable knewn, and all who go to see him will never forget the manifestations. The next medium I visited was Dr. H. C. Gordon, of Philadelphia. At a private materializing seauce, the writer saw and recognized his mother, a cousin, who died a few years ago in Atlanta, Ga., and an acquaintance who was killed by the cars at Sherman, Texas. The identity of these three spirit materializations were established beyond all question. Others of our party received wonderful tests at Dr. Gordon's. Mrs. Anthony and Mrs. Katie B. On our return home we remained over a few

Robinson, of Philadelphia, gave me some grand and convincing tests, as good as any received days at Washington, D. C., to meet Mrs. Wilson and see her materializations. This lady is truly a wonderful medium. You are permitted to examine the cabinet, then she will seal her mouth with adhesive plaster. On the occasion referred to she put four pieces of adhesive plaster over her mouth, making it impossible to articulate; or even atter a word. The lady, in this condition, goes into the cabinet. Immediately you hear voices. The spirits appear at the aperture, talk and sing for you as andibly as those in life. At the close of the seance we were permitted to see the medium and hear the voices at the same time. When the medium came out of the cabinet we were permitted to examine her mouth and to see that the plaster had not been

disturbed. Through a misunderstanding our party did not have the pleasure of meeting that most excellent materializing medium, Mrs. Bliss. At some future day we hope to have that pleasure.

WALTER T. FORBES.

Come back! ye friendships long departed!
That like o'erflowing sinspilets started,
And now are dwindled; one by one,
To stony chamiels in the suir!
Come back! ye friends whose lives are ended!
Come back, with all that light attended, Which seemed to darken and decay, When ye arose, and went away!

RIEND ROBERTS:-

All the papers I have received from you, including those specimen numbers, have been distributed. I don't know what it will amount to in the end, but they are generally approved of amongst Spirisualists. I see you have got a great battle to fight? against the hosts of Darkness in this and the other world; therefore I feel anxious for your success, and for the success of the cause of Spiritualism in its purity and truthfulness.

There seems to be a misunderstanding amongst

Spiritualists, as well as theologians, about God, Christ, Holy Ghost, Soul, Christianity and Relige ion. I am no scholar, no grammarian, neither have I the learning of the schools. They say spirits communicate by ideas, by impressions, &c.-not in written language. This I believe. I think my spiritual perceptions are opened by the spirit of cause and effect (by impression of a spirit). I have been schooled (since I left school at the age of 12 years) in misery, and at times in dark and dank despair. Spiritualism finally came to my relief, especially the spirit of cause and effect, which opened my spiritual perceptive powers, and enabled me to see into causes and effects, spiritually, and morally and emotionally; and somewhat, into the

physical organization of mind and matter. Now I feel anxious for you to build on that sure foundation that all the theological hosts cannot prevail against. There you will have a sure stand-point to view all the maneuvers and designs of the enemies of Spiritualism and their dupes—those ig norant of spiritual laws—and the superstitious. suppose you believe in everlasting or eternal pro ression or unfoldment. If so, then you will se he new ever becomes old—that is, that what we believe to-day, may be disbelieved to-morrow. Then in the future, men will have a different view of God, of Christ and Christianity, of religion, of souls, and spirits, &c., than they have to-day. It so, their views of the same, to-day, are not perfect: n a sense, are false.

Let us look into causes and effects, and we will perceive the future ideas and the true ideas of God, f Christ (so-called), of Holy Ghost, of Soul, of Christianity, of Religion, of Morality, of Emotion But when we get where we perceive that what is called God is a universal spiritual force or power, and is eternal, invisible (to mortal or material eyes) and omnipotent, omnipresent, nast all comprehen-sion, then we have got to the extent of human reaon, to the bottom stratum of mind, and can go no urther in that direction; and we will there find his force is the cause of all the phenomena of life both natural and spiritual. It is all expanding unfolding, evolving; it underlies all forces in nature, in this world, in all worlds. In all beings, nigh or low, we may perceive effects from the above

cause: nothing more It is the cause of all expansion, evolution, crea tion of form, unfoldments, growths, in all conceive able things, whether worlds or vegetations, from the tiniest mosses up to giant trees, from the smallest insect up to the mastedon, and from all of these up to man; and in man is the cause of mind and intelligence, of emotion and morals, and genera tions through all previously evolved organs; al these are subject to unlimited unfoldment and pro

This cause of man, and in man, is of the spirit nal God. Is God, by which man is what he is and what he will be, eternally. Now, in the order of progression, it will be discovered that what has been and is called God is a universal spiritual force, as a cause of all things known or named, or that · ver will be; and the great subject of contention as to who and what is or was named Christ, and Christimity is but a spiritual and emotional developmen in the human soul. The Holy Ghost (so named) i the same force developed in the higher order of hum in spirits and communicated to human beings, when on a condition to receive it. Neither is God, Christ, nor Holy Ghost, personalities, he's nor she's, Father nor Mother, Love nor Justice, but the cause of these realizations in the human soul. Then man is a spiritual being. The God-head is within. The spirit, first within the germ of man, commenced to form the soul, which is a magnetic or so-called spiritual organization, or body. From magnetic organization and from i force within, the outer body is evolved. If evil is in the way of communication, or in the lines or nerves of communication between soul and

or nerves of communication between sour and body, then evil, as sickness, disease, etc., is apparent; and, when total, then comes the death of the outer body; yet the spirit continues to animate and expand the powers of the soul forever. Intelligence and emotion belong to the soul.

Then the (so-called) Christ, or spiritual and emotional unfoldment, are synonymous terms; a spiritual and emotional unfoldment. itual unfoldment to a certain point becomes a Jesus. It was called Christ. Let this be a weapor of defense for rational Spiritualism and all error in theology concerning God, Christ, Christianity, etc., will not stand the test. Herein, Mr. Bu errs, or does not make his views thereon logically

plain, to my mind, at least. No doubt he is a good

man and wishes, well to humanity, and has fail ings, too.

The same may be said of Davis and other They must give up the personality of God, and of Christ. No doubt it will be admitted that prenatal influences fix the moral status as well as the physical status of the offspring for good or evili The unfoldment of the spiritual is the good; the animal passions inflamed or abused are the evil in man. It seems, under this spiritual and natural law, that Jesus was gestated and born, under high and holy influences of developed spirits, perhaps under the influences of Moses and Elias, and under their guardianship. His mother was as a virgin, that is in the sense of sexual passions, such as is the animal passions of brutes—such as is and was common in the world. Like begets like; so this was called begotten of the Hely Ghost. The mother of Jesus was a Spiritual Virgin, which gave to Jesus great spiritual powers, as a medium, etc. This spirit power and emotional or moral nature was finally called Christ. Then the higher order of spirits could commune with Jesus, and so may that same Jesus commune with Prof. Buchanan, ne is prepared by spiritual unfoldment to receive it; why not, under the same apritual conditions? Now let all good and truly unfolded men come to

I don't wonder that you ignore Christianity, and be organized (so-called) religion that flows from Christianity took its rise from Spiritualism out has gone mademade their God mad and bloody corrupted, it has lost its savor and is only fit to be trodden under foot by advanced Spiritualism. I suppose Prof. Buchanan means by pure Christiani-ty, pure Spiritualism. It would be best for him

the rescue of Spiritualism.

I am an admirer of Prof Buchanan, but not vorshipper. So I admire the character of Jesus, but not as a worshipper. The unfolded powers of the spirit within is the true Saviour of the world ubstitute that for the word d'hrist: That is the eligion of Jesus and of humanity, to love and to do good to all, even to enemies, and to them who would hate and injure you; but this camiot be until the soul is expanded up to that emotional state when it is impossible to hate or persecute. I wish that the Spiritualists would assist you every way, with patronage and money. I do all I

NATHAN CHURCHILL.

Ir was an inspiring belief of Socrates that the heroes and martyrs and sages of all time still, in the spirit, push on their earthly work and stimulate the minds of men. Who would be sorry to believe that the soldiers and statesmen of the new-born nation may rejoice to day with a mighty people which stretches nearly from the Arctic circle to the Caribbean Sea, and fronts two thousand leagues on oceans which join, through us, the centuries of Europe to the cycles of Cathay, that we have swept the "ephemeral blot" from "an immortal instru-If Franklin can recall his earthly memo ment? ment?" If Franklin can recall his earthly memories of Wedderburne, may not the philosopher feel a little quiet satisfaction at the spectacle of a most exalted British Commission, sitting in the capital of aggreed America, to review and authorized to express regret for a fatal British wrong? Might not a soldier hope that the great Bevolutionary Chief may stretch his broad hand in benediction over the living and great dear his broad days betterned dead with over the living, and greet dear brethren dead with something of the tone which thrilled the weeping Spartan mother on the evening of Thermopy ac-"Your son doth sup with Leonidas to-night?"— Gen. Horace Binney Sargent. H

Ar the age of seventy-five one must, of course, think frequently of death. But this thought, never gives use the feast unessities. I am so fully convinced that the soul is indicated and that its activity will continue through eleminy. It is like the sun, which seems to our eyes to let in the hight, but is really gone to diffuse its light elsewhere.—Gathe.

Christian Spiritualism Consideredon !! PLYMOUTH, Miss., Sept. 7th, 1879.

THE CHILDRENS' COLUMN THE GOODSHIP "NEVER-FAIL."

> Why don't you launch your boat, my boy?" I asked the other day, As strolling idly on the beach I saw my lade at play; One blue-eyed rogue shook back his curls, And held his ship to me, "I'm giving her a name," he cried,

> > "Before she goes to sea; We rigged her out so smart and taut, With flag and snow-white sail, And now I'll tru ther to the waves. And call her "Never-fall."

[SELECTED.]

The little ship sailed proudly out, Through mimic rock and shoal, The child stood watching on the beach. His vessel reach the goal; The wind had risen soft at first.

But wilder soon it blew

It strained and bent the slender mast, That still rose straight and true: Yet," cried the boy, "my ship is safe, in spite of wind and gale. Her sails are strong, her sides are firm,

Her name is 'Never-fail,' " And presently the wind was lulled, The little bark came home, No wreck, although her sails were wet

Her deck all washed with foam : And loudly laughed my true boy then, As on the beach she lay; And wisely spake my true boy then, Although 'twas said in play-Grandpa. I thought if mast and sail

And tackle all were true, With such a name asr!Never-fall.' she'd sail the wide sea through."

To-morrow's Easter."

Easter Eggs.

"Sister Grace!" "What do you want?" Sister Grace did not lift ber eyes from the gay embroidery over which fingers were swiftly moving....

"Can't you tell me something I don't know?" was the reply; not unkindly spoken, but without my interest in sister's voice. "Look at me, Grace, won't you?"
"There, I'm looking at you!" and Grace Bond

dropped her hands in here lap, with a slightly annoyed gesture, and fixed her eyes on the child's "To-morrow's Easter."

"I've heard that before. Anything else?" "Yes; I want you to dye me some eggs." "Dye you some eggs?"
"Yes; all the little girls are going to have them. Jenny May and Lucy White told me about the beauties they had last year and what, lovely ones their mother was going to dye for them to-day."

The light and eagerness went out of the child's face, and her eyes grew moist with tears.
"Don't be silly!" Grace spoke with some petulance in her voice. "I haven't time for such nonsense. What does a big girl like you want with

"I must beg to be excused, Fanny," said Grace.

Easter eggs?" "I'm no bigger than Jenny May or Lucy White, and they're going to have them," replied Fanny. "I cant help it if they are." eggs, and her disappointment was so great at her sister's refusal that she could not control her feel-

ings, but burst out crying; at which Grace, being annoyed, accided bershapply. This did not mend matters any a Grice with Way 18 shiper, and Fanny salked back to Grace ill's Very unsisterly manner. Both of them were unhappy. Thinking to find employment for Fanny, and so divert her thoughts, Grace handed her a piece of worsted work and

"Work this flower for me, won't you? You did the last one nicely."

"No, I won't ""

Yes, those were her very words. "If you can't dye me the eggs, I'll not work your

"Oh!" said Grace; "If you're going to keep such bad company I can't stay;" and she left her alone. For a good while Fanny sat crying from anger and disappointment. Then, as she grew calm, the thought of what her sister said as she went out, "If you're going to keep such bad company," came into her mind. She knew yery well to what company her sister referred. Anger, Ill-nature, Fretfulness—these were her companions now, and they

were making her wretched. Gradually, as she sat alone thinking, a change came over her feelings. "I'm sorry I talked so to Grace," she said, "even if she wouldn't dye me the Easter eggs: Oh, dear!" and she drew a long sigh, some little girls have kind asters that do everything for them, but Grace thinks it a trouble to do even the littlest thing for me."

Even as she said this she remembered the beau-tiful party dress that Grace made for her only the week before; and how she sat up late so as to be sure to have it resdy. And then she thought of a dozen kind and self-denying acts of her sister, all

done for her good.

"I'm sorry," she spoke aloud. The bad company in which Grace had left her had gone, and in their place were Rependance. Kindness, Love.

She took up the strip of worsted that Grace had in their place in her than any in worsted that Grace had in their law and in modified the companyed. placed in her lap, and unrolling it, commenced working in the llower, and was soon so interested n what she was doing that she scarcely noticed

the passage of time:

Grace did not feel very happy when she went from the reom, leaving Fanny alone. She had not regarded her little sister with the kindness and consideration that was her due. The Easter eggs were a thing of no account to her, but to the child who had set her heart on them they were a good

Now it happened that next door to the pleasant home in which Grace Bond, lived, was a poor German family with man, his wife, and two children. The woman had been sick, and Grace had gone in several times during the week, to see her. It was an hour, perhaps, after leaving Fanny alone, that the thought of this woman came into her mind.

the thought of this woman came into her mind.

"I'll go and see how she is," said Grace; and putting something over her head, she went to the next door and knocked.

"Come fill," cried a pleasant voice; and Grace pushed open the door.

What a surprise The group that met her gaze was a picture in itself, and very pleasant to look upon—a picture with a lesson that went down into her heart.

her beart.
Sitting on a low chair was, the German mother.
On the floor was a white hapkin, over which gailycolored Easter eggs had been spread to cool, and
she was now lifting these, one by one, into a dish
on her lap. In front of her were the two children,
a boy and a girl looking so pleased that the very
sight of their faces made the heart of Grace grow
warmer. "Baster eggs she said with a smile as she came forward into the room."
"Yes, they please Ludwig and Bertha," was the

woman's answer, "and I make them happy when I How lovingly the children looked up into her worn and patient face!

A thought of her unhappy sister now flashed

A thought of her unhappy sister now flashed through the mind of Grate, and there came to her the image of the childrent, and there came to her the image of the childrent in the came and in tears, a painful gentrature the second and in tears, a painful gentrature the second self-condemnation followed quickly.

"Oh, these parameters followed quickly." How charmingly you have insigned the eggit willow charmingly you have insigned the more little sister? Bertha and Ludwig will shed glad to share them. I know, "And the mother poor was not be they be the children for approvaled that her children for approvaled the second control of the children for approvaled the children for app

know," And the another tooked at her children for approvalent may need grow the day to still be the abeliance and of inthe "still be the approvalent took of inthe mind be the approvalent took of the still of an approvalent took of these beauties they are beauties—I will held you in a dozen not dyed. "I amy will be so pleased to get them." here busiend you in imo.

"Take them all," said the woman, "I will dye more for the children."

But Grace said, "No; four will be enough for Fannv.'

On returning home, Grace hurried to the room where, an hour before, she had left her little sister an ry and in tears. Her heart had a troubled beat as she pushed open the door and went in. All was silent. By a table, with her face buried in her arms, sat Fanny fast asleep. The strip of worsted work, with the flower complete, lay on the floor, as if it had just dropped from her hand.

"Fannie, dear!" Grace spoke in tender, loving voice. The child moved but did not answer, for sleep lay heavy on her senses.

"Fannie! "Oh, yes! what is it?" answered the child,

dreamily.
"Oh, Fannie, dear!" Grace called again. "Oh' Easter eggs? No, I haven't any, and I wanted them so badly." Still dreaming; but she was wide awake in a moment afterwards, sitting up looking at Grace, and then at the beautifully painted eggs that were held before her wondering eyes. "It is so good in you, sister dear!" she exclaimed.
"Thank you a thousand times." And springing up

and kissing her in a heart-gush of love. "I will try and be more thoughtful of my little sister hereafter," said Grace, speaking to herself; and, speaking aloud, with her arms still about the neck of her sister, Fannie said, "I wasn't naughty long, Grace, and I've worked the flower for you, and you are a dear, dear, good sister as ever was." -From Budget.

she threw her arms about Grace's neck, hugging

MIND AND MATTER.

As Charles Thompson, of StaAlbans, Vermont, has seen fit to give answers to some of the few questions that were published in MIND AND MAT-TER of June 21st, I would be pleased if you would

give space for my reply.

Mr. T. says that "a whole continent of matter inattended by spirit could never produce even a blade of grass, because it is motionless." I view things in the light of eternal progression without any stop whatever." As I stated in my former article. "Spirit is life." Then, where is matter at all? We cannot imagine. God is developed, and is a spirit; and as he developed from something—a mere mote—would you call that something matter? I think you dare not but call spirit, life. Developing into new orders, this principle will hold good in the development of all things whatsoever. Then you see that God-spirit life-is in all things and

everywhere—has all powers, etc. Developed to a personality, God is oranipotent, omnipresent and omnicient, for the principles of his being are everywhere. It required all things to develop him. In the Godhead are but two principles – male and female or positive and negative. Orthodoxy says there are three in the Godhead, but only speaks of one, the Father, The Holy Ghost is only a principle of, good in the father; and all sons are fathers in principle. I say there are two in the Godhead-no more-no less! Father and Mother or positive and negative. The seed sower and the seed developer. God of himself, Father, or positive, or seed sower, never did make anything nor never will; but, the Mother in God develop all things whatsoever. Why not call all things

When it is said, by very many, and which I be-

lieve to be the fact, that articles that we regard as

material pass through other material substances (so-called), as walls of houses, etc.; this to me is proof that all things are spirit. The first apple seed yet lives in all the apple seeds, apple trees and apples that have ever since existed, and this will always be so. In principle, Mr. Thompson says that spirit is only refined matter. What a whip-lash this is! He had better say that all things came from matter, therefore, only develop matter; or say all things are spirit and develop spirits. Please say the one or the other.

Brother-Thompson says, "Spirits materialize by orrowing matter from earthly beings," and speaks of them as if they could not materialize without doing this. What a crippled idea, surely! For spirits can as easily materialize by drawing upon the chemicals of the atmosphere. Does Brother T. that he has no life within him, only as he gets it from the atmosphere? for God, life, spirit, is there. Spirits do not weaken mortals by taking from them flesh, blood, bones, teeth and foe-nails.
That which weakens mediums is, that spirits magnetically affect the spirit of the medium, which does not in all cases agree with their natures as spirits. The spirit gives back to the atmosphere that which it has borrowed, and as fast as it gives this back, the spirit is becoming spirit intact, and accordingly the medium is being relieved. But Mr. T. says that "the materialized flesh reverts back to its natural elements." Then the spirit did not borrow its flesh from the medium, but stole it, if it gave it to the elements instead of to the me-

If Mr. Thompson means what he here says, then why cannot a spirit take its bodily materials from the atmosphere, as well as give them to the atmosphere? Mr. T. says that the spirits assume an unnatural position. I do not see how they could do anything unnatural. Mr. T. says there is a good deal of masquerading by dishonest spirits. I do not deny this, absolutely; but when this remark bears upon the fact of my having seen a fema e spirit which was myself, or at least the first principle of myself, he might as well have stated that I did not see the male spirit, or anything at all. Or, if he thought I did see both spirits, then he might as well have used some orthodox or materialistic resource and asked: "How did you know their sex? Did you see them naked?" Now, I will give Brother T. one more link to his

thoughts, and say, I did not know those spirits to be male and female by sight only—I felt in my being that they were myself and I was them, or in ther words, all one, except that my spirit had divided its nature in parts, as stated. Brother T. says that he thinks I was mistaken, because such a thing is unnatural. I think he has got into the swamp here, or, like yourself, Mr. Editor, "stumped." I will try to lead him out and take him to the top of the hill, if he will reason with me. I have yet to learn that there are no fe-males or female-men. It is written that "God made man, both male and female," and I believe this, for I have seen just such beings from infancy. When Brother T. states that such a thing is a violation of all known laws of nature, his aspirations surely get to a high point. How does he know what all the laws of Nature, etc., comprise? If ne does, how truly glad I am, if I can only learn from him so as to be much wiser.

Well, I will say something about the unnatural, from his own statements. That a large female spirit can draw from a small boy medium his nature, flesh, blood, bones, etc., looks most unnatural. Brother T. says that this is done to compose materialized female spirit, or visa versa, a male spirit from a female medium. Oh, how unnatural! and besides draw 100lbs, from the medium, when in fact the medium only weighs 50lbs. Oh, how unnatural! Please do not say much about this for fear you might make yourself ludicrous, but feel manly and say that materialization is drawn from he elements.

It is very true that the medium may feel the spirit's nature magnetically. I fear, brother, that you overlooked this female nature, as I stated, and got into the old ruts. I am honest in what I stated nay it not be true? Or, are you the All-Wise, and cnow that it is not true? Again, Brother T. says, "from the very elements

f nature we draw our substance as male and fenale," and he says "spirits draw it from mediums." Well, then, we can beat them and they progress backward. Brother T. says, "let no man deceive himself by supposing that he can change his body-for that of a female." Who in the name of common sense would think of such a thing? That would cause annihilation; for it takes both natures to compose a compact body. To take, one half away nobody could exist. This would be a query a something to become a nothing—with no place to put it in. Brother T. says that God created them male and female. Now, don't abuse God by saying he butchered Adam by taking a rib from him. If you do, I will ask you why he did not draw from the elements, as you state we do, or have got ahead of God in this respect? Yes—God made man in his own image, male and female, not in two personages. This proves positively that male and famale are in one compact body. God breathed in it then and it then became a living soul—not two souls—by the breath of God, one, not two Gods, but two in principle.

Deal brother, do not get frightened that pre-na-

tal causes must be overcome before avil will cease to exist. All is progressing. Yes, brother, let us work regardless of public opinion. This has been my motto all my life. Yours for happiness.

ISAAC J. SLOAN. Covington, Ind., Aug. 28, 1879.