Bird, beast, and flower with insect on the wing,

A dark cold object through the livid green,

With its repulsive shadow blots the scene.

Its spire alone seems conscious of the light,

Old Time has saved to hide the dingy pile

No more the belfry walls vibrate to swell

The call to service or the marriage bell,

No more the sexton with his oily torch

Dark vestibule to Reason's dreary cell

In gilded temples reared by selfish man

When blind theology held carnival

Fit record of a God of Moses' race

Tenacious ivy with its verdant smile,

And indicates the source of love and might

From eyes unused to scenes of pain and death, While busy with his mould'ring work beneath.

May cross the damp and cold sepulchered porch,

And heavenly light forsakes the blood stained panel

Where owls and bats now unmolested reign,

l'o man-made Gods, made on a selfish plan,

Slaying the children who but viewed his face;

Strange puzzle to the minds of thinking youth

Whose love instinctive seeks a God of truth;

Till moaning night-winds o'er the dusky vale

Remind them of the poets ghostly tale, Where restless mortals buried 'neath the weeds

Within the chancel where the altar stood,

And crumble 'neath the scythe in Nature's swath

While ling'ring in the murky atmosphere,

Strange contrast to the lovely scene without.

Which marks the opening to that nobler path

Return to seek revenge for bloody deeds.

Redolent with the farce of love and blood,

The arches shadow forth their penitence;

From pit to dome in silent eloquence.

Religion undefiled will sometime press;

Ashamed to view her former bloody dress.

The shades of horrid skeletons appear; Like murdered ghosts refusing to be laid;

The hideous tools of some disgusted trade.

Where every worshipper remains devout:

Who follow faithfully wise Nature's track

Are by the broom of progress swept below; When morning childhood merges into day,

Like meteors darting from the wheel of Fate,

EXPERIENCES WITH THE SPIRIT

ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

in which I was led and influenced to commence

the publication of MIND AND MATTER, unwit-

ened against him, he was sent to prison to await a

new trial. By every principle of right and justice, he was entitled to a speedy trial, but this the Dis-

trict Attorney denied him for the long period of

nearly four months. The prosecution had done their utmost in the way of official oppression. In

a few days Mr. Bliss would have been discharged

under the rules of the court, when the District At-

torney found himself compelled to allow the dis-

charge of Mr. Bliss or to try him forthwith. A

second trial was had, when, without his counsel, Messrs. Brown, Muntz and Kinsey, calling a single

witness for the defence, the case was given to the

jury on the Commonwealth's testimony, and the

jury, after being out twenty-four hours, came in

with a verdict of not guilty, and the devilish conspiracy was thus brought to naught. Mr. Bliss was, through the fearless generosity of Peter Tomson, Esq., bailed on the trumped up charge which the conspirators had made to prolong his incarceration,

but never dared to prosecute; and he was again at

fact that Col. Bundy was guilty of publishing the monstrous falsehood that Mr. and Mrs. Bliss had

only escaped conviction by admitting their guilt. It is still more sad that he has never had the manly

honesty to atone for that falsehood by confessing

its incorrectness. Mr. and Mrs. Bliss were acquit

ted because the jury did not believe the Common-

wealth's witnesses and did believe Mr. and Mrs.

Bliss to be genuine and honest mediums. Soon

after that trial, William O. Harrison and Helen

Suyder, the State's principal witnesses, were sent from the country on the ill-fated steamer Metropo-

lis, which was wrecked upon the coast of North

Poor Helen Snyder perished in that disaster and

would have been well for her undoer Wm. O.

Harrison, had he perished with her; but it was de-

creed that he should live to give evidence of the depth of his depravity. To show the desperate

heartlessness of this man, he not only plundered

the dead as far as he could do so, but actually cut the

It is a sad thing to be compelled to mention the

liberty to serve the spirit world as their medium.

In my last, I gave some account of the manner

And all religious toys are thrown away,

To which its plastic nature is inclined;

And grace the Temple of a future day.

Shall fall to earth again in molten state,

And shine as lesson blocks of truth to stay

While early follies of the infant mind

By bringing recreants to duty back.

Where all God's creatures revel in the light And every duty seems a new delight. The green graveyard where wild fanatics sleep Now fatten flocks of inoffensive sheep;

All things speak peace, and whisper of the time. When ignorance and all the ills we know

When idol makers filled the world with death

While 'neath the trembling arches, wide and wea 'They venture at the game of hide-and-seek,

Dealing in blood to save the human kind:

Vindictive, wild creations of the fearful mind,

Who scourged with endless torment or the rack

For less than what their makers made them lack

PHILADELPHIA, SATURDAY, SEPTEMBER 20, M. S. 32.

Physical Bife--- The Reimary Department in the School of Human Progress.

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NO. 43

For Mind and Matter.

through Mrs. Bliss, kneel at the feet of Mr. Bliss THE OLD CHURCH. implore his forgiveness. To ourself she has, through more than a dozen mediums, plead her irresponsibility for acts on account of the irresisti-BY T. P. NORTON. ble influence exerted over her by her Father Confessor and by W. O. Harrison, who compelled her Beneath the elms where sweetest wild flowers gro to do the fearful wrong she had done in that affair. And nature strives to hide, decay, and woe; Poor Helen Snyder had learned enough of the Where each created, bright and happy thing; truths of the spirit life and spirit return to profit by

them to relieve her soul of the load of guilt with All harmonize in sweet accord to raise which it had entered spirit life. Thus, up to the Unending anthems to their author's praise: Down where the rippling brook with sweet complain last phase of this iamentable tracedy the grand truths of Modern Spiritualism were made manifest. Whispers the story of a mild restraint Not even the grave could hold the secrets of that poor troubled heart. Her lot, full of remorse as it Upon its longings to again be free, To join the swelling chorus of the sea: Where all things speak of happiness and love, had been, is happy, compared with the lot of those who were the cause of her deeply sinful Tending to draw man's lagging thoughts above; Yet even there—chilling with fearful sight. The upward boundings of the heart's delight,

On Feb. 13th, soon after Mr. Bliss' acquittal and release, I received the following communication through him purporting to be from the spirit of the Rev. Isaac J. P. Colyer, one of the band of guides

"Good Morning, Friend Roberts:- 1 think your paper will be hardly sufficient to receive our com-munication in full. (This referred to the fact that I had hegun to take down what he said on a small piece of paper.)

"It is now time that we should review the events of the past. Almost years ago-yes, years ago-we selected you as our champion, because we found in you the elements that we could use, combined with natural force of character and purity of life that we could not find in others in your sphere of action. Your life had been a very singular one—so strange to yourself and your immediate friends; but it had been schooled by your spirit friends to

make the great battle of the age.
"We found you in an unsettled condition. We then sought by force of arguments that could not be answered, to convince you of the existence beyond the tomb. From time to time we added to this the weight of evidence until we found you ready for the great battle between truth and error. When both sides had marshalled their forces, we selected you as the commanding chief of our forces placed you in a position, perilous, it is true, but throughout your vigorous action you have al-ways been surrounded by such influences as would guard you and keep you in the hours of trial. Yours has been a charmed life, and you are to-day standing above the insinuations and falsehoods which the opponents of truth have been casting you. You went forth to the battle after you had been prepared for it. You will remember that at that time we told you that you would be victorious—we told you that truth crushed to earth would rise again, but that error, beaten down, would rise no more. Oh! how long and weary has been this deep trial, and how often the enemy has attempted to turn you from your high calling-how long they have tried to cast a cloud around you, to bewilder you if it were possible; but you had not torgotten the evidence of the past—you had not forgotten the proofs of immortality which had been given to you as the anchor of your soul. The enemy sought in the first trial by most outrageous falsehood to engulph our mediums and yourself; but they made the mistake which a suicide once made in taking laudanum to end his existence; instead of taking enough to effect his intention, he took too much, and his life was saved. Thus in the first

trial the public was drugged with too much false hood, and it was rejected. Since that time they have learned a good lesson. The would-be suicide Since the disagreeament of that jury, at that trial the re-action has taken place and the inflamed public mind has come back to its senses and reason This was evident in the verdict in favor of an hon est and upright man. (This referred to the acquit-tal of Mr. Wendell P. Bowman, Mr. Bliss's counsel at the first trial). He has had, sir, our united sym-

pathy. Not one step was taken in that trial except what was done under spirit control, and his sick ness was largely owing to the influence which we had to exert, through him, to overcome the emer-The laws of psychology are but little un-We are very happy to come here and congratulate you on your and our own victory. It was a surprise to you probably.
"Now, my friend, we will carry you back to the old days of slavery. The little gatherings which

first attacked slavery were held in your cities at the peril of the lives of those who took part in them; but very soon the fire which they kindled spread over the land and passed beyond their power to restrain it. You have had a repetition of that experience. The battle has left your hands and is now raging among those who were opposed to you; and tingly to myself. I will now revert to the attempt of now, out of all this 'hue and cry' and all this perse the Jesuit enemies of Spiritualism to imprison Mr. cution, the child is vindicated by a legal birth and Mrs. Bliss. As before stated, the first trial of We ask you now to stand quietly by and witness the indictment found against them resulted in the the great victory as it shall come to you. As we disagreement of the jury, under the most peculiar have given you such proof of our power in the past circumstances; and Mr. Bliss, being unable to obtain bail, owing to the strong prejudice that the machinations of his Jesuit persecutors had awaksimply tell you from our observatory the indications of the present as to the future.

time will come again when you will stand in command of all the forces. I will return in the future and bring to you something which will convince you more than all the tests which you have had in the past, of the immortal truths beyond the grave. More than this, we wish you to recruit your spirit ual strength. Fear not coming events—the hands of spirits that can uphold you will be reached down through all the clouds which may envelop you, and you will witness the demonstration of these wonderful things."

In view of the above and many other communi cations received by me in the course of the battle for right, justice and truth, as against those who were seeking to suppress them, I felt warranted in regarding the contest as one of a supernundane naure, and that we who were engaged on either side in the mundane department of human effort were out the agents of supermundane powers. Be that as it may, the above communication most singularly summarises the strange experiences which marked

my development as a working spiritualist. As futher evidence of the way spirits endeavor to mould mundane human affairs, I will relate the following train of incidents. On February 10th, M. S., 29, at a sitting with Mr. Bliss, he was controlled by his boy guide "Billy," who said: "Mr. Roberts, I do not know what this means.

Do you know there are sometimes pictures in the air? Mark it—within ten days there is to be a great disaster of some kind. It does not appear to be on the water, but on the land, where Death is going to reap a big harvest. It does not appear here in this country, but across the water. It looks like war. I cannot stay here and look at it. It is too bad. Oh! Mr. Roberts, if you could only se As if his control of the medium was overcome by

his emotions of horror, he yielded control. At the time that communication was given Eu rope seemed on the eve of a most terrible and general war. The Turkish question had brought England and Russia face to face, in an attitude of hair from the head of his ill-fated companion in crime, saying that it would sell for a considerable sum. For his dishonest conduct he was arrested, on his return to Philadelphia, and had he received war, and peace between them seemed hanging by a single hair. I did not therefore think strange of the communication, as the medium might have been influenced by his own train of thoughts to utter the words I have noted. On the 20th of February, just ten days thereafter, I was again at Mr Bliss's house, and was about to have a sitting with him when George R. Boush, a United States naval constructor, with whom I was acquainted, chance to come in. He had been for several years deeply interested and engaged in the investigation and de velopment of Spiritualism; but owing to his powwrong of which she had been guilty in bearing erful and positive psychological nature, he had

have seen her more than once while materializing cessfully. He had tried several times previous ly to get Mr. Bliss to sit for him, but the latter, for some cause which he could not understand, nad declined to do so. Indeed, just before Mr. Boush came in, Mr. Bliss, who could not possibly have known of his coming, remarked to me that he could not understand how it was that he was so reluctant to sit for Mr. Boush. When Mr. Boush came in I was sitting at the table with paper and pencil, and was waiting for Mr. Bliss to become entranced. Without awaiting for any ceremony Mr. Boush took off his overcoat and sat down to await events. He had a few moments before had a sitting with E. V. Wilson, concerning which he was relating the particulars, when Mr. Bliss became entranced and the following communication was given:

"The best explanation that can be given of materialization is, that it is a wonderful coincidence. You, my friends, have gathered in this room to-day, and it is a truly remarkable coincidence to you, but to us in spirit life it is but the result of certain action produced by your own spirit gnides. But, singular as it may seem, for it is singular to you it is a necessity. It is to counteract certain conditions that have found their way upon us in our spirit homes. Life is full of just such coincidences as this; but, if you could see behind the scene of ac-tion on the stage of life, you would then see that all was most carefully ordered, even the most minute action of your lives. And why should it be otherwise? Are not the tides regulated by the moon to a nicety? Are not the seasons regulated as the divine mind? Then why should not man, the crowning work of nature, be regarded as being governed by the same precision to answer the divine will or mind? "We are happy to meet with you to-day, for the

reason that you have been called together here without any previous understanding. "You will remember that some days since that you (myself) were told of a fearful calamity which was then impending and which was soon to transpire. We come to-day to say that what was then told you was true, but we are happy to say that the predicted calamity has been averted by the power which we have been able to exert through the circle here assembled. The conditions are such, however, that we cannot explain to you, how this was brought about, and must leave it until some future opportunity.
"I must bid you adieu.
"Theodore Parker."

I left that circle with my mind greatly exercised concerning what had transpired and wondering what it could all mean. In the evening I bought he second edition of the Evening Bulletin (Philadelphia) and in it read the following telegraphic

"THE NEW PONTIFF." Cardinal Goachino Pecci, the Pontificial Carmalengo, Elected."

"ROME, Feb. 20.-Cardinal Goachina Pecci, the Pontificial Carmalengo; has been elected Pope. Cardinal Pecci is an Italian."

"THE BALLOTING FOR POPE - THE SECOND

BALLOT." Rome, Feb. 19, 9 P. M. "The Conclave's second ballot was to begin this afternoon at five o'clock. The smoke of the burning ballots, in this case, was not observed until 6 45

M., showing that the votes were scattered. A third telegram read as follows: "ROME, Feb. 20. "The Fanfulla states that Germany instructed

concilable Pope would oblige the Government to take repressive steps immediately, whereas a moderate Pontiff would speedily terminate the existing "The Fanfulla says: . The French Cardinals contrary to their first declaration, ultimately de-

Iohenlohe to declare that the election of an irre-

termined to unite with the Spanish, Austrian and German cardinals in supporting a moderate candi-"LONDON, Feb. 20 .- The Times' Rome corre-

spondent, telegraphing last evening, says: 'The two moderate candidates for the Papacy have received the greatest number of votes. Sixty-two Cardinals are in the Conclave the largest number

The next day, February 21st, the following teleraphic news appeared in the Philadelphia Times; it is in relation to the speech delivered in the German Parliament by Prince Bismark, which led to the diplomatic action that prevented the impending

"The Times' St. Petersburg dispatch says:-Among those who expected Germany to give Rusia active diplomatic support Prince Bismark's peech caused disappointment. In official circles has produced no impression whatever, being precisely what was anticipated several days ago. Indeed, its general scope and tone were confidently predicted by people whose prophetic inspiration was probably derived from an official source."

Space will not permit me to cite further extracts rom the foreign news which filled the daily papers bout that time, showing that the two great events he deciding speech of Prince Bismark and the election of a moderate Cardinal as Pope, occurred ust about the time of the holding of the circle I have described; and that the result was peace, in stead of a general European war.

On Thursday morning, February 21st, at an early hour, I called to see Mr. Bliss. Neither he nor myself had seen the morning papers. Why I called there so early I know not. I only know that it was to be as greatly surprised as I ever was. On going into trance, Mr. Bliss was controlled by "Billy," who announced the presence of quite a number of spirits, among them Theodore Parker, who addressed me as follows:

"We yesterday addressed you upon a very important subject, that is, the super-mundane influences in relation to your planet. We, as you may well remember, made this direct assertion: that all matters, however trivial they may seem to you, are influenced by the great master-mind of the universe. We then informed you that, in order to perfectly demonstrate that fact, we had caused the meeting of yourself and friend in this room. We were at that time unable to concentrate our powers and forces around our mediums sufficiently to give a true explanation of the work, or rather phenomena. that we intended to give. We are well aware how deeply that meeting has left its impress upon your mind, first, from the fact that it was so singularly called; and secondly, from the seemingly absurd cause of it; but the explanation or sequel will give you a clearer understanding of the forces that operate directly upon your planet.

"You are well aware of the gigantic struggle in which the Old World is at present involved, and it must have seemed to you that the whole body of the great powers combined must be involved in bloodshed and ruin. To counteract this we were obliged to use forces surrounding your earth-plane to save the world from a new horror. This was the reason why we called to our assistance the organism of friend Boush.

"The great lion-mind of Europe has at last spoken, and it has been influenced by us, in spiritlife, by the command of advanced minds. was all brought about by your little meeting and through the organism of that medium, who is yet undeveloped, but whose future is to be remarkable. The rest of this wonderful meeting—dual in its nature—one representing the state and the other re-

chains of religious oppression and bigotry, must have some opportunity for a partial, if not an absolute release. We were able to perform this great work in the election of the liberal Cardinal to the position so well filled by his predecessor.

"Thus two so-called remarkable coincidences occurred at the same time, and thus do materialistic arguments of coincidences fall flat to the ground; and in this great work we have been able to demonstrate that no such thing as a coincidence occurs. and punishment, but guidance, correction, love We offer this to the savans for their explanation, if ministerings and education. Crime is a defect or possible, of this singular and wonderful "coincidence." Facts come to light sometimes which confor these great and learned minds who love to delve into materialistic wonders. May this that is given to you to-day, by us, be fully appreciated by you and by those who do not believe "that any good can come out of Nazareth." I speak of those who do not and will not believe, to say the least, the actual existence of the spirit after the dissolu-tion of the body, but who totally reject the influence of the Master-mind, not only in the spirit

"With pleasure, we sign ourselves to-day, THEODORE PARKER. "BENJAMIN FRANKLIN, "THOMAS PAINE, "WILLIAM WHITE, "CHARLES CARROLL.

"LORD BALTIMORE,

"CHARLES DICKENS." I give the facts just as they occurred, and leave to the reader to construe their import. They made deep impression upon my mind at the time. My every-day experiences since confirm the fact that nothing in human affairs is the result of chance, but that all is ordered and performed in accordance with the controlling influence of the Universal

spheres, but in earthly matters, however minute.

The day following the sitting last mentioned Mr. Bliss again sat for me, when I received the following communication, manifestly called forth by the occurrences I have herein related: "Well, you are still at it-still rebellious. Me

thinks it is not without good grounds, at present. I was in hopes that the tide would turn the other way, but, sir, I am sorry to say it has gone entirely against us. It seems as though the powers of darkness had really overpowered all that is good—had truly crushed out what true life there was in the "If I had not the words of Christ to rely upon-

to build upon—I should be inclined to say there is no God—there is no truth. All—all is wrong. But the words of Christ have been pronounced with his most holy unction, and the holy succession has been fully established. Show me in the past ages anything so perfect as the Apostolic Succession. Look at our Holy Church to-day and under whose spire you now sit, (we were sitting within the shadow of the spire of St. Augustin Catholic Church on Fourth street, this city.) "Think how it has endured persecution, and how it has endured the heresies which have sought to crush it. It lives to-day and it will live forever. Christ is with it, Heaven above.

You speak of our Society-the Society of Jesus cause it cares nothing for the affairs of earth-life; because it cares not for kings or peoples; because we are members of that society, and give our lives and labors for it, we are to be condemned, when we are only carrying out His holy will.

True, we have been greatly checked lately; but you know we are failing—in everything we are failing now. There was a time when, if our Order spoke aloud, kings trembled on their thrones.

There was a time when the Holy Poutiff conformed to our demands; there was a time when we made the world tremble. We dealt with the other world and through it ruled this world. I fear there is some fearful calamity upon us

We fear for the Mother Church. The new Pope is not the man we wanted. We wanted Cardinal McCloskey." (I here asked him whether the latter had reached Rome before the election of the new Pope? He answered:) "No; he did not reach the conclave. They did not want him there. I fear for the future. We wanted Cardinal McCloskey, but it is too late now.

I regard that communication as being most sigificant in every point of view in which it may be viewed, but especially as indicative of the fact that Cardinal McCloskey, the American Pope, is the head of the Jesuit Order in this country, and so especially in sympathy and co-operation with the Spirit Enemies of Spiritualism that the latter exerted all their power and influence to secure his election as Pope of Rome. Does not the threatening aspects of Jesuitism in the United States justify the most serious apprehension of their reactioner designs? We think so; and hence our persistence in endeavoring to arouse American freemen to a proper appreciation of the danger which is not distant from their dearest interests and rights. TO BE CONTINUED.

CRIMINAL LAW IN THE LIGHT OF SPIRITUALISM.

Novellae Institutiones Legis Criminalis Spirituales. RY HON. A. G. W. CARTER.

[CONCLUDED.]

within a few years past, prisoners accused of the commission of crime, are permitted by statute law duly enacted and established, to testify in their own behalf. There was a day in the history of the criminal law in English. criminal law in England, that a poor accused is behalf, and this has been corrected only within a short time comparatively. It was so too at first in this country. Formerly there was little or no undoubtedly, many and many an innocent man and woman has been compelled to suffer punishment wrongfully. But now with all the other privileges guaranteed to the accused, within only a few years back, New York, Chio, and other States, permit the prisoner to testify when he is tried ipon the accusation against him, and thus there is little danger of an innocent man or woman being and society every good. Heretofore condemnation punished there. This step of progress I think can has only been applied to crimes and criminals. I he directly referred to the influences of the liberal spirit of wisdom afloat, since the advent of Spiritualism. Again capital punishment, the infliction of the death penalty for the commission of crime, has been totally abolished in at least one of our States, and this I think can be attributed to the

But what else is there for the spirits to do in this direction? Much, oh! so much, and they will accomplish it before they are through with their then plant anew in our minds more universal, loving, wise, humanitarian ideas, and upon them for lasting roots, to grow a tree of tremendous proportions and importance. And they have begun to do so, and have already planted their ideas in the plant of many. So soon as they have sowed the beyond others, and in the conditions of common beyond others. ligion—the last of which will show plainly your seed among the masses of minds, they will look influence in the meeting of yesterday.

| Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds, they will look influence in the meeting of yesterday. | Seed among the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the masses of minds are made in the conditions of the

"Two hundred millions of souls, bound in the will be thered and stored in the granaries of hamanity, and for their food in the tuture. Spirits and Spiritualism teach, to come right

practically to the direct point, that what we call crime is not crime as we have viewed it. That in the making up of the individual, it must be, and is nothing but undevelopment for which he or she is not at all responsible, and that the true method of correction and reform is to develop what is undeveloped, and this does not require condemnation disease if you please, which must be remedied or cured, and not subjected to evil increase and bad growth, by condemnation and punishment, but treated humanly and humanely, and proper remedies applied for the benefit of society and the community of which the individual is a member, and for the great benefit of the nation and humanity, of which he is a part and parcel, and was created by God as such.

We are well aware that this is a most novel doctrine to preach to the rulers and the law makers of the world as it is, and yet it is a revelation in the coming new order of things in perfect consonance with reason and philosophy and the science of man. Already the facts and truths of advanced of the individual the native existence of crime and criminal conduct. And who shall say, who dare say, in any sort of light given as yet to man, that any individual is responsible for his own physical creation, his body, form, and motion. Is there any one so blind to his own existence as to make such a declaration? The enlarged physiologist, the phrenologist, and the better anthropologist now know full well, that the character of the individual man can be read in his physical form and bearing, and this outward creation is the comprehensive external testimony of what is within. And these scientists know and say too, that from the evidence thus furnished, they can readily dis-cern the needs and wants of the individual, and correct, improve, and educate accordingly. When they find flaws and defects, or disease in organiza-tion, they can supply by education and develop-ment the proper fillings up and cure. There is a spirit body within this natural, physical, or material body, responsive to it and corresponding to it, in every most minute and infinitessimal particular, and this spirit body is the direct emanation of the spirit and soul of the individual. And who is responsible for this spirit body-this spirit-this soul? Who created them? Did the individual in soul, spirit, life or body, have any hand in it? No! Not at all! He is merely as he came from the hands of his creator, and is responsible not to

bim for what he is, nor to angels, nor to human beings, nor to himself, nor to society!

Besides, physiology has long ago taught, and this is continued by the teachings of spirits, that parents' ancestors-even remote ancestry are continually-in a continual line, developing their physical forms and traits of character-mental and spiritual-in their offspring and posterity; so that it will tell." We all know this to be true; and if so, where is the responsibility of the individual? These are ante-natal conditions which considerably help to make up the being of him or her that is

Again, in the light of scientific physiology, confirmed by the spirits, the period of gestation of the mother, to say nothing of the conditions of the father in the begetting, has a great deal to do with the body physical and spiritual, and mental and spiritual characteristics of the child. Is the child responsible for these? The conditions of the father or the mother, or both, may produce a drunkard, a libertine, a thief, or a murde

Not the unborn, or the born child surely! But more than this, and spirits also confirm it and teach it, every individual member of society is in great degree just what that society makes him or her. If there is any responsibility for crime and criminals, perhaps society itself must carry the load. We are said, sometimes, to be the creatures of conditions and circumstances, and this in a high sense is true. We are more or less the creatures of our surroundings and circumstances, depending, though, in a great measure, on the original vim of the germ or start of our existence. But this germ itself is dependent upon our conditions and circumstances not within our control; so that we may justly affirm that we are the creatures of conditions and circumstances, and the responsibility of what we are, and will be, must rest upon them.

We must be permitted to add another important fact, and spirits again and again affirm it to be the The spirit world is composed of those who were in mortal existence, the inhabitants of this world, and they go there just as they left this. And regret it, as we may, and as good and wise spirits perhaps do—liars, drunkards, libertines, thieves, robbers, murderers, and all sorts of bad people from this earth, are continually going to the world. And when they get there, finding little or no room or opportunity for the exercise of their callings there, they come back to earth, to do over again, through others remaining on earth, what they want and think they need. And they do this with much facility-being themselves grovelling so near the earth, and finding on the earth so many

willing victims, or coadjutors.

This remarkable fact should set us to thinking what we are doing when we inflict capital punish ment upon murderers. Are we not, by hanging them by the neck until they are dead, sending them alive to the other world, that they may return at once again, and, through fitting instruments, innocent ones they may be, whom they can subject to their diabolical influences, commit many more murders than they could have done possibly if they

science that we might advance manifesting the irre-sponsibility of individual criminality, but we think prisoner was not even allowed counsel, or to speak in | we have said sufficient for the purpose. And or hope for him. That prisoner, when he what now? By presenting these views, do you mean to say that criminals should not be punished at all? And shall society and the nation go thus chance for an accused person once arrested, and unprotected? I do not mean to say that society caught in the meshes of the law, and on that account undoubtedly, many and many an innocent man mean to say that your so-called criminals in the light of true knowledge and wisdom, should not be punished. I use this last word in the sense that it is known and as it is used in the meaning of the law-Criminals should not be punished This does neither them nor society any good. Criminals should be reformed. This does them would have love, pity and compassion applied; and the energies of society evoked for their reform. Condemnation has done no good. Reform will do

Let us take still another view proposed eliminated by the socialist, philanthropist and phi losopher Fourier, in reference to his commune life, and confirmed by the spirits. He gives us to direction? Much, oh! so much, and they will accomplish it before they are through with their mission to this world. They make the with this subject very radically, to tradicate almost entirely all our old ideas in reference to crime, and then plant anew in our minds more universal, loving, wise, humanitarian ideas, and upon them for lasting roots, to grow a tree of tremendous proportions and importance. And they have begin to

munity life where on the principle prevailing of each for all and all for each, nothing is wanted by any one, and him among the rest; his passion of acquisitiveness takes a virtuous form and direction and instead of stealing for himself, having already all he wants, his faculty is developed into energy, diffigence and industry of virtuously acquiring for each and all the members of his com-munity. So with any other of the passions which commit sad havor for their owner and for others, in the life of the world.

This Fourier and spirit way of looking at the subject, and it is in essential respects, a true way of viewing it, shows account too plainly that if the conditions of society werre right and what they ought to be; where love and wisdom were the elements of all conduct and action, we would have no criminals. And the spirits and Spiritualism mean to make these conditions so, and the inhabitants of the other world since they have begin general communication with the inhabitants of this are working and striving continually to make these conditions practical, so that humanity may exist and live as they ought to. It will, of course, be a long, long time before this will be brought about, science discovered and published by advanced litherto, and the advanced minds, indicate even in the physical development of the individual the native evictors. even with the help of the spirit world, but the pro-

From all that we have said, what is the immeliate practical question, it may be asked, in reference to this subject of crime and criminals? It nay be this. To give a wide and intelligent dissemination of the views advanced and their philosophy, so that when once appreciated by the mass of mind, there may be practical action upon them. Of course there is and can be but little practical ction now. Maybe the philanthropists and the Prison Reform Congress are doing all that can be practically done just now in the direction of reorm. We should remember this, however, that all practical reforms on the earth commence with ideas, and these being disseminated widely and extensively among the masses of men, prepare the minds of the people to receive the accomplishment of events, which are the true practical reformers of the earth after all: and these, it would seem, are in the hands of a superior and supreme power.

"There is a divinity that shapes our ends Rough hew them how we will."

There being no element of reform in punishnent, as such, as administered by men, at all events, let us see that, as a practical success, if we cannot do something to improve our laws in reference to erime and criminals, whereby we can better proteet society and reform them, and thus doubly protect society. Suppose we all do every thing we honorably can, in the first place, to abolish capital punishment from our State and from the nation as relic of the barbarbaric ages of the past. Let us persistently reason and declare that government has no right to take human life. That the grievous wrong of the murderer does not justify the government in judicially doing the same thing; that suc is at best but a judicial murder by the government. It is but trying to remedy the wrong by doing offi-cially the same wrong. It is right to hold that if individuals have no right to murder, gov-ernments have no right to kill and murder. No possible good can certainly be done the individual by hanging him; there is no element of reform in such punishment. No possible good can be done to his family relatives and friends, or his fellow-citizens. and no possible good can thus be done to the State.

Are we rid of a murderer by his execution? We have shown in the light of Spiritualism that we are

not; but on the contrary we have increased the number of murders and murderers, and apart from the spirit view, this can be shown in the experience of the world to be an absolute fact. Murders and murderers do not cease by the example of the callows. If they did, by the many examples the world has had they would have ceased long ago. The terror of the gallows, it seems, does no good. It does not deter others from committing murder. What, then, shall we substitute? For present action let us substitute imprisonment for life, until the events of which we speak in these lines shall have come to pass, when vindictive punishment by imprisonment or otherwise shall cease. I am dis-disposed to think that this is the present great reform practically needed in criminal law, and I believe and trust that the people of this country are already prepared for it. They are! In the meantime, too, let us with eagerness en-

ter into all the practical activities and measures proposed for the amelioration of prisoners in our penitentiaries and jails, rendering their punishment less severe than it is and more humane. At the same time let us stremously oppose all prison punishment for crime, as at present conducted. But let us advocate that our prisons shall be turned into reformatory, developing and educational institutions, where a poor devil may have at least a chance to become a good man, and after he comes out into society again, a good and honored citizen. For myself, as a mode and method of serving riminals for the benefit of themselves and society, and the nation, I am much in favor of that remedy, so much rejected in our National and State Constitutions, because of the revolutionary prejudice of our forefathers engendered by the tyrannical action of George III. I mean banishment or transportation of criminals to some selected and prepared State or country, where not under prison discipline but strict, say military surveillance, if you please, they may live away from us, by themselves in their own society and thus begin life anew. Self-respect s the first element of reform of any man or woman. Without it there is no reform possible. This element cannot be present in the breast of any con-vict undergoing the degrading and debasing subjection of our present prison life. Why, the very striped clothes that he wears debases him continually, and it is impossible for him to have the least particle of self-respect with them on his person. Then he continually feels his debasement and degradation otherwise, and there is possibly no help comes out of prison, comes out a hopeless, deperate man, and is ready to commit more heinous crime. This is the knowledge and experience of those who have had opportunity to judge. , myself, was four years States's Attorney and ten years Judge of the Court of Common Pleas, in my ative city of Cincinnati, and in that experience through the law, which I was sworn to administer. am speaking within bounds when I say I must have been the official means of sending to the penitentiary of Ohio near a thousand convicts, and when I say that out of them all I know, or knew, not a single reformed person, is not that speaking volumes against this whole system of penitentiary punishment. I have said enough.

A word to conclude. The new institutions of criminal law, which the truths and facts of Spiritalism must necessarily evoke, and practically put forth, are boundless and endless. As mortal, or spirit, I, for one, shall gladly welcome Novellæ Institutiones Legis Criminalis Spirituales, and I now full well that this world will be lifted up by them to nearly a second sphere of beatific exist

Cincinnati, Sept. 1, 1879.

You have got to make your interpretation of the Scriptures conformable to Nature. Scientific disclosures are the best illuminators that can be

his deserts he would now be doing the State service it solitary confinement. His prosecutors; being members of the Catholic Church, they were influ-cuced to withdraw their complaint and justice was afeated. Harrison knew too much to make it safe to press his prosecution. The spirit of poor, penitent Helen Snyder has returned many times to confess the monstrous false witness against Mr. and Mrs. Bliss, and we found but few mediums who could sit for him suc-



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Mind and Matter Free Circle.

WE will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Who B. F. Underwood Considers Spiritualists

Mr. Underwood, in a letter to the Religio-Philosonhical Journal, published last week says ;

"To me Spiritualism is simply the theory or belief that invisible intelligent beings, including men and women that have walked this earth, exist, and at certain times under certain circumstances, through persons called mediums, manifest themselves to the inhabitants of the world to-day. All who accept that theory, whether with them Spiritualism is a religion or a science, or both, or neither; whether they are wise or foolish, broad or bigoted, I consider Spiritualists.'

All of which goes plainly to show that what Mr. Underwood "considers" in connection with Spiritttalism is hardly worth considering. Any man who pretends to have any knowledge of the subject of which he presumes to speak in that senseless manner, must be one of two things, either a sincere fool or a hypocrite. If Mr. Underwood knows anything of Modern Spiritualism, he knows that it is not a theory or a belief; on the contrary he knows that the facts which establish the trnths on · which that great movement rests, are as absolute and beyond all possible speculation as are any other class of natural facts within the range of human perception. The people who theorize and believe that which is not founded on natural facts are never found among Spiritualists-but among men like Mr.; Underwood, who dread nothing so much as facts and the absolute realization of truth. Spiritualists have no chance whatever to theorize or merely believe in the spirit-life and spirit return to earth, any more than they would have to theorize about any series of natural facts. A fact is that which is self-evident, and that which is self-evident cannot be theorized about adversely. On that ground does Spiritualism stand and on none other. If Mr. Underwood has never perceived or witnessed those facts he is in a measure pardonable for his ignorance of them, provided always that his ignorance is not wilful.

Joseph John and His Pictorial Art.

Joseph John was an "Artist born." In early life he received inspiration from ancient and modern masters and their works. He studied Art in all its technical departments and phases with great en'huslasm, entirely consecrating himself to his work: He gramped the very soul of life, and things Invisible and glowing "ideals" became pictures of life and beauty.

He insisted upon an intellectual and spiritual interpretation of all nature and all art, claiming that Art should be judged by the same standard as poetry. A poem is worthless without an elevating spirit shining through it even if it has literary merit; while on the contrary, a poem fraught with living thought, although it may lack the complete external polish, will prove its merit by its appreciation. In refined sentiment, in precision and delicacy of touch, in harmony, in the combination of groups, in characteristic expression, and in the concordant relations of all parts to make a perfect whole, it can be justly claimed that Joseph John was one of the most successful artists of the age, and that in the materializing of spiritual conceptions on canvass in a rational, artistic and pleasing manner, he far surpassed all ancient and modern painters. The most noted critics placed Mr. John among "our eminent artists," freely admitting that he manifested a remarkable genius and versatility, yet they did not always agree with him in regard to "unseen powers" influencing his conceptions and brush, but generally considered such thoughts as unaccountable eccentricities of genius, or happy of truth, such as the doctrines of penance and of delusions. His masterly productions, nobility of character and purity of life, secured to him the respect and love of all good men and women that knew him, however much they might differ with him regarding "Theological Mysteries."

The secular and religious press were usually very kind in reviewing his works, even his "ideal" or spiritual productions, often referring to their "elevating and refining lessons of life."

The next week after Mr. John's leaving the mortal form, the Zions Herald, the leading Methodist paper in New England, said through the pen of its scholarly Reverend editor (who held Mr. John and his works in high esteem), "He has fallen a victim to consumption in the prime of his life. He has been a diligent and very conscientious artist. His subjects have usually been moral and religious. He was of Quaker lineage and his life bore the unmistakable marks of his parentage. His "Changed Cross," "Of Such is the Kingdom of Heaven," "The Orphan's Rescue," "The Curfew,"and "Lead Me To The Rock," are fine illustrations of his genius and will keep his memory fresh on many walls, while their silent, but el quent lessons, will be impressed upon thousands of hearts as his dust rests in the grave. His death was greatly lamented by a large and loving circle of friends."

The Commonwealth spake as follows: "Joseph John has just died. He was a rare colorist and had a penchant for allegorical and scripture subjects. His pastoral pictures were surpassingly attractive. He was of gentle nature, of Quaker parentage, forty-four years of age, and a victim to

The Evening Transcript, another of Boston's leading papers, said: "He was a versatile artist, and painted many pictures which were reproduced in chromos and engraving, and thus became popular throughout the country. In these pictures his religious and devotional instincts found beautiful expression. Mr. John was a man of great gentleness and sweetness of character and one whose death will be deeply lamented by a large circle of

He delighted in painting the "better side of life" and refused mercenary considerations to paint miles an hour. Now, sir, suppose a cow was to what he considered degrading to humanity. The get in front of the locomotive, would not that be world is better for his having lived in it. It is very had?" "Vara had for the coo," was the reglorious indeed to leave such "golden footprints on ply. the sands of time."

Evolution in Religion.

Evolution, the last word of science, is the first word of Spiritualism. That method which has proved so fruitful in the study of the material universe, is no less applicable to the story of the human soul. Historically, it may be said that, while all the previous religions of our globe were necessary as a foundation for Christianity, so Christianity itself is but a schoolmaster to bring us to Spiritualism.

We know, from the discoveries announced by Boucher de Perthes some thirty years ago, and since confirmed to the satisfaction of geologists in general, that man was contemporary in Europe with animals such as the hairy mammoth, long since extinct; we know that he existed tens, if not hundreds, of thousands of years ago; we know that he was a cannibal, but we do not know what his first re'igion was. It was, however, probably a fetichism not unlike that of the savages who still survive as legacies from the past, but destined to be improved either on or off the face of the earth. Preyed upon both by pedicular and priestly parasites they bowed down to stocks and stones and snak's; especially

The earliest historical religions, such as that of the Aryans and of the Egyptians, originated in nature worship, and especially in a personification of the Sun and of the organs of generation, the visible creative powers. Such was the worship of the Phenicians after they emerged from fetechism, and such the origin of that polytheism out of which grew the monotheism of the Hebrews. Jehovah, the mighty; violent, death-dealing God of light and fire, was first the national God of Irael, as opposed to the Baalim of the nations round about. Worshipped originally in the likeness of a bull, as an emblem of the power of the sun, mighty to destroy, he was, in early times, appeased by human sacrifices. When the unconquered Sup rises triumphant over his winter grave at Easter, the joyful day has ever been celedrated by his worsh ppers as a high festival. When he was in the constellation Taurus he naturally ate bull's flesh at that great feast; but when, by the precession of the equinoxes, the sun was in Aries at the vernal equinox, a lamb became the more appropriate sacrifice. The Jewish lawgiver commanded both, and at the Passover seven lambs, one young bullock and two rams were to be offered to Jehovah. It was the signal merit of Moses to teach that this God demanded morality as well as burnt offerings, and to lay the foundation of Israel's subsequent growth in religious thought.

It was only later that Jehovah or Yahweh was raised high above all other Gods, and became the sole divinity, not only of the Jews, but of the human family. This transformation, this purification was the work of the prophetic element, a double incarnation of patriotism and of the religious sentiment. The interior history of the Hebrew people is hardly anything but the contest between the true God and the false ones, between the monotheistic prophets and the idolatrous kings. Monotheism did not fully triumph until the Exile. On their return from that long and bitter trial, that agony to which we owe the immortal eloquence of the Deutero- Isaiah and many of the so-called Psalms of David, full of confidence in the fulfillment of prophecy, the Jews anxiously awaited the coming of that Messiah who should place them at the head

of all the peoples of the earth. Then, it is said, appeared in the world, if our orthodox friends will permit us to say so, that greatest of all mediums, Jesus, a man sent from God, our elder brother, our teacher and our example, whose authentic utterances may probably be read in the Sermon on the Mount, itself an accurate summary of Modern Spiritualism, as viewed in its ethical aset. The three first Gospels describe a human being, endowed with gifts of healing, such as are seen to-day in our magnetic healers, and preaching that doctrine of good works which forms the foundation of the spiritualistic faith, the rock against which the rain the floods and the winds shall ever beat in vain. Then came Paul preaching another Gospel, that of election and vicarious atonement, the forerunner of St. Augustine and of Calvin; but also the man who said: "And now abideth faith, hope and charity, these three, but the greatest of these is charity." About the year A. D. 150 appeared the gospel according to St. John, based upon the Alexandrian philosophy and elevating a doctrinal Christ to a semi-equality with the Eternal Father. Grad- at length upon the scene, "bursting like a goddess ually the dogma of the Trinity was evolved; the on our enraptured vision," and preaches evolution human mind was forced under the yoke of Papal in the life after death, as well as in the past history Rome, as human bodies have been made to pass of mankind, telling of 'the eternal progression of under the voke of Rome pagan and victorious. Priest-ridden, like Balaam's ass, the human race It preaches not election and reprobation, not vicariduring the middle ages were smitten by the sword of the Inquisition. But still there was progress. Along with the dogma of the power of the church to bind and loose, of an eternal hell and of transubstantiation, there were in Catholicism elements purgatory, and there was evolved also the beautiful point-except, indeed, reincarnation-which unites conception of the communion of saints, of guardian | believers in one holy Catholic, but not Roman. angels. In short, by evolution, St. Simeon Stylites became St. Vincent de Paul, and angels walked the earth, like Madame Guyon, St. Theresa and blessed Sister Agatha, not yet canonized, who served in the

Then came Protestantism, rejecting the infallibility of the church to adopt that of the Bible, but opening the door-though only on a crack-to free thought. Just as the Catholic Church had been a compromise between the followers of Peter and Paul. signed and published, about A.D. 125, in the book of the Acts of the Apostles, and recorded, afterwards, in letters six feet long in the interior of the Cathedral of St. Peter and St. Paul in Rome, so Protestantism was a compromise between rationalism and orthodoxy. For three centuries and a half it has maintained a stand-up fight with the parent church, only to be itself tripped up and floored at last by science. Within the last one hundred years that magnificent acquisition of the human mind, called modern science, has been made, and only in our own day has the idea that miracles are impossible been grasped by the human mind. Here, at last, we have in the accumulation and interpretation of facts, not in ideas evolved since, when it was publicly announced that the this Jesuit seized one of the forms, a female one, from the interior consciousness, the only possible foundation for a true theology, and it is on this rock that false creeds are being shattered, and the Pickering, of Rochester, New Hampshire. Up to coming and imperishable religion is being established before our eyes, for the human soul now grasps at the truth and posesses the power-to discern it. Retracing, then, the past, we find that, as the mind of man has expanded, his manners have the truth of Spiritualism, which occurred through been softened, and his religion has become more rational; and we infer that those churches which refuse to accommodate their dogmas to the advance of science shall surely be overthrown. When George Stevenson was examined before a committee of the House of Commons, to whom was referred the subject of chartering the first railroad in England, one of its members put this question to nication purporting to come from the spirit of Mrs. the engineer: "Mr. Stevenson, you say your locomotive, as you call it, will run at the rate of fifteen

It is already very bad for the Westminster Con-

fession of Faith. for public opinion no longer tolerates the preaching of infant damnation, and the idea expressed in Boston's "Fourfold State," that a part of the happiness of the redeemed in Heaven will consist in gazing on the tortures of the damned is obsolete. Four centuries ago Catholics and Protestants burned each other alternately at the stake with a good conscience, and a little later the Puritans suppressed bear-baiting, not, as Macauley remarks, because it gave pain to the bear, but because it gave pleasure to the speciators. The

world, however, moves; we study zoophytes now in preference to bear fights, and the Nineteenth Century witnesses that new thing under the sun, a Society for the Prevention of Cruelty to Animals. The spirit of God is moving on the face of the waters, and the angel world impresses Washington to free America, Lincoln to abolish slavery, and the Emperor Alexander to do away with serfdom.

But this is not enough. The freedom of the human mind is more important than that of his body, and there are chains more galling than those of iron. And now the science of the nineteenth century steps grandly on the scene and flashes its calcium light on the primeval world, when lo! we see that progress has been at work from the beginning, not only in the formation of the solar system, but in the development of man. Impressing the minds of Buffon, La Place, Erasmus Darwin, Lamarck, Geoffrey St. Hillaire, Charles Darwin and Haec kel, wise spirits hand down to man the master-key of Evolution, which unlocks the secre's of the past. That it is a true theory is proved by the fact that is universally applicable, as well in the world of mind as in the world of matter.

Take the history of religion for instance. Has there not been a continuous development of the idea of a Creator in the human mind from that of an angry Jehovah, swearing vengeance against his enemies to the God of Thomas a Kempis and of Newton? Was not the establishment of the worship of Jehovah, albeit a deity with human passions, an example of the survival of the fittest? Did not the Ebionites, the primitive or Jewish Christians perish, because they could not accommodate themselves to their surroundings? Did not the Catholic Church wax great because it knew how to adjust itself to its environment? And is it not slowly decaying now, because it can no longer conform itself to the thought of the age? Is not Spiritualism, in fine, the religion of the future, because it alone is in harmony with the reality of things? The ordinary man of science, being a specialist, an "expert," may not yet recognize this, but at headquarters it is acknowledged that a fact is always true, and Zollner, with his four-dimensioned theory, has already started that work of reconciliation between cience and Spiritualism, which has so many forerunners among the attempted reconciliations of cience and Scripture.

Meantime, the future of the race on earth can now be foretold; it is but to prolong the spiral ascending curve on which mankind have already mounted from their once low and brutal estate. Continuity and Evolution are the lamps which light up the future, no less than the past, and spirit voices ever whisper, "Come up higher."

But some man may say: That is all very well for the future of this earth, but what of the future life of the individual in another world, for alas!

In Adam's fall We sinned all.

Just so. And now, dear hide-bound brother, why nct let us unite in singing the second verse: In Cain's murder

"Shocking! If you make fun of the Bible, and especially of me, you'll go to hell," cries

Too late, Your Holiness! too late, Most Reversellight Reverend, Very Reverend, Venerable Reverend Father! too late, my Pastor and Master! | medium. Mr. Hill then goes on to say: Too late! too late! for already the people who sit in the front pews are beginning to laugh, and a depraved—that is, a brave little boy in the back part of the audience, cries aloud: "Now trot out

your bears, old bald head !" They, know better. They have got a revelation of their own, in a quiet way; "a revelation of Nature, both in the material and spiritual worlds," which tells them of the reign of law in the unseen as well as in the visible universe. The religion of Spiritualism, God's last, best gift to man, appears mind and matter, from everlasting to everlasting." ous atonement, but equal and exact justice. "Shall not," it says, "the judge of all the earth do

In the multiplying communications now being eceived in all parts of the earth from the spirit world, there is that consent on every important church. The creed is simple and the faith is one. We believe there is no such thing as retrogression in the universe of God. We believe in progress, in eternal development for the soul of man, no less than for the nebula which, in the far-off heaven, is even now condensing into a solar system. Our faith is in harmony with science, with the justice and the benevolence of God. Others may believe, we know, that God is Love and that he is to be worshipped not in vain offerings and holy rites, but by answering love made manifest in 'love to man. We catch a glimpse of a mighty plan which makes evil but a lesser good, a necessary preparation for a higher life, and we are desirous to co-operate with Him here, believing that we shall know more of His purposes hereafter. For now, at last, we have been made to see that-

"Through the ages one increasing purpose runs, And the thoughts of men are widened by the process of the suns."

Mrs. J. R. Pickering Triumphant. Many of our readers are conversant with the interest that was awakened two and a half years ing for, and perceiving a favorable opportunity, most surprising materializing phenomena were taking place through the mediumship of Mrs. J. R. What had happened no person could tell, so far as June, M. S. 30, Mrs. P. continued to give seances without any attempt being made on the part of the bigoted enemies of Spiritualism to discredit her as a medium. The wonderfully convincing proofs of her mediumship, caused the greatest alarm to those enemies, and they set about preparing to arrest their occurrence. We had never seen Mrs. Pickering and were wholly unacquainted with her contemplated movements as a medium, when at a sitting with Mr. J. A. Bliss, on February 6th, M. S. 29, we recommendate allowing unexpected commu-Fanny Conant;

"I am very happy to communicate with you this morning. It has been a long time since I communicated with you, but it has not been because I have not felt interested in your earnest and faithful efforts to defend our persecuted mediums. I have

things that will come to pass very soon. You have most successfully foiled the efforts of the bigoted Christians, the ecclesiastical papists of your city, in their vain attempts to persecute and prosecute all the worthy mediums of Philadelphia. You are now to have a season of comparative rest from their mischievous machinations; but very soon the tide of persecution will turn and recede toward the North, and there will be an attempt made to quench the bright light which has shown forth from the Granite Hills. It is for this reason that I have been attracred to your surroundings to-day, to send this most timely warning to our sister medium in New Hampshire. There are persons in the present form who have been concocting a plot against her They are already weaving their web around her and, unless she breaks their power at the presen moment, they will certainly ensuare her.

"We do not wish to offend her or the able band of spirit guides who encompass her about, but we see the influences of evil working as deeply there as in your city of 'Brotherly Love.' We ask the influences that control that wonderful medium. that they will receive this kindly. The blow will come from Boston, but accomplices in Rochester. the home of the medium, will be used to make it effectual. If this warning is rightly received by the medium and her guides, we can communicate more perfectly the nature of the disaster that is very near to them.

This communication we sent to Mrs. Pickering, but received no acknowledgment of it until after the attack of the enemy upon her. We feel persuaded that had that warning been heeded, they would not have accomplished the temporary mischief which they afterwards did. In June, four months after that warning was sent to Mrs. Pickering, the scheme that had been preparing was put in execution at Lowell and Westford, and an expose of Mrs. Pickering as a medium was systematically published throughout the country.

"Up to the time mentioned Mrs. Pickering had given hundreds of seances at Rochester under circumstances that precluded all question as to the genuiness of the spiritual materializations that took place in her house. As late as February 22d, M. S. 30, she gave a seance to Mr. E. P. Hill, of Haverhill, Mass., and a party of his friends, at her home in Rochester. In a recent article upon the subject of Mrs. Pickering's mediumship, published in the Boston Herald, Mr. Hill says:

"That scance was held with the medium sitting outside the cabinet, and tied, as already described, after which the following testimonial was given her with a cheerful and enthusiastic spirit, on the part of every one signing it.

" MANSION- HOUSE,

"'ROCHESTER, N. H., Feb. 22, 1878. "The undersign deem it a duty owed by them to Mrs. John R. Pickering of this place, having attended a seance at her residence last evening, to state that we had all the opportunity asked, for exthat we saw her take her place outside the cabinet with only a lace curtain dropped before her eyes and the upper part of her body; that she was tied with a strong twine, passed around her waist, and attached to a bracket under the mantle-piece, six feet or more from her, and in full view; that we saw the lower part of her form all the time during the seance, and three times saw her full form exposed to view, the curtain being raised by the form appearing, and saw the medium all the time she was returning from the trance condition. During the time she was sitting in this condition and position, twenty or more forms, representing males and females and one child appeared, coming out from the dark curtain, and moved about the room with varying forms of strength, many of whom were recognized; and that we are fully convinced, by the evidence before us that the manifestations were honest, and entirely devoid of any trickery, collusion or personation by the medium.

"Signed: Ambrose Lawrence, Boston: A. B. Plimpton, N. S. Greenleaf, Z. Goward, Mrs. Marelyn, M. Abbott, Mrs. Martha Goward, Francis Goward, Mrs. Sarah A. Goward, all of Lowell; M. H. Fletcher, Mrs. Abbie E. Fletcher, of Westford; D. Mrs. Sarah W. Hunter, Topsham, Me.'"

One would have supposed that in the face of that evidence that not one of the persons who signed that testimonial could ever be made to doubt the mediumship or the integrity of Mrs. Pickering as a

"With the prestige of this recent indorsement Mrs. Pickering not long after visited Salem, where many successful seances were given, subsequently extending her visit to friends in Westford and Lo well, with the expectation of stopping in Haverhill on her way back to her home. At Lowell and Westford several successful seances were held, but on Saturday evening, June 22d, 1878, occurred an attempted seance at the residence of Francis Goward, in Lowell, attended by about forty-five persons which ended in an alleged exposure, under the pressure of which she was bidden to depart from the house, but, fluding protection at the home of Mr. M. II. Fletcher, in Westford, when another seance was held on the following Wednesday evening, which was intended to redeem the misfortunes of the last Lowell seance. This, however, was pronounced a failure, though in the mixture of evidence the indications are that there was a genuine seance, though in the midst of a general umble, and Mrs. Pickering then went from there

to Laconia, N. H. Mr. Hill does not tell his readers what this socalled expose was and by whom it was brought about. The facts were substantially as follows: The larger portion of the persons who were present, at that seance, were friendly to the medium. as was Mr. Goward, at whose residence the seance was held. Among the number, however, was a man representing himself to be the reporter for the Lowell Times newspaper. This man was a Catholic bigot, who had undertaken the job of discrediting the medium and setting on foot another public scandal on Spiritualism. So anxious was he to have it known that the Catholic Propaganda were entitled to the credit of that conspiracy against truth, that he avowed publicly his sectarian big o ry; and even the Religio-Philosphical Journal, in publishing the gross falsehoods and injurious statements concocted by this bigoted scoundrel, with great gusto emphasized the fact that he was a deyout Catholic. That fact of itself ought to have been sufficient to have explained everything that occurred at that scance to the prejudice of Mrs. Pickering.

This reporter (if he was a reporter?) went to that seance accompanied by several coadjutors who were in full sympathy with him, and who doubtless were fully informed of his intention to assail the forms should they appear. Under those circumstances it is not hard to understand that there was a formidable psychological hell in that seance room. Watchand instantly the whole room was in confusion. seen, but the Jesuit assailant and his coadjutors insisted that the form seized was Mrs. Pickering. One or more male forms had previously appeared, which were not meddled with by the conspirators, they well knowing that should they seize those forms that the result would be Mrs. Pickering's vindication against their intended accusations. The one circumstance that bore against Mrs. Pickering at that seance was the allegation that she had admitted her attempt to deceive and asked to be spared a public exposure. Those who had not been unfriendly to Mrs. Pickering and who had publicly endorsed her mediumship, confirmed this allegation of her undisguised enemies, and were thereby influenced to join her persecutors in their efforts to discredit her.

Mrs. Pickering always insisted that she had never admitted anything of the kind and that she could not have done so without telling a falsehood to her a very important mission with you, personally, this morning. It is a positive prophecy of certain his friends, as well as Mrs. Pickering, both spoke ressembling the medium in their features. This

truthfully upon that point, it is natural to infer that owing to the assault of the Jesuits upon the materialized form, at the seance, Mrs. Pickering, who is a remarkable and most sensitive medium, was brought under the control of Jesuit spirits who made her say and do the very things that would make her appear in as unfavorable light as possible. Viewing the affair in that most rational light there was really no question of veracity between Mrs. Pickering and her former friends. If Mrs. Pickerng was under the influence of Jesuit spirits she could not have known, and should not have been held answerable for what she said under those circumstances. It is hardly possible that Mrs. Pickering would have accused herself of acts of which she was not guilty, nor would she, if she had done so, have consented to give another seance to the same parties, a few evenings thereafter, in Westford, at the residence of Mr. M. H. Fletcher.

To show that Mrs. Pickering and her Lowell and

Westford friends were alike the victims of a detestable Jesuit plot it is only necessary to state that after Mrs. Pickering left Mr. Goward's house, a search was instituted, at whose instance was not published, but no doubt at the instance of the Jesuit agent and his assistants, which resulted as Mr. Hill states in the production of "a large quantity of material alleged to have been taken from the water-pipe and from a chimney in the house of Francis Goward, and which were said to be the fragments of the dresses, masks and ornaments worn by Mrs. Pickering in the personation of characters." We are not told who found those materials or how they came to be found where they were, but it is quite natural to infer that they were placed there by the enemies of Mrs. Pickering for the purpose of being found there, and not by Mrs Pickering, who could have had no motive or opportunity to place them where they were found. Indeed, this conclusion seems absolutely correct in view of the nature of those materials. Mr. IIi!, to whom they were shown after their alleged finding, and who was, for the time, influenced to believe them strong evidence against Mrs. Pickering, says of those materials: "A more critical inspection of the material ex-

hibited as the remains of the paraphernalia used by Mrs. Pickering readily led to a different and more ra tional conclusion. On closer examination, I found the fabric mixed up with those fragments named tarlatan, to be very coarse material and much soiled, bearing very little resemblance to the material composing the beautiful dresses which had been used on the former occasion of her seances; there were no full dresses, caps or masks produced; no fine, long and elegant hair which had been witnessed on those occasious; there were no pieces of material shown to me that could be successfully matched up either into garments, masks or shoes, and I do not believe it was even possible for anyoody, while all this mass of matter was intact. to to have fairly brought out from the fragments single complete article of costume or decoration of any kind. There were pieces of old wire masks" what purpose could they have served), "fragments of soiled rags, jute-flax for hair, combings of human hair and curled animal hair twisted and wound together in awkward shapes, and these things were sent about the country by some of the exposing parties, representing them to be side-whiskers and moustaches used by the medium, but, on examination, not one of them was found capable of being successfully used for such a purpose. Had the material ever existed in possession of the medium in the shape of dresses, masks, etc., it would have been so bulky as to render it impossible for the medium, under her close surveillance, to sucessfully conceal them, and take them with her into a cabinet for the purposes of personation. The whole exhibit of stuff resembled a pile of debris scraped up in the back shop of some costume manufacturer, and was nothing more nearly approaching to what it was represented to have been. After year of careful looking over these ma after gathering such facts as bear upon the case, I am firmly of the opinion that Mr. Goward was outrageously imposed upon by a designing party or parties, who gained admission to his premises for a foul purpose, and that the whole thing was a put up job, conceived in iniquity and designed only for Such is the conclusion reached by Mr. E. P. Hill

after a year's examination of the facts. That was the conclusion we reached immediately on reading the statements of the Jesuit scoundrel who was employed to execute the infernal plot to mislead the public in regard to Mrs. Pickering and her seances. What most surprised us at the time of the occurrence of this affair was that Messrs. Goward and Fletcher and Mr. Hill should have been so easily led to question the integrity of Mrs. Pickering, after the convincing proofs they had had of the wonderful gifts of her mediumship. That journals such as the Lowell Times, Boston Herald, and the Religio Philosophical Journal should have lent themselves to aid their Jesuit allies as against Spiritualism in that crusade against truth, no one could have been surprised. The whole affair, from beginning to end, showed that there had been a previous understanding widely entered into to make the most of this chance to injure Spritualism. The sad effect of it has been to do Mrs. Pickering a most grievous, if not an irreparable injury. For more than two years the world has been largely, if not wholly, deprived of the services of Mrs. Pickering as a medium, and the spirit-world denied the opportunity, through her, of giving to mankind the most striking evidence of Spiritual truths. We most sincerely trust that Mrs. Pickering will again be persuaded to take the field publicly as a materializing medium, and permit her powerful band of spirit guides to confound her sectarian enemies by the astounding evidences, not only of their power. but of the truth and importance of their mission. That she, an honest, high-toned, sensitive woman. should shrink from again exposing herself to the public enmity of such villains as those at whose hands she has so cruelly suffered, is natural, but their power for harm has been squelched by the ventilation which similar villainy has undergone, during the past two years, at our hands and others. Jesuit warfare upon mediums can no more be carried on under concealment. That work will hereafter have to be carried on under their true Jesuit colors, when their power for harm will be done. By Jesuitism we do not mean only those who are dentified with the Roman Catholic Propaganda, but all who resort to Jesuitical measures to oppose the truth as manifested in Spiritual phenomena That phase of Jesuitism is as prevalent and virulent among so-called Protestant-Christian sects, a among its Catholic originators. To show that Mrs. Pickering has lost none of her wonderful attributes as a medium, we will quote

the following portion of Mr. Hill's article. He

"A common board cabinet, the first ever used there (Rochester), was divided through the centre by a partition of iron rods, which could not be removed or passed through by the medium. Under these conditions the forms readily came out from the vacant half, while the medium was in the opposite half, and indicated no movement whatever. have witnessed a seance in that cabinet, thus arranged, with it impossible for the medium to pass from one apartment to the other without being observed, and yet twelve forms, representing males and females, came out from the vacant half, and walked about the room.

"It was with the cabinet thus arranged that last December Mr. S. Swaine, a photographer, of Rochester, having no religious sympathy with the medium or her cause, being himself an Adventist, was able to have the forms brought out in abundant open daylight, in the presence, on two occasions, of twenty reliable witnesses, and succeeding in obaing two excellent photographs of the appearing achievement was, in the name of science, to the credit of the artist, and to the fame of the medium "Not long after the accomplishment of this great cientific triumph there was a discontinuance of these seances for about four months, the next seances following that space of time being given in the city of Haverhill during last July and up to the 12th of last month, while Mrs. Pickering was spending some time there with friends.

"All these materializing seances, as they are usually termed, were successful and interesting; but two of them, in an especial manner, belong in this list of enumerated proofs of the genuine character of Mrs. Pickering's mediumship. These were given to parties from Boston, and in each instance ill the persons present got clear and satisfactory views of the medium while sitting in the cabinet with a form standing over her. Of these scances. three or four differed from those ordinarily given by the suggestion and desire of the medium, who wished to show, if possible, in the clearest manner, the existence of the power independent of her presence within the cabinet. To accomplish that she took her seat outside of the cabinet, without any curtain protection over her person, and plainly visible to all present. Under these conditions hands were shown from the cabinet, bells rung, and musical instruments played upon inside, hands reached out to grasp a slate, which was taken in, written upon and passed back again, and hands were also to receive a handkerchief which was extended waived at the aperture and afterwards tied into

And this was the medium which, through the Jesuitical machinations of the enemies of Spiritua'ism, was to be crushed and ruined. In that attack upon Mrs. Pickering we see the ears of the same sectarian John Donkeys who sought to crush the Eddys, the Holmeses, the Blisses, Mrs. Hardy, Mrs. Boothby, Mrs.-Hull, Messrs. Bastian and Taylor, Henry C. Gordon, Mrs. Stewart, and every other prominent materializing medium in the country. There has gotten to be a sameness and a baldness about the exposure business that renders those engaged in it the laughing stock of the public. They ought to try and vary it a little, if only to save ap-

Speaking of the episode at Lowell, Mr. Hill says: "That has already come to be regarded as so palpably a put-up job, in the light of common scrutiny, that its importance is already chiefly lost, and it is quite probable the secret of its wicked perpetration by interested persons will, at no distant day, be exposed." We do think, if Mr. Francis Goward will recall all the circumstances attending the visit of Mrs. Pickering to his house, that he will be convinced that Mrs. Pickering had nothing whatever to do with the material found in his house and attributed to Mrs. Pickering, and that he will be able to identify the villain or villians who took that measure to deceive him and his friends and to injure Mrs. P. Justice in the premises demands that he should do this and publish the villains to the

At all events let Mrs. Pickering again take the open field. She will meet with an encouragement and support that will compensate her for what she has had to endure in the defence of truth. We cannot close this long article without again expressing our conviction that the only security for materializing mediums is, for them to sit in a cabinet with two apartments between which there is no possible accessibility to the medium except in the presence of those in attendance. The materializations can take place under those circumstances as fully and perfectly as any other, as we well know from long experience in attending materializing seances. Where that course has been observed we have never known but two instances in which any attempt was made to discredit the manifestations, and in both instances the hostile movement was defeated. If nediums would only consent to sit in cabinets constructed in that manner, they would be able to defy their enemies, whether spirits or mortals. We do urge this precaution, not on account of those who are investigating Spiritualism, but solely as the only means of protecting entranced mediums against the enmity of their mundane and spirit persecutors. We will continue to advise that course until it is generally observed, well knowing that when its importance is recognized that the last resort of the enemy will have been exhausted and the universal spread of Spiritualism assured.

Mediums, why will you not defeat your enemies when you have it so easily in your power to do so? This advice comes from one who is your friend under any and all circumstances. Aid him in silencing your enemies and the enemies of truth, by a course so easily pursued. A cabinet constructed in the manner stated would cost no more in money nor labor than one constructed with one apartment. Have a cabinet with two apartments, and you will hear no more of the business of exposing materializing mediums. Without this precaution the machinations of the enemy, both in spirit life and on the earth plane, will go on, and Spiritualism will have to suffer henceforth as in the past. Who will heed this friendly advice and warning?

ORGANIZATION.

The Association of Co operative Spiritual ists.

The adjourned meeting of Spiritualists and meliums met at No. 240 South Fifth street, Sunday, September 14th inst., and was called to order by he Chairman, Mr. Wheeler. The committee appointed at the last meeting to nominate officers, reported the following: For President, S. Wheeler: Secretary, William Winner; Treasurer, J. B. M.

The same committee had been instructed to suggest a name for the proposed organization, and they offered the name of "Third Association of Spiritualists of Philadelphia." The report of the committee was accepted, and the association proceeded to take action upon it. After considerable discussion it was voted that the association elect officers for two months, or until a permanent organization could be perfected. The following named gentlemen were elected as officers: Mr. S. Wheeler President; Dr. T. B. Taylor, Secretary; J. B. M. rifield. Treasurer.

Upon the question of a name for the association much discussion ensued, in which Messrs. Rhodes. Bliss, McCauley, Taylor, Hoover, Roberts and Mrs. Cora Symes took part. Many names were suggested, but it was finally decided that the name gested, but it was finally decided that the name should be "The Association of Co-operative Spirit-

A committee of five, consisting of Messrs. Blise, Wheeler, Roberts, Taylor and Mrs. Symes were appointed to prepare a draft of a Declaration of rinciples, constitution and by-laws, and ordered to report at the next meeting. The same committee were directed to suggest names for the Executive Board.

Interesting addresses were made by the President, S. Wheeler, James A. Bliss, J. M. Roberts, Dr. T. B. Taylor, Mrs. Cora Symes, Mrs. Willard, Dr.J. H. Rhodes and others, after which a committee was appointed to procure a hall for future meetings.

The interest in this new movement is increasing, and it is understood that the intention of the Association is to procure first-class lecturers and mediums to occupy their rostrum the coming season. All the meetings thus far have been very harmonious, and this Association in weight and influence, bids fair to prove a perfect success. The meeting adjourned to meet on Sunday, September 27th, at 2:30 P. M., at such place as the Hall Committee should announce in MIND AND MATTER and Public Ledger.

THE officers and members of the State Associaion of Spiritualists, of Maine, will please accept our thanks for their co-operation in extending our circulation, at their late camp-meeting, by sending us a large list of subscribers. We would also congratulate the members of that association that they have such a capable secretary as Dr. G. D. Demeritt, of Sangerfield, Maine, has proved himself

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as 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. 13, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON:—This thing called death seems very natural to me. In fact I find I have a living form that almost corresponds with the one I had left; only there is a lightness about it that I never experienced in a mortal form. I knew something of the spiritual phenomena when here, but in reality never gave it much study. Here where I am now I associate with precisely those characters that in mortal life were called my relatives, friends and acquaintances. In fact this spiritlife is so real to me that so far as I have gone in it I find very little if any change. I only realize one thing and that is a slight change or condition of form, all else seems to be very much like a mortal

"I do not understand my way clearly if I do not realize more of a change than I have so far done. I cannot say that I admire spirit life much.

There are some things that have been said to me by those who are happier than I am, about some kind of attraction that will die out and fade away in time; and they have also said that by coming here to-day they will be better able to make the way plain to me. If I could obtain a little advice here on the mortal side it would help me to advance more rapidly spiritually.

RUFUS WHITTON, Augusta, Maine. The advice asked for was given, and gratefully

"Good DAY, Sir:—There is no other way to do in coming back here to-day but to introduce myself. Welcome or unwelcome, I follow the flat of a power I do not and cannot comprehend. I was an old man—80 years of mortal life—with all its varied experiences, but I cannot say that spiritually I understand much.

My name was

"The man that travels too much in one marked out way of thought on spiritual questions will find himself in the spirit-life like the preceding speaker, with no realization of the immense fund of knowlege in the way of truth, until he has thrown off all mortal prejudices and biased opinions. A man after living in a mortal state as long as I did finds it much more difficult to get rid of his religious opinions than of any other erroneous effect that comes with his spirit into the after-life. They become so ingrained in the spirit—they are so indelibly impressed there that long, dark and tortuous is their way before they emerge into the true knowledge of the life eternal. If each and every individual could be placed upon the proper basis- for entering the spirit-life, crime of all kind would become extinct upon the mortal plain, because crime is the outgrowth of obsession by evil disposed spirits, who in every way that is possible for them, through earthly attraction, to force an entrance into mortal minds, do so to gratify their low and

"I hardly think this communication will be recrived by my relatives and friends, but if it has the effect of making one person think and act, I shall be amply repaid in spirit. Sign me,

JOSEPH SKINNER, Summer st., Lynn, Mass.

"It is like a mountain weight on my head. Where am I? I died of softening of the brain.
You have lifted that weight right off me.
(He alludes to the explanation I gave him of his present condition.) All this came back again when I came here. I know not how I came here—all I know is that there has been ever since I died a release or relief from that terrible weight on my head. It seemed to me so shadowy, vague and like a dream-and yet it was a pleasant one, for there was no pain there. (Here, starting up and looking surprisedly in the apparently vacant air, he said:)
What is this? I see them right there. Oh! I
know them all. Can this be real or is it a dream? I'm weaker now. Yes, there is a spiritual existence! (He here sank back as if exhausted, and we asked him who he had seen, he answered:) George Annie, grandfather, Daniel. Oh! I see them—oh! I see them all. I'm going to them—good-bye. GEORGE WEBB, Lexington, Ky.

"Wild Cat" said this spirit had been brought to the circle by his friends to wake him up, from a lethargy that had held him almost insensible since he had passed to spirit life. How full of instruction such experiences as these afford as to the relations existing between the material life and that spirit life that awaits all animated nature!

GOOD AFTERNOON, SIR:-Few men in this life had a more determined will than myself. Difficulties never discouraged me, for I always believed in that motto: "Where there's a will there's a way."
Many years have come and gone since I entered
the spirit life, but I am glad to come back here to say a word about this great Republic, which I had the honor of helping to establish. Although you are now surrounded by corruption and political intrigue, yet I know, in looking upon this mortal plane from a spirit stand-point, that there are enough of noble souls yet living in this generation to keep the altar fires of true liberty burning brightly. But every care should be taken to avoid strife and war. Military glory has many ardent followers in this mortal life, but if you could see the sad reaction that takes place in the spirit you would do all you could to suppress this great evil, War sends men to the spirit life totally unprepared and as a natural consequence they come back here to stimulate mortals and make them seek a military life, if possible. I was acquainted with your father and have met him in spirit life, and it is principally through him

that I am here to-day.

I do not know that I wish to say anything to those who have descended from me. The most of them are very worldly and prejudiced in their

CAPTAIN JOSEPH RICHARDSON,

Valley Forge, Pa. At a materializing seance, given by Mr. James, two evenings before, the face of a man appeared at the aperture of the cabinet and called me to him. I could see his features distinctly, and positively know it was not the medium or any confederate of the medium. The form was that of a powerful man, apparently in the prime of adult life, but I could not recognize him. He then told me his name, Capt. Joseph Richardson, of Valley Forge. He said nothing about intending to communicate with me. I had some knowledge of Capt. Richardson, although I think he died before I was born. His name was Jacob, not Joseph. Why this discrepancy I do not know. I knew his two sons, Morris and Isaac, who were men of mature years when I first remember them as neighbors of our family. have heard them both speak of their father as man of great force of character and as possessed of unusural physical strength and powers of endurance. It is true that he knew my father, between whom and his two sons there was the most friendly feeling throughout their protracted lives, for they lived

neighbors until they were old men. Capt Richardson was the favorite and intimately trusted scout of General Washington, and performed some of the most hazardous and important e terprises in the secret service of that great American Commander. I have some reasons to think that he was the Harvey Birch of J. Fennimore

Cooper's "Spy."

This test of spirit identity is most absolute to me, as it is wholly inexplicable upon any theory, other than that of the actual spirit presence of this old hero of the Revolution.

J. M. ROBERTS.

"GOOD AFTERNOON, SIR :- How little a man can reason with any certainty upon this great spiritual existence. When, in your mortal state, you reach the boundary line, or, in other words, the verge of the unthinkable—the unknowable—every-

thing that you would reason upon has reached its last analysis, and you can only deal with it metaphysically. There is a verse in what is known as scripture: "If they will not believe Moses and the Prophets, neither will they believe one though he rose from the dead." The secrets of matter are plain to you as a spirit after you have reached a certain sphere, and the reason of this I will here explain. Your spirit-mind has there unfolded to that degree that you begin to have a clear and comprehensive view of the grand whole. It would be impossible for me as a spirit to divulge these secrets, because there is not yet a brain spiritually unfolded enough on this mortal plane to comprehend them. I do not come here to-day to satisfy men's beliefs; I come here to throw out such ideas as will tend to the advancement of human happi-

ness... I do this because I feel it my duty to do so. I will sum up what I have to say in these words: The child comes into this world by no volition of its own, and departs from the mortal life in the same way, unless in the case of suicide. In fact, you are born within the law, and that law can never be dodged or evaded. Then, if this premise is correct, your beliefs are the creation of your surcoundings, and will have nothing to do, whatever, with your future spirit prospects, except to clog and weigh you down for a time. As all men are born with reason, this quality or principle must wake up sooner or later every spirit to know the realities of the spirit-life.

One word more before I close, and that upon the doctrine of atonement. Your great Spiritual leader —Jesus—has said: "By your words you shall be justified, and by your words you shall be condemned." I say that doctrine is false, for I know from my spirit experience that it is by your acts that you will be justified, and herein lies the whole truth of the doctrine of an atonement. Where you have acted so as to cause injury or suffering to a fellow-creature in the flesh, I tell you, you will not have happiness in spirit until you have rectified the result of your own acts.

I will say in conclusion that it is far more easy to be a preacher and give forth wise counsel than to be a follower of that counsel. You will sign me, DAVID HUME.

Editorial Briefs.

SEE in another column the advertisement of the Neshaminy Grove meeting for next Sunday.

J. FRANK BAXTER will address the assemblage at Schroon Lake, N. Y., the last Sunday in Septem-

MRS. N. D. MILLER, materializing medium, late of Memphis, Tenn., is now located in Denver,

J. O. BARRETT, the well-known lecturer on Spiritualism, is ready to answer calls to lecture. Address him at Glen Beulah, Wis. C. B. LYNN will speak in Orange, Mass., in Oc-

ober; in Troy, N. Y., during November; and Springfield, Mass., during December. AFTER November 1st, Dr. Jack, of Haverhill,

Mass., can be visited at the Sherman House, Boston, the first three days of each week.

WILL our readers please potice our premium offer on this page, also editorial upon second page, headed "Joseph John and His Pictorial Art.," FRANK T. RIPLEY writes us that he goes West soon, and those who want public tests and lectures

will address him at once. P. O. Box 194; Jeffer-ALFRED WELDON will keep a supply of MIND AND MATTER at the Republican Hall meetings, New York city, at retail, and is also authorized to

receive and forward subscriptions to this office. MRS. C. B. BLISS will give materializing seances city, every Wednesday, Friday and Sunday even- as perfectly characteristic of him. Mr. James nor ings at So'clock, sharp, until further notice. Her seances are very select, and honest investigators

should visit them-others have no business there. THE kindest feeling exists among the members of the new organization known as "The Association of Co-operative Spiritualists," recently formed in this city, and all the members are united in their Modern Spiritualism.

"BILLY THE BOOTBLACK'S" photographs have been withdrawn as premiums for MIND AND MATTER; but any persons who desire to have this valuable demonstration of spirit identity can receive them postpaid by forwarding to this office 15 cents for the carte de visites, and 25 cents for the cabinets.

ATKINS & ABRAHAMS will keep MIND AND MATTER constantly on hand at the S. W. corner of \$1st street and 6th avenue, also at the Grand Hotel, Broadway, and 31st street, New York city. They will act as our agent for New York city, and are authorized to receive and forward subscriptions to

THE Religio-Philosophical Journal says: "Mrs. R. Shepard will start on a tour West, October 1st, and will answer calls to lecture on her way to Minneapolis, Minn. All communications must be a ddressed to 1577 Atlantic avenue, Brooklyn, N. Y. Those wishing her services will write early in September, that arrangements may be made."

OWING to ill health, Mrs. Jennie S. Rudd, the medium for the Banner of Light free circles, was obliged to resign her position; much to the regret of all readers of the Banner. Mr. J. W. Colville will hereafter be the medium at those circles. We congratulate our contemporaries that they have been so fortunate as to secure so good a medium to take the place so well filled by Mrs. Rudd.

A grand and profitable time is expected at the Schroon Lake (N. Y.) Campmeeting. The following array of able and eloquent speakers have been invited, and many of them will no doubt attend: Mrs. Nellie T. Brigham, Abby N. Burnham, Mrs. Cora V. Richmond, Prof. T. B. Brittan, Prof. J. R. Buchanan, Dr. H. B. Storer, J. F. Baxter, C. B. Lynn, Capt. H. H. Brown, Mrs. Nettie P. Fox and

MRS. S. A. BYRNES of Massachusetts, is filling the restrum of the First Association of Spiritualists of Philadelphia, during this month, most acceptably. We trust the seeds of truth which she is strewing before that complacently conservative spiritual organization will take root and soon become apparent in a green and flourishing growth of spiritual life. She speaks both mornings and evenings at Academy Hall. Spring Garden street, Philadelphia, to-morrow and the Sunday following.

An interesting case of healing occurred in this city a day or two ago. A lady suffering with asthmatic croup came into Dr. Taylor's office, No. 1128 Vine street, in a state of partial suffocation, and growing worse every moment. The Doctor placed his hand on the patient's chest, and in less than five minutes, so the parties aver, the whole them to fergive him, and reproached himself them to the strongly for the emnity he had entertained, and the trouble was transferred from the patient to the medium. This is a great mystery, but true, no doubt. An ancient record speaks of the same thing: "He shall take our infirmities and bear our sicknesses."

THE Camp-meeting of the Spiritualists' and Liberalists' Association of Maine, held in Buswell's Grove, Etna, Maine, closed Sunday, September 7th., Throughout the entire meeting there was a large attendance and it was a perfect success in every particular. The association is now permanently philosophy of Spiritualism, a established, and have elected the following named officers: President, Cyrus Chase, Monroe; Vice- was pleasingly entertaining.

President, C. B. Williams, Stetson; Secretary, G. D. Demeritt, Sangerville; Treasurer, D. Buswell, Etna. Business Committee for the ensuing year: A. J. Farmer, Charleston; A. Rigby, Old-town; L. W. L. Chase, Exeter.

THE SPIRITUALISTS will hold a third meeting at the Neshaminy Falls Grove—the old camp ground—on to-morrow, Sunday, Sept. 21, at 10½ Å. M. and 3 P. M. The trains will run to suit these nours from Philadelphia and Trenton. Dr. T. B. Taylor, Professor of Anthropology in the Philadel-phia Medical and Surgical University, and Jonathan M. Roberts, Esq., the able and talented editor of MIND AND MATTER, will address the people. A rich treat may be expected from two able exponents of the spiritual philosophy. Don't fail to hear them. Interesting and important topics will be discussed

S. P. KASE, Chairman.

THE Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall; Omro, Sept. 26, 27 and 28, 1879. Speakers—Dr. Jas. M. Peebles, Wm. M. Lockwood, and, it is hoped, W. F. Jamieson. We wish to see all the Liberalists of Wisconsin at this meeting. Remem-ber this is a three days' meeting and will be called to order at 10 o'clock A. M., sharp. So, friends please be in season. Dr. A. B. Severance, the oldest and best psychometrist, will be in attendance to give readings. We hope to secure the services of a first-class test medium. Social dance Friday evening. Music by Severance & Williams' Band, who will also furnish music through the meeting. Officers for the ensuing year will be elected. The friends of Omro will entertain free to the best of their ability. Wm M. Lockwood, President, and Dr. J. C. Phillips, Secretary.

Confirmation of Spirit Messages Given Through Alfred James.

PATRON, NEBRASKA .- Mrs. Mary B. French writes, August 26th: "In your issue of November 23d, 1878, there is a message given through Alfred James, of Philadelphia, from one who subscribes himself Barak Michener. My mother, Charlotte Baird, who is seventy-eight years old, and is, in all probability, on her last bed of sickness, wishes me to tell you that she had a teacher of that name near sixty years ago. She says she remembers one morning when she arrived at the school-house earlier than usual, of hearing him and a neighbor talking on the subject of Christianity, and Michener said it was 'all a myth, borrowed from old heathen mythology.' It made a deep impression upon her mind, being the first words of that kind she had ever heard. In his communication Michener says he died a 'materialist.' Inasmuch as both names are such very uncommon ones, and he owns o having held the same materialistic views, we have no doubt he is the identical Barak Michener of mother's acquaintance."-From the Banner of Light of Sept. 13th.

It is said by those who know that the message we printed some months ago from Spirit Commodore Vanderbilt, given through the mediumship of Alfred James, of Philadeiphia, regarding his unhappiness in his eternal home, on account of the lawsuit about the disposal of his property, was the chief cause of an amicable adjustment of the matters in dispute .- From the Banner of Light of Sept. 6th.

The spirit message purporting to come from Debby Matlack, of Haddonfield, N. J., and published in MIND AND MATTER of August 2d, has been verbally fully confirmed by Mrs. Davis, of this city. So characteristic is it of her from whom it arports to come, that the "Friend John," whom he addresses, insists that either the medium or ourself must have had personal knowledge concerning their antecedents and invented the communication. To those who know us, it is needless to say this inference is wholly unfounded. Until three days since, neither Mr. James or ourself ever heard of

The spirit message purporting to come from Amos Comly, of Somerton, Bucks county, and published in MIND AND MATTER of August 30th, was t No. 207 East Sixty-second street, New York | copied by the Newtown, Bucks county, Enterprise ourself ever heard of such a person.

> W. T. FORBES, writing from Rome, Ga., says: J. M. Roberts, Editor Mind and Matter:

DEAR SIR :- The communication in No. 41; purporting to be from M. Staunton, of Selma, Ala., and given through the mediumship of Alfred James—upon inquiry, I learn that M. Staunton was Geneefforts to provide means for the advancement of rai Superintendent of the Selma, Rome and Dalton Railroad, and received injuries in an accident on the road, from which he died. The communication is considered characteristic of the deceased. Respectfully,

W. T. FORBES.

In view of such proofs as these of the genuine ness of Mr. James' mediumship, how utterly contemptible becomes the misrepresentations and persecutions of this weak, sensitive instrument of spirit control. "Father, forgive them, for they know not what they do." Nobly are the good spirits supporting him against those who would crucify him if they could. Indeed, to crucify him would be charity compared to their efforts to torment him to death by depriving him of that means of support which the spirit world has bestowed upon him. Oh! shame, where is thy blush?

Spiritual Conference. The Keystone Association of Spiritualists holds

its conferences every Sunday afternoon at Lyric Hall, No. 201 North 9th street, and has been profitably and happily engaged in the usual exercises every Sunday.

The experiences of those who have realized the truths of the dispensation of immortal life and light, through the "ministry of angels," in their specific details and narrations at the conference meetings, have proved interesting matter of thought and mpressive conviction to those who have been without the evidences of the truths of Modern Spirit-

Last Sunday the services or exercises were more than ordinarily interesting. One of the speakers, under very strong impressions, to relate a part of his experiences in that direction, referred to a case of more than ordinary interest, as presenting a most valuable lesson in the philosophy of Spiritualism. He and his wife are mediums, and some time ago they were impressed, indeed, they were urged, to remove from their then residence to another town several miles distant. Why or wherefore was not told them; and, not standing upon the ceremony or the manner of their going, they went, as directed.

In this strange place, they were led to the home of two individuals, not relatives, where it was given them to know that the male inmate had, in the exercise of a psychological power, acquired an assumption of authority over the other, and seemed to be aiming to secure her property to his own use. The speaker and his wife, were influenced to exert their power over the female, to relieve her from the evil influence, and finally succeeded to the discomfiture of the male inmate. This in mate, from some cause, and perhaps from the defeat of his purpose, ran into habits of intemperance, and ended his earthly career in a debauched condition. At enmity with the two mediums, he passed over to the other shore. There, it seems, he pursued the two mediums in a series of physical persecutions and social and domestic difficulties and troubles, which they all the time felt to their great grief and vexation, without knowing through whose power and influence they were subjected to such trying experiences.

The sequel to this state of things was developed, for before the address was concluded the antagonist spirit controlled a medium, and refering to the speaker by name, and also to one or two others, whom he had injured or sought to wrong, begged spirit of hate he had exhibited. Our readers may see in this the doctrine of retribution, for this unhappy spirit had no rest or peace after discovering that he had done or was doing that which was contrary to the spirit of love, and it was only by coming back and publicly ask-ing for forgiveness, and with self-reproaches condemning his conduct, that he could expiate his wrong-doing and hope to advance or make progress in the life beyond. The whole scene at the conference presented a very striking lesson in the

philosophy of Spiritualism, and seemed to awaken

an interest in the phenomena as instructive as it

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DR. C. BONN-Developing Circle has adjourned to meet the first Monday in September. MRS. KATIE B. ROBINSON, the well-known

Trance-test Medium, has returned to Philadelphia, Pa., and will give sittings daily to investigators, at No. 2123 Brandy wine street. MRS. E. R. FRITZ—Clairvoyant Physician, 619 Montgomery Ave. She treats diseases of the worst form without the aid of medicine. Diagnosis of dis-

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SPIRITUAL NOTES,

A MONTHLY EPITOME of the TRANSACTION OF SPIRITUAL and PSYCHOLOGICAL SOCIE-OF SPIRITUAL and PSYCHOLOGICAL SOCIETIES and Auxiliary to the Spirit Circle, the Medium and Lecturer, and containing Articles and Reviews. and Lecturer, and containing Articles and Reviews by experienced writers, with concise reports of proceedings, brief Notes of the month, programme of arrangements of societies and mediums, and other interesting information for reference purposes. Published on the first of each month. Price twopence. Annual Subscription 2s. 6d., of E. W. ALLEN. 11 Ave Maria Lane. London, E. C., England. Orders can also be sent through Messis. COLBY & RICH, Bamer of Light Office, Boston. Annual Subscription 75 cents no stage free.

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Priginal Poetry.

For Mind and Matter.

A POEM.

- PY MRS. M. ALLBEE I sat alone in my chamber, When all had gone to their rest With only a love of an angel,
- For my quiet evening guest. And we talked of the days that were fleeting, Of the days that had flown far away, And of that angelic greeting When the voll should be drawn away.
- And we talked of the face that was hidden Reneath the cold coffin lid. Of the joys that vanished unbidden, When they said that our baby was dead.
- And we talked of the garments that we folded Away so snug and so warm. That we wrought in the silence of evening Ere we knew of the incoming storm.
- And we talked of the little brown cottage That stood at the foot of the nill, And the murmuring music of waters, As it rose from the sparkling rill,
- And oh, how we talked on in silence, Of death, the grave, and the shroud, And how little we ever are knowing How soon will come the dark cloud.
- How soon just over the threshold. Will sorrow and trouble appear, And the cloud with its silver lining, Droop low with its fast falling tear. And oh, how we talked of that meeting,
- When all tears should be wiped away, And of that joyous greeting, In the home just over the way And as we talked the morning
- Stole in with its golden light, And the angel passed from my vision, With its spotless robes of white. Derby Line, Vi.

[SELECTED.]

OVER THE RIVER.

BY N. A. W. PRIEST. Over the river they beckon to me,

- Loved ones who've crossed to the farther s.de; The gleam of their snowy robes I see, But their voices are lost in the dashing tide. There's one with ringlets of sunny gold, And eyes the reflection of heav'ns own blue; He crossed in the twilight gray and cold, And the pale mist hid him from mortal view. We saw not the angels that met him there-
- The gates of the city we could not see; Over the river, over the river, My brother stands waiting to welcome me. Over the river the boatman pale Carried another, the household pet;
- Her brown curls waved in the gentle gale-Darling Minnie! I see her yet. She crossed on her bosom her dimpled hands, And fearlessly entered the phantom bark, We felt it glide from the silver sands, And all our sunshine grew strangely dark. We know she is safe on the farther side,
- Where all the ransomed and angels be; Over the river, the mystic river, My childhood's idol is waiting for me. For none return from those quiet shores,
- Who cross with the boatman cold and pale; We hear the dip of the golden oars, And catch a gleam of the snowy sail, And lo! they have passed from our yearning hearts, They cross the stream and are gone for aye.
- We may not sunder the veil apart That hides from our vision the gates of day; We only know that their barks no more May sail with us o'er life's stormy soa; Yet somewhere, I know, on the unseen shore
- They watch, and beckon, and wait for me And I sit and think, when the sunset's gold Is flushing river, and hill, and shore,
 I shall one day stand by the water cold,
 And list to the sound of the beatman's our;
 I shall watch for the gleam of the flapping sail,
- I shall hear the boat as it gains the strand, I shall pass from sight with the boatman pale To the better shore of the spirit land. I shall know the loved who have gone before,
- And toyfully sweet will the meeting be, When over the river, the peaceful river,
- The angel of death shall carry me-

How different would the author of the above beautiful poem have felt could be or she have known how near were those "quiet shores" and how easy the passage to audiro "—Ed]

ABOUT JERUSALEM AND THE BIBLE.

Written for Mind and Matter.

The sources of information and knowledge respecting ancient Jerusalem are scanty, the works of Josephus and the Bible seem to be the main reliance, the Greek and Latin writers scarcely mentioning the name.

The changes must have been very great, for Rev. Dr. Thomson says, "After a residence of twenty-five years in Palestine, my own decided impression is, to man on earth knows anything of what it was, or can find anything about it as described by Jose-

Joshua x. is the first mention of Jerusalem in the Bible, and from the time David made it the Capital for his people to the first noted change, is the revolt of the ten tribes, with Judah its owner. It was taken by Shishak, King of Egypt, 971 B. C. Jehoash, King of Israel, pillaged it, but afterwards it was enlarged and beautified during the reign of five kings. Nebuchadnezzar besieged and took it. 598 B. C., when, through the power and influence of Cyrus, King of Persia, the Jews were permitted to return to Jerusalem and rebuild their temple. From this time to that of Alexander the Great, 332 B. C., Jerusalem seems to have prospered under its Persian masters, until Ptolemy, King of Egypt, became master, when in 198 B. C., Antiochus, the great King of Syria, became master, and till 143 B. C. the Maccabees were in possession, the garrison remaining in the hands of the Syrians.

The Romans under Pompey captured the city in 63 B. C., after slaying 12,000 of the people. The Jews revolted under Roman tyranny A. D. 66, gaining a victory lasting four years, until Titus, by one of the most terrible, horrible sieges recorded in any history, placed the city again under Roman rule. In, A. D. 131, the Jews again took the city, the Romans regaining it after another terrible contest; the Jews being forbidden to approach the city under the pain of death, which edict continued until the time of Julian, who permited their return A. D. 362, but the death of Julian changed this by other rulers to once a year only, for them to enter

the city! The Persians stormed it in 610, and in 637 it passed into the hands of the Mohammedans, and by them was held until 1073, when the Turks became masters. In 1099 the Crusaders took the city, after a terrible conflict, holding it till 1187, when the Egyptians took it, restoring it to the Christians in 1229 by treaty. And yet, two years after this, the Mohammedan Arabs became masters. restoring it after a rule of four years. In 1244 the Korasmins took the city by storm, when, in 1526, the Ottoman Turks became masters, and since then the change has been slight in importance.

The assertion that the Jews are God's chosen people, and Jerusalem set apart for his worship, seems, to common sense and reason, all bosh and nonsense, when contrasted with his continued anger for 40 years against Israel-see Num. XXXII, 10 to 4-and that "it exists forever," according to Jeremiah, XVII, 4th-coupled with the fact that no protection has been given to "his chosen people," or city, in allowing it to pass into the hands of enemies so many times, and yet continues in such hands to this time, 1879, as also the enslavement and disperan of this "chosen people" over nearly

The "ten plagues" visited upon Egypt for the Jews especial benefit, and the hardening of Pharoah nine times, that God might smite and cut Egypt off from the earth, as also in teaching the Jews to swindle practically—Exodus XII, 35, 36—makes | Asiatic and Byzantine texts; for no manuscript of God a demon, who also hates his own children be- the whole New Testament was known of previous fore they are born in Romans 1x, 11 to 14; and, if to the Fifth Century" parchiment and roll taking

the Bible is God's word, the thought is unreasonable and inconsistent that a Chinese, Indian, Persian, or any people of another language have first to learn Greek or English, in order to know how God talks, or know that God and Christians damn all the rest of the world as "heathens and infidels." Such things are awful to think of, and are rank poison, as also an insult to Truth and all judicious,

Prior to 200 B. C., but little can be gleaned, and "Law, the Prophets, and other books," &c., &c., the number varying with their grouping—the Jews not agreeing among themselves, and the Alexandrine translators not agreeing with the Jews. Hence, for over 3,500 years writings of widely different dates are placed together.

An attempt seems to have been made to place the historical first; then the prophetical, up to about 400 B. C.; the amatory of Solomon following the devotional; and closing with the lesser prophets, so-called-the whole having passed through many hands, and been subjected to many revisions and changes, the scores of MSS. existing before the invention of printing being "greatly abreviated with many omissions by ignorant scribes," says his-

In 1380, John Wycliffe completed his revision of the Bible in the English language, for which act even his bones were dishonored. And even at that time the Bible was less in size and different from the present, the earlier ones being more different than any later ones. "The first printed portion appeared in 1477, with many abbreviations, and grave omissions." In 1480 it appeared without date or place of issue; and in 1482, with Jarchi's commentary; and in 1486 with Kimchi's, including the Prophets; and in "1488 the whole Hebrew Bible appeared at Soncins, made partly from MSS. not very good, and partly from separate published books, of unequal merit,

This edition was strictly followed by the Gerson in 1494, from which Luther made his translations. "This was the parent of the celebrated rabbinical or Hebrew Bible, from the print of Daniel Bomberg issued in 1517, 1548, 1521, 1525 and '26, resulting in his ruin." In 1516 Erasmus issued his New Testament from five MMS., one only containing the Apocalypse. A second edition appeared in 1519, changed in hundreds of passages; and in 1522, another, with the text John v. 7 inserted, and in 1527 another, still further altered, especially in the Apocalypse, and in 1535 another, without much change. So much from this Reformer!

Nearly all of Christendom, it is supposed, have no settled idea of the number of writings called books that existed, and were used as the word of God during the first 400 years of A. D., and were attributed to Jesus Christ, his Apostles, and thei companions, called "The New Testament," which were afterwards called Apocryphal, and are now but little known, and less thought about, to the number of 93, which includes the 24 belonging to the Apocryphal New Testament, existing known of to-day, or this 1879, the remaining 69 being either out of print, or with the MSS. mostly

The compilers or writers of these books and MSS. are appended, and references given at the close of The Apocryphal N. Testament-vis: Origen, 210; Eusebius Pamphilius, 315; Athrhnosius, 315; Cyril, 340; The Bishops of the Church at the Council of Laodicia, 364; Épiphanus, 370; Gregory Nazianzen, 375; Philastrus, 380; Jerome, 382; Ruffin, 390; Austin, 394; The 44 Bishops of the Church at the Council of Carthage, and those ascribed to Dionysius the Areopagite.

The famous Arian controversy was the time, and the bitter, terrible contention between Arius and Alexander, and continued by Athanasius, led to the rejection of so many writings or books ascribed to divine agency, and yet "nothing reliably authentic has been transmitted to our time," says Mosheim in Chap. v.; but "it is certain they were considered genuine by the most early Christians, although uncertain when declared canonical, or by whom."
Sir Isaac Newton says: "When the adversaries
of Erasmus got the Trinity into an edition of the New Testament, all other MSS. were laid aside as an almanac out of date." Also, that 1st John, v. 7, and also 1st Tim.; iii. 16, with other interpolations were not in any Greek MSS. earlier than the fifteenth century, nor in any Latin ones earlier than the ninth century, such beginning to appear as It now stands between 1566 and 1580.

It seems evident, that if the text of the heavenly

it seems evident, that if the text of the heavenly witnesses had been known from the beginning of Christianity, the ancient opponents of heresy would have quoted, and continually urged these texts as proof of the Trinity.

The utter silence respecting them for 1500 years, or even, if known of, their omission in all editions of the New Testament, by whomsoever made, down to 1566, seems conclusive proof that no part of Scripture can be proved either genuine or spuriof Scripture can be proved either genuine or spurious, if these texts are now to be considered genuine

and any objections to them not admissible. The several translations and editions of the Bible

will now be noticed-viz: In 1534 William Tyndale completed his translation, and was burned at the stake for it in 1536. suffering bravely. Miles Coverdale dedicated a new translation to the kingin 1535, and in 1536 Sebastian Munster printed a new edition. In 1527 the Matthew's Bible appeared and in 1539 to 1544 that of Robert Stephens; also, in 1539, the Great Bible of Coverdale was published, and in 1540, a revision of it was published by Thos. Cranmer, who was burnt at the stake in the same manner that he caused the death of Latimer, Ridley and others. In 1552 the famous Polyglot Bible of Cardinal Ximenes appeared, followed by the Antwerp edition published by Philip II, of Spain. In 1557 William Whittingham made a translation of the Bible into English from the Geneva edition. In 1560 several labored together completing a revision of the whole Bible. In 1572 a revision of Cranmer's Bible was made. In 1611 was issued the Bible of King James I, of England, now in general except the Douay by Catholics, published in 1600. In 1645 the Paris Polyglot appeared, and in 1661-1667, great efforts were made to obtain the best manuscript possible for having 'a Bible purified from the Greek of the New! Testament," followed by others in 1699, 1705, 1720, 1753, 1767, 1796, 1780, 1832 and 1849, "the aim of each being to bring the Masoretic text as near to perfection as critical helps could glean from the various readings found in all, as not a fragment of any writing has survived from the hands of an evangelist or an apostle; hence, the "New Testament" is the only real existing account of the origin of Christianity, as no writer known of, has ever offered anything previously; the facts—stubborn facts, being conclusive that up to the Sixth century "the New Testament had been subjected to many changes of the "sacred writings," (so-called) and that they never appeared in the times to which. they refer, nor are the persons and events, which they relate, spoken of by any historian until a long time afterward; the external evidence being in the acts and edicts of emperors, church councils, etc., etc., from time to time, for the alteration, renovation and revision of the scriptures and the admis sions of divines and learned critics to these facts. "The Emperor Anastasius had the Holy Gospels written by illiterale evangelists, censured and corrected." A. D., 506, at Constantinople as admitted by Lardner, vol. 3, p. 67, and "the Archbishop of Canterbury had a general alteration to accommodate them to the faith of the Orthodox," is admitted by Beausobre, the French critic, vol. 1 p. 343. The internal evidence being the immoral, vicious and decidedly bad tendency of many passages or texts yet remaining, which previous efforts have failed to expunge. Obscene, smutty texts need no reference to! yet they exist!! Learned critics say, "there were in the manuscript of the New Testament one hundred and thirty thousand various readings," and the Bishop of l'eterborough, Herbert Marsh, says, "there was no original Greek that the book of Revelation ever appeared in, for

year 1516." The names of Beza, Elzevir, Fell, the famous John Mill who said in 1685 that the received texts for Robert Stephens' Bible contained over 30,000 various readings collected from the works of for mer commentators, the writings of the Fathers and ancient manuscripts. Xuster, Westein, Bengel, Semlar and Griesback must be added to the list of Bible makers, the two last, with Mill, being much noted for their vast research.

Erasmus wrote it himself in Switzerland in the

History is very plain and explicit that scribes in copying from the original manuscript did their work very badly, and that subsequent amendments by the learned were quite injudicious, and with still greater blunders which no skill, or any arrangement can make amends for, hence the great disagreement between the Alexandrine, Latin, Greck,

the place of papyrus. Ammonius, in the Third Century, "having broken up the texts then existing into hundreds of sections, nearly all manuscripts after the Fifth Century had his arrangement on the margin," the division into chapters being nade by Cardinal Hugo and Erasmus in the Thir-

teenth Century, the verses in later years.

The letters of Paul varied greatly. The firstnentioned being to T.mothy, Titus, Philemon and the last four chapters of Hebrew. An Alexandrine copy was presented to Charles I, in 1628, with that fragmentary, respecting the Bible, called at copy was presented to Charles I, in 1628, with first "The Law," the "Law and the Prophets," the nearly all of Matthew, portions of John and Second Corinthians omitted. It would tire the patience of all readers were I to relate the different conditions the New Testament appeared in the First Century, and probably astonish all to learn the great difference as continued up to the Eighteenth Century. "It was fifty years after the invention of printing before any attempt was made to publish the New Testament then existing;" a portion of the publications, revisions and editions being given n continuation of the preceding, viz.:

Griesbach published his great edition in 179 and in 1806, but was vehemently opposed by C. F Matthai, who offered an improved, better Bible, in his estimation, in 1782, and in 1788, Eichhorn sustaining Griesbach. In 1830 and 1836, A. Scholz offered his New Testament, which was highly es teemed, and in 1842 and in 1850 Karl Lachman appeared, and Dr. Tischendorf, in 1840, 1842, 1849, 1850 and in 1854, with a revised edition improved and yet, in all probability, but very few outside o Europe knew anything about these different bible

In the times of Jerome-1400-Palestine, Alexindria and Constantinople each had a different ver sion of the "only authorized version" of the Septuagint then in use, hence the corruptions that mar the text which had become corrupt from careless copyists, indiscreet revisors, ambitious critics, and reckless theologians.'

"Lanfranc, Archbishop of Canterbury, revised and corrected the supposed errors of others in the Eleventh Century, when the whole Western Church rejoiced that it was illuminated by the light of this

In 1545, the Council of Trent decreed this ediion should be printed as accurately as possible, the Popes Pius IV. and V. attending to it in the Vatican with their own press, but it proved so imperfect to Gregory XIV. that another revision had to be made, as also other changes, from the first supposed appearance in English of any Bible, 1290, Wycliffe's not being finished until 1380, and the Latin Bible from the types of Guttenberg in 1450-55, a prodigious effort for the times." Then follows Tyndale's, Coverdale's and others, as preiously stated, Martin Luther spending sixteen years on his, ending 1532—the "Bishop's Bible" appearing next "faithfully compared and corrected where defective," and sent from the press of Robert Barker, 1611.

It is supposed to not be generally known that luring the past seven years, a new revision of the Bible is in process at Westminster deanery, London, and at the Bible House in New York city. The want of an insertion in the Constitution—of God-possibly delays the offering of it.

It is said Bishop Ellicott affirms "the obscurities and inconsistencies will be removed;" and Prof. Abbott says, "there are hundreds of errors which affect the New Testament, for, in some cases, whole verses are spurious;" while others say, "the aim is, noo to have a new version, but "a conservative revision of the existing version!" And still others say, "the facts above-named, with many others, well justifies that a new revision should be made. Yes, yes; God's Bible seems to need more tinkerng, so common people can understand it. It is to e hoped the "eighty-two men, well qualified for the work of making this revision" will not ignorantly expose their own ignorance, nor attempt to tell of God's thoughts and wishes, without a particle of real knowledge in the matter by any or all of the "eighty-two well qualified" together! Information has reached the public prints of the day, that a-yes-"a stipulation was made at the ommencement of this revision, that no information should be given to the public until the work could be placed in their hands." If this is true, they either falsify their pledges, or Mr. Crosby and

the Graphic, of New York, give statements without thority, to all appearances. Isaiah talked about "a just God and Saviour, to whom every knee shall bow, every tongue confess -swear" over 2,600 years ago, according to Bible bronology-Isaiah xlv. 21-24; 'and Paul repeats it 2,538 years afterwards. Hence, for 1,800 years, the Christian world have had this information, yet the facts to-day are that the religious element of the world is divided in sentiment among 1,282,000,000 of human beings, viz., of the Buddhistic faith, which is a great reformation from the more ancient Brahminical faith, with its sacrifices, castes and inolerance, to the number of 600,006,000 The Pagan faith 200,000,000 Iohammedan faith, Jewish faith, - 5,000,000 Catholic faith. 153,000,000 Greek faith. 89,000,000 rotestant faith. 75,000,000

1,282,000,000 Total. Of Christians, nominally, to the number of 317,-00,000, there are about 1,000,000,000 who oppose the Christian religion, and do not "bow the knee" nor "confess Christ;" hence, if the Protestant faith is the only true one "whereby we can be saved from eternal misery," the antagonist of Christ, the Devil, sweeps 1,207,000,000 into his dominions in a short time, for the number, viz., 381 years, if 31,-57,600 die each year as estimated, and if only 75,000,000 get the true faith in 2,600 years, it will take 41,843 years to convert the 1,207,000,000, to say nothing of births occurring every minute. It must be admitted by all rational, consistent minds that the condition of the world is not very cheering after nearly nineteen hundred years of gospe preaching for its rapid extention, or individual enefit, if the Bible is God's unerring word, especially if Isaiah and Paul have spoken truth-actual Respectfully submitted by

Columbus, Ind., Sept. 9, 1879.

The Banner's Message Department.

BY C. C. BUTLER.

For a considerable time this subject seems to have been a matter of special aversion to that grim: isaged critic or clique who edits the immaculate R. P. Journal, of Chicago, if one can judge by the wholly unwarrantable onslaught of its leading ediorial under date of August 23d. This two colmin leaded article is every way worthy of its parentage. Born of envy and cradled in malice, it was sent forth to work evil, even directly to those. whom the original proprietor of the paper, when living, not only regarded as his best friends in the spiritual cause, but openly acknowledged his inbebtedness to, as well as his acceptance of and belief in the value and reliability of these very mes-

Under the present regime, this tiresome tirade of the Journal is in keeping with the spleen which has been manifested against the Banner of Light since the advent, through the death of Mr. Jones, of unworthy persons to places of public trust. That Mr. Jones, in spirit life, approves of the attacks, notoriously unjust in character as they are numer ous in number, which appear in almost every issue of the Jouanal antagonistic to the course pursued by the Banner of Light,-no intelligent, self-respecting Spiritualist believes for a moment

The good sense of the many readers of both papers forbid any such thought. As well as they know anything, they know better than this, and I for one cannot help but thanking you for the effectual manner in which you have exposed the barefaced duplicity of the present management of the Journal in this as well as in many other particulars. They have fairly earned the incisive lectures and lessons you have given them. Would to heaven they might "see themselves as others see them. and take heed to their lamentable proceedure before

it is everlastingly too late. This very article in question—the deliberate attack of the Religic-Philosophical Journal against the messages of the Banner of Light-is a case in point illustrative of the foregoing. It is made up of misrepresentations, which to any one conversant with the facts, require no serious effort at rebuttal, their own falsity being everywhere transparent.

Boston, Mass., Sept. 15th, 1879.

How abundantly do spiritual beings display the power which belongs to them! . . . Like ever dowing water, they seem to be over the heads and on the right and left of their worshippers. - Chinese

A Communication from Fenelon.

A communication given by the spirit of Fenelon, July 3, 1853, through Mrs. S. A. Buckley, Leicester, Mass., on these words: "I can do nothing of myself." If Christ had been God, would he ever have uttered such words as these? I can do nothing of myself. It is the Father that worketh through me which doeth the work. Christ never wished to claim an equality with God. Humility filled his soul and characterized his proceedings. He was holy, harmless, and undefiled by sin. But still He was nothing more than a man. He was a man whose soul was fit for the Holy Ghost to find a resting place in, and, wherever such a soul is found, there is found a soul freed from sin. A soul that is holy, harmless and undefiled. For no one can be holy without being harmless, for holiness is made up of love, and love has not the least inclination to do that which causes harm or injury Christ always tried to instill into the minds of his hearers that they must each possess the principle of ove, or they could never enter the habitation where love and holiness dwell. There were some amongs the multitude which beheld the miracles that h vrought who thought and said that he was some thing more than mortal man. But when Christ knew it, he explained to them that which seemed to be a mystery. He read to them out of the law and the Prophets which was in existence, but which has not been handed down to you, that persons who worked righteousness and feared God were accepted of him, and enabled to give convincing proofs unto the world that the Lord whom they served was God. In the little history which you have, if you

will let your mind go back to the time of Moses in Egypt, you will see that miracles were wrought by mortal man, for Moses was never claimed to be nything but mortal. Look, also, at the Shunamite's son, who was brought to life when seemingly dead, through means used by Elisha, the man o iod. Look, also, at the case of Naaman, the leper and use your reason for a moment and ask your selves if these two cures could have been performed by Elisha, could not others? And were not others: Elisha had lived unknown, would the little cap tive maid that served Naaman's family have been enabled to recount to Naaman's wife the wonderful cures that had been performed by him? Or do ou think that Naaman. would have gone to the despised Prophet of Israel, except he had had some grounds to go on? I tell you, dear friends, that if man would only have permitted the life of that holy man of God to have been handed down to you n all its particulars, you would have seen that his bosom was often a temple in which the Holy Ghost dwelt. And that he was, indeed, a man through whom the power of God was manifested. Those two cases left on record show you that the leper was cleansed and the seeming dead could be restored to life. Still Elisha was only a man, and if you could have listened to his own words, as they tell from his lips, he would have told you, as Christ told his hearers, that he could do nothing of him-self, but that it was his Heavenly Father that did the work, or, in other words, that it was the power of God manifested through him. If Christ was God, and still told the people that he could do nothing of himself, what would they think of him? If a person was to confront you and tell you that he was the great Eternal God, and call upon you to believe on him as such, and still tell you that be could do nothing of himself, but was dependent on another, would you believe him? Especially, if you believed these words, which words are declared to be the words of God who changes not. I am God, and there is none beside me. You are; moreover told that Christ, after the labors of the day were over and past, retired into some secret place to commune with his God. If he was God himself what need was there of spending whole nights in prayer? Your own experience tells you that when you pray, you want something. That when you praise, you praise another being than yourself, except you are proud and self-conceited. If God had dwelt in Christ, and if he had been the very God himself that had created all worlds, what need would he have had to retire into a secret place to commune with the God he had in his own breast? But, perhaps, some one will say "he was God and man joined," He was no more God and man joined than this: that the essence from which the spirit grows and thrives, and which is planted down on the two flaxen heads and laughed heartily within every human being that ever existed, springs from the Deity. If you please, you may call every human being God and man combined; for there never yet existed a human being who could entirely distroy the essence from which the soul springs and grows, and which is a part of Deity. When the germ that springs from that essence is as nearly exterminated by wickedness as it can be, still to live, death interposes, and the soul in which it scarcely has an habitation, is carried to another state of existe.c: where it cannot sink deeper in wickedness, and thus utterly destroy the germ from which good principles will ultimately grow. If man was permitted to wholly destroy this germ which flows from God, or which germinated from the essence which is from the Deity, he would entirely frustrate the designs of God. He would then become too strong for Omnipotence, which he cannot do. When man has run such a length and reaches such a crisis, God, who sees all his actions, and who fully understands the state his soul is in consistent with his own attributes, steps in and especially interferes, cutting the cords that bind the mortal body to the soul, its occupant. Can you not here see justice, wisdom and love combined? His law is that man shall never quench entirely, or corrupt entirely, the essence which flows from himself. Therefore, when man has run his utmost length, God, in justice to himself, interferes

compelling force. Therefore, can you not see justice, wisdom and love combined, both towards man and as regards God? The power of God was manifested through Christ to such an extent as it scarcely ever was through any other human being. He was a channel through which God could easily work. The avenues of the soul were not locked up by sin and corruption. His breathings to his God were pure, holy and heavenly; and the influences of the Holy Spirit descended in showers upon him, and those showers always found good ground to light upon. The germ which springs from the essence of the Deity expanded, grew, and throve and flourished in rich luxuriance, and sent out on every side a holy and hallowed influence. And many have been those that have felt and rejoiced beneath that influence. You are told in the little history you have, that evil spirits fled at his command, who had long controlled those they tormented. You are told hat the dead were restored lo life, but that is not kactly correct. When the silver cord has once been loosed by death, the spirit is forever freed from the body. The seeming dead were by him restored to life. The eyes of the blind were opened, and deafness which had been of long standing was removed through his means; and many more won derful works were accomplished, the recital of which never fell upon your ears. Still he exclaimed, "I can do nothing of myself: it is the Father that worketh in me; He doeth the work. When any cures had been performed he gave thanks

Wisdom directs it, and love for his creatures is the

to God, and exhorted those who had been benefitted to give thanks also. He sought not the glory, neither did he ever once think of the robbery of being equal to him. He was, as is declared in the book of Isaiah, a man of sorrows and acquainted with grief. He had at times, also, his joys. He was no stranger to the inhabitants of the heavenly world. In the midnight hours, when the world around was hushed, hey often met with him in the secluded vale, or on the mountain side, to sweetly commune with him; and often were their lyres tuned and strung in order to cheer his downcast heart. The words are true that tell you that "unto him that hath shall be given;" but other words ought to have been joined to them, "if he useth to the full extent what he hath. Christ put forth eve y energy the soul was capable of putting forth. He left no room for evil surmisings or for unholy thoughts to spring up in his mind.

He was constantly bestowing his sympathy and love on others and he was as constantly receiving fresh supplies. And so it will be with you if you will only empty your souls of every sin, and seek constautly for the outpouring of your father's spirit. and then pour out your sympathy and love which you have been receiving upon those around you. For he that watereth shall himself also be watered. t was God working through Christ which enabled Him to accomplish what He did accomplish, and often did He tell the marvelling multitudes He could do nothing of Himself.

JAMES C. EARLE. Oramel, Allegany co., N. Y. What hypercritical questioner of spirit commu-

ion will say that that communication is not characteristic of the great and good Fenelon, one of the grandest lights that ever gave lustre to the Christian Church? Are not the thoughts and sentiments expressed in that communication worthy of the nost exalted wisdom? We think they are.-ED.]



Let us gather up the sunbeams,

Lying all around our path;

Let us keep the wheat and roses,

Casting out the thorns and chaff; Let us find our sweetest comfort. In the blessings of to-day, With a patient hand removing All the briers from the way. Strange we never prize the music Till the sweet voiced bird has flow 1! Strange that we should slight the violets Till the lovely flowers are gone!

Strange that summer skies and sunshine Never seem one-half so fair, As when winter's snowy pinions Shake the waite down in the air! If we knew but half the sorrow

That the poor have oft to bear, How our hearts would yearn to help them, Though their griefs we could not share; And the broken hearted mourners, Who in silence pass us by, Would be lightened of their burden · If they knew a friend was night

Oh there's many a way worn wanderer, Whom the cold world treats with scorn Who has often wept in secret, Wishing he had ne'er been born Let us these remember dally In our prayers to God on high, While we scatter seeds of kindness For our reaping by and by.

Tired of Him.

BY MARY B. BARTLETT.

Johnny and Tommy Lane were twins. They had lived together six long years, but they didn' know it till Aunt Loise told them so. "When a birthday comes does it mean that l have lived with Johnny just so long?" inquired Tommy. "Yes, just that."

"I don't want to live with him any longer, auntic." "Why not?" "'Cause he always lends my double-runner to

the Brentlock boys."
"It's half mine," said Johnny, earnestly. "But you always lend both halves." "I can't help that," replied matter-of-fact Johnny.

I couldn't cut it in two, could I?" 'You needn't let 'em have it all." "But I wanted to lend my half." "I'm tired of half things," said Tommy in dolorous tone; "I'm tired of Johnny, and Lois." "What shall we do about it?" inquired that lady

looking up from her work. "I don't know." It was singular that just at that moment Grand father Balser should drive up in his pretty new sleigh. "Can't stop two seconds," said he, in answer to the children's pressing invitation. your grandmother at Jackson's to be shod.
Thought I'd come up here, Lois, and get one of
these little fellows to go home with me. If they'd only stopped growing three years ago as I advised, I might take them both; eh?" and grandpa looked "Well, boys," said Aunt Lois,

Make up your minds quick." "I guess I'd better," said Johnny. "Tom's tired 'N ," said Tommy; "I must go. This is grand-

ma's cookie day. You don't like 'em half as I do, John."
"Who said I didn't?"
"You don't eat so many, anyhow." Johnny didn't reply. He was quite sure that Tommy would carry his point, as he generally did." 'Come, somebody!" called grandpa. "Dolly's

getting antic." "You can see me start, John." "Well," replied Johnny, with a sigh, "the boys can have double-runner this afternoon, if they

want. 'Tisn't any fun alone.' "I don't care. Get up, Dolly!" and Tommy ran off, waving his little fur cap to his brother, who watched him till he disappeared from view. he went back into the kitchen and seated himself beside Aunt Lois.

"There ain't any half things at grandpa's," said "Tommy'll have a good time, won't he auntie ? 'I hope so. You're willing he should go, aren't you, Johnny?"

"O, yes; but I don't get so tired of him, Aunt Lois." Aunt Lois put down her knitting work and took the little fellow, boots and all, upon her lan. "Isn't this your allerpaca, auntie?" he asked

wonderingly. "I don't care if it's my silk," she replied, with hug. "We'll have apple-flitters for dinner, Johnny and you shall help make them.' Tommy, meantime, was riding merrily along

toward grandpa's pleasant home. Arrived there he went out to the barn for a look at his favorite Brindle, to the great delight of Sport and Growler, who rubbed their cold noses against him. Then he went into the house to assist at the "cookie" making. It was his delight to cut the smooth, thin surface into all sorts of fantastic shapes, a proceeding to which grandina never ob-"Look, grandma! here's a horse?"

"Yes. dear." "But you can't see way off there; come here?" "I can't now till these pans are ready."

"Grandpa, what do you call this? It looks like "I'd call it that then." "Do come and look at it.""

But grandpa was reading the newspaper. "I wish Johnny was -.. Tommy stopped. Was it possible that he already nissed his, little brother, of whom he had become so tired. "After dinner I can have the sled, can't I, grand-

"Yes." And after dinner he did have the sled all to himself. Wasn't it jolly with no one to tease for the least little corner of his sled? Didn't he enjoy it? Not so very much, for he missed his little brother. Tommy was glad when supper time came; not because he was hungry—he hardly knew why

He thought he would save the cookie that looked like a fish for Johnny, it would make him laugh. "Better eat it," said grandma. "It'll be stale before you go home. "Why, grandma?" "There's a storm coming. You don't want to go home, do you?" "Who talks of going home?" cried grandpa. "He's our boy now, mother. Nobody wants him

"Yes they do; John does." How could he ever have thought himself tired of his brother, when he was so sure of his brother's love for him? He slept in the trundle bed that night. it all to himself; Tommy was alone. No one could possibly trouble him that night. But, notwithstanding all this, he woke at mid-

at home, I know."

night crying bitterly. "What's the matter, dear?" called grandma "I told John to get over his own side-and he-"You were dreaming," said grandma. And she

got up and took the little boy into her own bed, where he slept quietly until morning.
"Going in town this morning, father?" inquired grandma at the breakfast table "Well, no—thought I shouldn't." Tommy's countenance fell.

"Let James drive you." Tommy brightened. "I can go with James just as well as not," said

"I want some cooking butter-forgot it yes'er-

"You? Oh, no! James don't take boys." But dear old grand ma saw the tears gathering in he bright eyes and she pitied the little fellow. "You shall go, dear," said she, soothingly. "Don't mind him. If James can't take you I can."

And so it happened that while Johnny was helping (?) Aunt Lois with the breakfast dishes, listening at the same time to a marvelous fairy tale, the loor opened and Tommy came in.
"Well, I declare!" said the lady, somewhat rimly. "We didn't expect to see you for a month tleast—a boy who was so tired of his brother." grimly.

"I ain't tired of him now," answered repentant, Tommy, producing the cookie.

Johnny laughed heartily at the queer looking

fish, but he laughed a great deal more to see Tommy back again. "Did you have the sled out?" he inquired.

"Yes-me and Sport and, Growler. "Should think 'twas funny to coast with dogs," aid Johnny, laughing again. "Boys are nicer. You're a great deal nicer, "Am I ?"

"Yes, I a'n't tired of you any more."
"I didn't never get tired of you, Tom," replied his brother in a sweet little tone of satisfaction. "You'd better make the most of the sunshine to day, boys," eclaimed aunt Lois, "for I'm very much mistaken if we have it to-morrow. Get that double runner, Johnny, and be off with you both. Stop half a moment, though; I want something first." Two pairs of rosy lips, seeming to know just exactly what Aunt Lois wanted, became straightway irresistible. She kissed them once, twice,

Children's Friend.

Statuvolence.

For Mind and Matter.

J. M. ROBERTS, Esq. :- Notwithstanding the many explanations which have heretofore been given in regard to the word "statuvolence," its nature and its uses, we are still in the recept of letters desiring further explanations. We, therefore, again state that the term statuvolence is derived from two Latin words, viz., status, a state or condition, and volo, will-or a condition caused by the will of the patient, and not by that of the so-called "operator" or any other outside influence—and is a condition (when it is entered and perfectly understood) in which cures are most easily, pleasantly and permanently effected; for, when in this state, the will of the patient has perfect control of the nervous sys-tem, so that feeling, or even sensation can be entirely suspended for an indefinite period. Consequently, all diseases of a nervous, spasmodic, inflamatory or painful nature can be arrested at once, and if the affected parts are kept in an insensible condition (by the same power of the will) until the inflammation, etc., has subsided the cure will be effected independent of the will. Cures are also sometimes made by the independent action of the functions of the senses and faculties -this is effected by their reaching out and observing the surroundings of the individual, even independent of his

This is often the case with children, even while very young, and as they are exceedingly sensitive, and many of them clear-minded at birth, manipulations, or unguarded conversations (especially before them), often give them impressions or ideas. which induce hope, faith or a belief, that something being done for their relief. In this way cures have sometimes been effected, which have erroneously been ascribed to a "magnetic influence." when they really and truly were the result of the clear-minded powers of the child, which brought bout the necessary condition of the mind or statu-

volence of the body to effect them.

The statuvolic or somnambulic state is a natural ondition, and many persons fall into it unconsciously-while some are almost always partially or wholly in the state, although, to a casual observer, they appear to be in a natural condition.

This state can also be induced by instructions, and when persons are perfectly in the condition, hey are clear-minded in all their senses and faculties, and, consequently, can read the mind one, if so disposed; but if they have been falsely taught, and are not acquainted with the true nature of the statuvolent state and their powers while in it, they may be imposed upon and unconscious! induced to ape, or cast out all the nonsense, that the so-called "operator" or "psychologist" can in-vent for them. Indeed! these idjotic displays have been dignified by the euphoneous appellation of "psychlogical experiments," and are as useless as they are improper, and ridiculous as they are injuious. They can, however, only be effected in those who do not know that they have power to resist; and if subjects were taught the truth, this trifling with useful capabilities, which were in-tended for better purposes, would be prevented, and by a proper direction of the same much good might be effected and more human suffering alle-

It is well known, that faith, fright, fear, joy, grief, extraordinary excitement, prayer, travel, amusements, and pleasant associations, etc., have all in their turn effected cures and they do so simply by abstracting the mind from the diseased condition of the body.

The statuvolic condition does this more effectuually in every respect, and is, therefore, not only the most certain, but also the most pleasant and permanent way of effecting cures, and as a true knowledge of the condition presents inestimable blessings to future generations, as well as to the present, it should be taught where all can realize its value and share in the fullness of its blessings. WM. BAKER FAHNESTOCK, M. D.

Lancaster, Pa., Sept. 10, 1879.

What He Thinks of It.

ADRIAN, Mich., Jan. 15, 1879. FRIEND ROBERTS.

MIND AND MATTER has put in an appearance as

regular as though I had paid a year's subscription) and it seems to improve so much upon acquaintance that I am impelled to take measures to secure its visitations, at least for a time. I can but entertain some fears that your enterprise may not be entirely successful, but from the general tone and character of the paper thus far, am satisfied it may accomplish no little good as long as means can be furnished for its publication; and I sincerely hope that it may become a permanent institution. I think that a great number of persons are principal that the majority of the property of the persons are principal. persons are rejoiced that the mediums—that more or less despised class-who have been the head and front, the life and soul of the spiritual movement, have found so able an advocate. They cer-

tainly have been the recipients of a very great amount

of unmerited abuse from different sources, so much

so that to become a medium might be considered a serious misfortune. I consider the caustic, but well merited rebuke administered to one of the distinguished lights of Spiritualism, in the last number, as well timed and the right thing in exactly the right place, and: I have no doubt it will meet the approbation of the large mass of your readers.

It would seem that these able exponents of Modern Spiritual Philosophy ought to have learned, by this time, that the controlling spirit is compelled to present his ideas in about the style and language of the medium. There can be no doubt if the medium, Mr. James, was in the habit of writing and speaking the English language in its purity, (a habit, it appears, to which even the hypercritical Mr. Denton has not yet attained) every sentence of those communications would have been correct in every particular. The spiritual phenomena of modern times has presented a wide field of research, most of which is as yet unexplored, and I am led to believe that some of our noted champions are quite liable to make great blunders.

We are heartily rejoiced that there is a paper in the field that is quite independent and that does not propose to toady or bow obsequiously to any one. It is confidently hoped that MIND AND MAT-TER will fill a place in the spiritual movement which has long been unsupplied. Yours, very truly,

WM. T. LYON. The above letter of January 15th, last, came enclosed in a letter of September 15th, renewing subscription for MIND AND MATTER. It was sent to show that the high estimate placed upon it by Mr. Lyon at that early period had been fully justified. We have felt a delicacy in soliciting the active co-operation of our friends in helping to extend the circulation of this journal, until we could give them substantial assurance of our ability to warrant their co-operation. We need that co-operation but only expect and desire it when all misgivings as to its permanency is past. MIND AND MATTER was not born to die.—J. M. R.]