EXPERIENCES WITH THE SPIRIT powerless to impede his passage. A more perfect ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

Just before and after the failure of the Jesuits to convict and imprison Mr. and Mrs. Bliss, they concluded to try to recover their lost ground and accordingly in this instance, led by the Philadelphia Times, they organized a raid upon Henry C. Gordon, thinking to start another seesation that would discredit that veteran medium, create prejudice against Spiritualism and Spiritualists, and at the same time relieve themselves from the chagrin and mortification with which they had been overhelmed in their previous efforts to injure the

Through the spirit guides of the medium I was fully apprised, at least two weeks before the occurrence which I am about to relate, that an attempt would be made to discredit the medium and that he might be subjected to rough usage at the hands of his enemies who were preparing to carry out their brutat designs. Indeed, I was told who would be his assailants. I was accordingly fully prepared for what followed and attended every seance to watch the movements of the conspirators I saw but little evidence of the intended attack until some eight or ten days after the close of the

trial of Mr. and Mrs. Bliss. On entering the seance room about that time, found it filled with men who were strangers at the circle and two young men whose movements at previous circles I had been observing with some suspicion that they intended foul play. I therefore con-cluded that this unusal attendance was evidence that the attack would be made that evening. I told Mr. and Mrs. Suydam, at whose house Mr Gordon was giving his seauces, that I had every reason to believe that the dozen or fifteen strangers were there in concert and that they intended to make a disturbance and pointed out two young men of the party that I knew to be reporters for The Times. In order that this disorderly party might know that their design was anticipated by myself, I suggested to Mrs. Suydam that she had better request all reporters who were present to leave, and especially the two I had pointed out. This she did, but these reporters had learned the Jesuitical tricks of their employers and asseverated most stoutly that they were not reporters and that they were there in good faith as investigators. done my part in the way of frankness to all the parties concerned and, therefore, waited passively to see what course things would take. I was all the more convinced that my surmises were correct when I was told by Mr. Suydam that Louis N. Megargee had come to the door just as the circle was being formed and had importuned to be admitted but that he had been excluded on account Philip Diesinger and William O. Harrison, in getting up the string of groundless falsehoods which The Times called its great exposure of Mr. and Mrs.

Bliss.

To tell the truth I was not sorry when I found I was about to witness the result of the experiment of selzing violently a materialized spirit form. The cabinet which Mr. Gordon was then using consisted simply of a black curtain suspended across one corner of the room with barely sufficient space for two or three persons within the enclosure. This curtain was suspended by a cord fastened to nails driven into the wall on one side and into the swinging door on the other. The medium was, therefore, without the least protection against the ruffians who were there conspiring to attack him. The man who had been selected to do the grabbing of the form managed to get a seat in the most convenient place for that purpose. The seance went on for some time and two female forms had walked out into the room and passed backward and forward within grabbing distance, of the man appointed for that purpose, without his daring to lift a finger to interfere with them. That he realized that these forms were not the medium and that if he grabbed them in . the open room in full view of all who were present that the result would be not the exposure of the mediana, but his vindication was clear. He accordingly waited for a male Gordon, appeared at the aperture of the curtain and called me up to him. He warmly congratulated while that trial was pending, that the spirit world would gain a great and enduring victory in that the appointed grabber asked to be permitted to go up and see the form.

This request was assented to and the ruffian (a arms around the form before him and cried out "I've got him." The reply came from his villainous associates, "Hold him! Hold him!" sailant as he grabbed the form went down upon the floor enveloping whatever he had seized with the black curtain. In a moment all in the room were on their feet and in motion. One of the conspirators had come prepared with a lamp that could be lighted instantly, and simultaneously with the rush upon the medium ignited it, causing the room to be brilliantly illuminated. The grab ber then rose from the floor with his arms tightly clasping the collapsed curtain but with nothing else he had nothing in his arms but the curtain he looked around him perfectly dazed, and not knowing what else to do, tore the whole curtain away. Instead of his having the medium in his grasp the latter was sitting on the chair where he had first aken his seat, insensible of all that had taken place. As soon as this was seen one of the scoundrels who had come prepared for that purpose attempted to thrust a bunch of curled hair into the breast of his clothing. Seeing this I prevented it, and the miserable fraud claimed that he had gotten it from the medium's person. I charged him with his villainy and he slunk away, his whole aspect testifying against him. One or two others pre-tended to have picked up articles that I saw them throw upon the floor for that purpose. The young man who had denied that he was a reporter, admitted he had lied and that he had been sent there by The Times' people to represent them, and that he would recount the exploits of the affair in the next norning's issue of that Jesuitical and untruthful

True to his instincts he was as good as his word, this time, and he did attempt to get up an expose after The Times' fashion, but which was so manifestly untruthful that none of its Philadelphia contemporaries, so far as I know, were mean enough to take any notice of this Jesuitical exploit, or to place any confidence in it.

The resu't was that instead of Mr. Gordon being exposed, he was completly vindicated by his spirit guides who utterly discomfitted the cowardly, brutal and bigotted ruffians who were concerned in the affair. In spite of the efforts of twelve men to prevent the medium from leaving the room he saw him as he passed through the crowd of bullies | nounced me for entertaining such views, and then as they were trying to stop him, but they seemed spoke of another matter.

proof of the power of spirits to protect their mediums, even from personal danger, could not have been desired than was exhibited in that instance. Utterly ashamed of their base and dishonorable conduct the whole crowd departed, as discomfitted a set of slinks as ever conspired to commit a

I attended the next seance given by Mr. Gordon when the materializations went on as usual. Mr. Chaddock, the chief of the guides, again materialized and told me that he knew the intention of the grabbers and was fully prepared to prevent them from injuring the medium. The conditions had been so prepared that as soon as he was clasped in the arms of his assailant he had almost instantly dematerialized, and the man having nothing to support him fell to the floor and that the medium had not left his seat or been grabbed at all. Had not the controlling spirits been fully cognizant of what was intended the consequences to the medium might have been very serious. As it was the medium suffered no serious injury, although not entirely uninjured by the nervous shock he had re-

In view of these repeated attempts of the employees of the Times to break down the materializing mediums who were giving public seances in Philadelphia, I saw the necessity of measures to protect them from the murderous persecution of these bigoted enemies. I was informed that the persons concerned in this last affair, as in the previous oves, were Catholics, and there can hardly be a question that the poor, ignorant and deluded per petrators of that outrage were set on by their priestly masters.

As before stated, I strongly urged upon the mediums, Mr. and Mrs. Bliss and Henry C. Gordon, to sit in public only in a cabinet so constructed that if any attempt was made to discredit them, that it must inevitably result in the vindication of them. I know from experience with these would-be exposers of mediums that they never assail them, except where they feel very sure they can take advantage of the medium and the guides, and that when the medium sits in an open cabinet and while unconsciously entranced, that they are at the mercy of malicious spirits who often use them to throw discredit upon them. I had the cabinet constructed for Mrs. Bliss in such a way as to meet these resources of the enemy and she had held one seance in it, when the spirit opposition to the measure was manifested in the most evident manner. The next day I had a sitting with Mr. Bliss, when I received the following significant communication—it purported to come from Ignatius Loyola: IGNATIUS LOYOLA.

"If we are satisfied you ought to be. I say, if we are satisfied to leave you alone and allow you to go on with your devilish work, you ought to be satisfied without making this thing absolute. We want you to understand that we are going to try and stop you again, unless you are satisfied to go on with the seances as you have been doing in the past. We admit you have secured the legal right to hold ture from the sa ne elements. No matter how much have aided together, the trials we have borne to a blegargee was the those seances (this referred to the acquittal of Mr. unprincipled liar who had been associated with and Mrs. Bliss), and we suppose we cannot stop you from holding them, but we are determined that you shall not hold those seances under such conditions as will overcome all doubts of the reality the manifestations in the minds of those who attend them.
"Now, what we ask of you is this, that you will

not persuade the mediums to attempt to sit under test conditions, such as will overcome all doubts in the minds of investigators. If you do, we warn you that we will not permit it to be done. We showed you our power to prevent the materializations last night, when you sat for an hour and-a-half to get them, without any success, whatever. (This was true.) Now, why will you not be satisfied with what we are willing that you should do

and compel us to antagonize you?" I told him the reasons why I would not agree to his propositions were, first, because I knew the medium's safety required what I was seeking to bring about; and, secondly, because I knew the importance of establishing the truth concerning the mediums and the manifestations, and I would be acting dishonestly if I did not seek by every means in my power to uphold the truth. He, sneeringly, re-"There are no such things as honesty and iruth." I then asked, "How can you expect me to regard you as a spirit whose word is of any consequence." Finding himself cornered, he said: "I mean that there are no such things as houesty and form to appear. His expectations were soon real-ized, for the well known form of Mr. Chaddock, the Church." I told him I did not agree with him and chief of the materializing band of spirits, with Mr. that I knew truth was to be found throughout the universe, and wherever the laws of the Creator were in operation and that there was vastly more me on the great victory that had been gained over hones y to be found outside of all sectarian insti-the enemy in the Bliss trial and reminded me of tutions than could be found in them. He then the frequent assurances be had expressed to me, cursed me in the most angry manner. He said: "I hate you and I will kill you if you contine to defy my power. I told you long since what I had trial. This was said to me as if intended as a it in my power to do to yourself and the mediums notice and defiance of the conspirators who were and I ask you if what I then told you did not come present. I had hardly returned to my seat when | true?" I told him that I freely admitted that most of what he had warned me would come to pass had taken place, in vile attempts to crush the mediums and myself; but I reminded him that in the end butcher as I was afterwards informed) went up to he and his followers had been badly it not irrethe curtain. As soon as he reached it he threw his trievably defeated despite their most desperate efforts to succeed; and I reminded him of his admission of that fact. This seemed to confound him and he then spoke of other matters.

He said: "There is one spirit that you would give anything to see, and that is the spirit of Helen Snyder, (this miserable woman had perished in the wrecking of the Steamship Metropolis), but she will not come to you. Should she do so, I command you to dismiss her and tell her to come to where I should send her to find him. This seemed to take him aback and he replied: "That makes no difference; command her to come to 'me." I then in his grasp. Utterly bewildered when he found told him that twice the spirit of Helen Sny. er had communicated with me through mediums to whom I was an entire stranger, and once she had appeared in materialized form when I saw her in an open room, well-lighted, kneel at the feet of Mr. Bliss and implore his forgiveness for the terrible wrong which she had done to him, and Mrs. Bliss, through whose mediumship she was enabled to manifest herself to us. This greatly alarmed him and he again began to threaten me and forbade me to ever p rmit that spirit to speak with me again. I told him I had no fear of his threats, as even if it were possible for him to do me bodily or material inury that he could not harm my spirit which would live to do battle against him in spirit-life more effectively than it could do on the earth. At this he became furious and said: "I would like to annihilate you. I hate you and the work in which you are engaged, and if I could I would annihi-

ate you. He then went on to speak of the disappointment of the Jesuit Order at the election of Cardinal Pecci to the papacy and said that this Order wanted Cardinal McCloskey to succeed Pius IX. He insisted that the temporal power of the Pope should be re established at Rome and that the Church would yet find a way to effect that settled purpose. With a chuckle he alluded to the apcointment of Simeoni to the Premiership at the Vatican, and said that the latter would control the policy and action of the new Pope, notwithstanding his liberal tendencies. I remiuded Loyola that the general tendency of events showed me, very plainly, that any attempt at a reactionary movement on the part of the papal or Catholi Church would result in the downfall of that church was carried unconsciously to himself out of the in spiritual or religious power, as well as in the room with only a slight scratch upon his face. I destruction of its temporal interests. He de-

He said the Catholic authorities in the United subject like this, yet reason compels me to take the spirit world belong, individuals pass through a contest of the services of Mrs. Bliss, as a melium, to enable them to confer personally with the subject with all fairness, I will here present as This, to me, seems in accord with reason and all take her to New York, where they needed her services as a medium. There was much significance in this unguarded admission of Loyola, in view of the efforts which the Jesuits had been making in Philadelphia to separate Mr. and Mrs. Bliss. They well knew that so long as the latter was held to Mr. Bliss by the love she bore the latter, that the influence of the church over her would be impotent to draw her back under its control. For more than four months the whole efforts of the Jesuit agents were used to effect that one point, but without avail. That struggle and its result remains to be

[TO BE CONTINUED.]

MIND AND MATTER. . NUMBER S.

Evolution versus Re-incarnation.

MATTER, MIND, SPIRIT, SOUL. Let me here premise that, in treating so vast a subject as mind and matter within the limited space at my command, no one ought to expect every point fully explained. I do not propose to waste words upon points well understood by the general reader; hence, in the article referred to so captiously by Mr. Sloan, it was not to be supposed nat any child ten years of age would need to be told that all forms of life draw their support largely from the atmosphere. And when Mr. S. says that naterializing spirits draw all their elements from the atmosphere, he takes a position as ridiculous as my own; for he must know that a well-developed medium is the first requisite to the manifestation. I said, and still say, that the weight of the materilized spirit will be commensurate with available materials furnished. But according to his statements, human agency has nothing to do with the matter. Thus, in trying to place me in a false light, he asserts that which he knows to be false.

will not stock his farm with swine. Males and fe- rounded by the experience of the human being; males eating at the same table, and subject to the each differing form through which experience to overcome the law. No matter that they partake of male and female beef indiscriminately, the one shall hold its existence, and through reminiscences builds up the male and the other the female struc- and recollection of the strivings for the truth we my method of reasoning may be at fault, the facts remain, Mr. Sloan to the contrary notwithstanding. In gestation, life, death, and the after-life, we are carried forward by the law, and there is no escape. Many a thief has tried to disguise his person with false hair, female apparel, &c., but was the same false hair, lemaie apparei, occ., our was the same thief.still; and materializing spirits are subject to the law in common with all other beings. I do not say that I am right and Mr. S. wrong, but simply present the facts as I understand them, and am not to be turned from them by an avalanch of ridicule.

'Alas! when wisdom stoops to play the fool Reason becomes the butt of ridicule Behind the clown's coarse mask she seeks to hide, "Fill all the wits their arrows turn aside; But folly will to fiery passion yield. When reason penetrates her chosen field;— Wit ridicules all truth and justice too,

'Till judgment grasps the false and drops the true.'

Again, an entire continent of matter, unattended by spirits, could not produce a single blade of grass; but I know not of one single particle of such matter. So far as I know, everything in nature ossesses a spiritual as well as a material nature.

I have before me a letter from Thomas Middle ton, of Woodstock, Vt., a learned gentleman whose knowledge of the languages has made him familiar with ancient Spiritualism, as well as ancient and modern teachings of the Fakirs of India. And he thinks the powers and possibilities of our comnon human nature are much more far-reaching than is generally supposed; and that the capacity of our spiritual nature is vastly more far-reaching than man has yet dreamed of. He cites a case related by a Fakir, where a sensitive saw a spirit eating a peach, and laughed at the idea of spirits being hungry and eating like mortals; and, in explanation, was informed that, when a spirit lesired anything, it is presented to him in answer to the demand; that the clairvoyant did not see a real

peach, but the spirit or essence of one. Who, then, shall draw the dividing line between spirit and matter? Are not these simply two conditions of one and the same thing? It would seem, from all the facts in the premises, that on the earth-plane the grosser or material half of dual things redominates; and that in spirit-land the spiritual predominates; but that in both conditions all things are dual. We are daily receiving additional evidence to prove that all things in nature are both dual and perpetual; that the immortality of man s provided for through the perpetuity of the elements of which the constituents of the human structure is composed; that there is no death, only change, mutation, evolution. This is my view of duanty, instead of the union of the male and female character in the same person. Furthermore, we are all inseparably connected by common ties, which we cannot ignore, if we would. Many a re-

cluse has tried it and utterly failed. The other extreme in our social system is the man who occupies a position fifty years in advance of the age. He must stand or fall alone. And what is true of man is as true of nations. Hence the high civilizations of past ages were crushed out by the selfishness within and barbarity without; and to day the history of the Orient is better understood by its anaglyphs and embossed ornaments than by any written page of those stirring times. The indomitable spirit which blocked the way of man's progress then, still meets us face to face, insomuch that if it were not for the timely assistance of our unseen friends, our experiment of a free govern-ment would end like that of Greece and Rome. The dissemination of knowledge and the true princivles of sociology become works of necessity. But how are we to proceed understandingly without acquiring a better knowledge of nature's laws and

er mode of evolution? Appertaining to the advancement of the human species we have too many ill-founded theories—so nany that it is a greater task to unlearn or disabuse the public mind of its errors than it is to teach the highest standard of wisdom within our reach. And in the midst of the research and inquiry necessary to carry forward this herculean work, the doctrin of re-incarnation has been revived from the asher of the past to divide the attention of the philosopher. I should deem its discussion unprofitable. were it not for the importance of the principles in-tercepted by it, and the acknowledged wisdom and ability of some of its advocates, the most noted of which is Theodore Parker.

If any one, both as man and spirit, ever appealed n a most eloquent manner to reason and to ratiocination, the exercise of reason, in all cases of moment, that one is Theodore Parker. And yet in the Banner of Light, of July 19th, we find a most eloquent address in support of this doctrine. Of next state, to which I in common with all men course we have no possitive evidence on an occult who have not passed some hundreds of years in the

States needed the services of Mrs. Bliss, as a medium, to enable them to confer personally with the subject with all fairness, I will here present as their allies in spirit-life, and that they intended to copious extracts from the address as space will ad-

"I have faith in the next step, but the stating of it involves a prosition that may seem to you so so important that it ought to be spoken if true; and yet, perhaps, it cannot enter your minds as trath. I mean that all the new truth, all the new spiritual power, which I understand as my pos ast Sunday afternoon, is merging and culminating to another—a further and onward step in spiritual being. Am I ready for the step? I answer by asking another question: Was there, in my earthly experience, a completeness of preparation for individual and immortal life? Is there any one of you, the highest, the most devout, the mos intellectual, who can say,—'If the angel existence were brought to me this hour, with all its subtler meaning and grander possibilities, I am ready?' Would you find no broken links to restore, no fragments to make whole? Could you say, in look-ing back over the cycle of your own life on the brief periors look not to him, but to those in advance of plane of vanishing years,—I am ready for angelic them for instruction and aid. life, I am ready to stand face to face with those Marietta Weymouth, in Vo that are true and are disenthralled from every,

This special pleading, in which the painful situaa truth, either known or assumed, without the authority of date, evidence or fact to support it, is prefaced by over three columns of matter addressed to the emotions, in order to pave the way to his startling announcement. In the fifth column he draws still nearer the climax of his address, as fol-

lows: "On the threshold of this new step I find those minds whom on earth I have revered and loved as immortal souls, full-orbed and rounded in the knowledge of their unfolded splendor-angels glad and free! I am small by the side of their greatness; I am silenced by their utterances; in presence of their transfigured majesty I feel the weight and burden of my diminative existence; I am burning with the sense of my own unworthiness to act by their side, they beckon to me with Whether or not he is a male-woman or a female-kindly voices and bright benignant souls, but there man—a monstrosity produced by some inexplicable is still an invisible break. • Emerson has man—a monstrosity produced by some inexplicable is still an invisible break. • Emerson has freak of nature—I cannot say; but I still affirm that said it would take a thousand of some lives to we are all subjects of law, confining myself to the make a soul. Nay, it is more! thousands of proworking of known law, leaving the unknowable to gressive lives are required in some cases to build those who chobse that uncertain field of exploraup a perfect soul. No matter how much any person may be wrapped up in his individuality, the He who takes a contract to produce a ton of wool soul in the larger growth of eternity is filled and gether, the victories we have unitedly won against error, you and I even as friends across the rivers of death and birth will know and claim each other

> quence and rhetoric, nor will it do for me to say that in these years of experience in spirit life he has learned his lesson and learned it amiss; yet unfortunately for him reason and the preponder-ance of testimony revert to the other side of the question. Joan d'Arc, in the Olive Branch, of

manner as mortals. There is a permanency to all things which is not encountered in material life. If the spirit be uncultured, opportunities are pre sented, but the heavens do not bend or do homage to the spirit, and hence while the gates are open they are open to all alike, and though feeling similar to that experienced during earth life may flash across the mind, the gate still swings and prince and beggar pass through side by side; nor do they long remember the different positions once occupied, but with anxious gaze they pass on and on from one degree of unfoldment to another. effort to prove the necessity of unfoldment, which ninety per cent. of returning spirits inform us is better provided for on the spiritual side of life than here, and the words of Joan d'Arc are emphatic enough upon this point, and yet Mr. Parker is very positive, and adds to what I have already

"My friends, as hereafter little children lool upon you with souls all radient with the life from which they have come, gaze into every eye and you shall see in each reflected the history of thousands of years through ignorance and sophistry and error, which repeated embodiments have finally obliter ated, giving in place thereof the crystal clearness of truth which their infant lives so fitly symbolize. Into some of these eyes you will look at some tuture time and remember the soul that speaks to

you this hour!" He is evidently in earnest in the matter and ba no idea that he can be mistaken, yet we have cogent reasons for taking quite a different view of the matter. Unfortunately for him, his position in view of "the next step," conflicts with all his pre-vious teaching, as also that of nearly all eminent spirits who have preceded us into spirit life and telegraphed back to inform us that the summer land affords better opportunities and advantages with less hinderance than we find here for culture and spiritual growth. Besides, more than one earthly existence does not seem to accord with nature's method of birth and after life. Mr. Sloar says: "The first apple-seed yet lives in all the appleseeds and apple-trees and apples that have since

existed.

that his superiors will advance as rapidly as he. Margaret Fuller, through Susan G. Horn, says:

"All nature is constantly changing and progressing. The bards who sang upon the earth centuries ago—Homer, Virgil, the Greek and Roman, the Celtic and Saxon writers of old-have passed yond the spirit-sphere which I inhabit to a spiritplane still more refined, and left behind only the ecord of their strange experience."

ut than it does how often it has a new coat when n earth form. But what I understand by the exchange of bodies is that instead of coming back to earth we shall pass on from one degree of excel-lence to another. Prof. George Bush, through

No one will question the high order of his elo-September, among other things says:

"Spirits change, but not in precisely the same

Mr. Parker's elaborate argument is a masterly

'So Mr. Sloan's progenitor still lives to do battle for the right in his able offspring; but they constitute two distinct entities, with a long line of separate and distinct entities stretching along the line of years, bringing him into rapport with the battle of ages which truth has had to combat with errors, and the leading minds of ancient and modern times are still to be heard from in spirit land and still manifest an interest in human affairs by dispensing light and knowledge through the organism

Spirit Parker's case looks like one of disappointed Spirit Parker's case looks like one of disappointed ambition—as if he had rather return to earth where But how weak and fallible it is to do so. Had not he may become a prince among babies, than to remain as he is, a babe among princes. But if his object is simply personal improvement, as would seem from his argument, he will find to his chagrin

Another argument, advanced by Mr. Parker, in support of his theory is, that it makes no more difthis painful manner this weary soul, which a moth-

Susan G. Horn, says:

"The next state of existence to the material, term the spiritual, and the one beyond that the celestial, and beyond that the seraphic. In the

the evidence within our reach. But if the exchange of bodies makes no difference with the spirit, then Spirit Parker can as well manifest through the body and brain of Mrs. Richmond or that of any other medium, whom he can control, without being chained to earthly conditions as mortals are. With regard to taking up the broken links and performing those acts of benefolence and magnanimity watch may have been left undone by seventy-five per cent. of mortals, I am persuaded that the only way to retrieve the past is by doing good to others, both in spirit and mortal existence. A female spirit, who on earth was a courtesan, informs us that she is retrieving the past by laboring for the elevation and relief of others who are still in like

Spirit Parker says "there are those below him whom he can teach." That, therefore, is his opportunity, affording a field of usefulness where he can advance as he has in the past, by lending a helping hand to his subordinates, while his su-

Marietta Weymouth, in Voice of Angels, of September 15th, says: "I would like to send word to my ever-beloved dear companion to assure him that I am constantly tion is felt by both speaker and hearer, because it by his side to aid and assist; that, although the is so entirely un-Parkerish to present to the world spirit-world is beautiful, and new powers, opportunities and beauties are constantly opening before me, yet I ascend only that I may return to impart to his spirit the peace and glory which I gain."

Here is self-abnegation to which all must attain

n order to be either happy or useful. The mere possession of knowledge is not the acme of Spiritial excellence. But I never write or speak upon this subject without feeling an undefined sense or au idea struggling for birth—a vague, half-defined declaration that there is an under-current in creation's fathomless abyss pertaining to the evolution of souls and the reciprocal interchange of forces and ideas going on between the two worlds that neither angels nor men can as yet comprehend. If I am correctly informed, there is an aucient spirit striving to take up the broken links by assisting a poor modern; and if Spirit Parker had said that in some future time he should succeed in in so coming rapport with a human pair so perfectly as to stamp his individuality upon their unborn son, and that his should become the guardian angel of that babe and attend him through life, and thus take up the broken links of his own earthly existence, then his theory would possess one plausible feature to re-commend it to the favor of humanity; but, as it stands. his announcement of "the next step" must be rejected as something repugnant to every sense

of justice and reason and impossible of fulfilment. Henry J. Raymond, in a message of some length, informs us that at first he thought he had been snatched from earth prematurely, but soon learned that the cause of humanity required his services on bearing, ignorant, proud and vulgar. The affective other side of life. The same has been said of tionate and sensitive daughter soon saw that her the martyred Lincoln. So our beloved Parker did mother's place was filled, and that her s not sever his connection with us at death, but, as a quests were ignored unless her father was present spirit his labors have been crowned with success. The ever active principle of evolution which he is still so nobly advocating is to overcome the present despotism of church and state; it is to correct the mistakes of science; it is to revolutionize the ruling religious tenets of the world; it is to effect the re peal of all oppressive laws; it is to emancipate the human mind from the spirit of intelerance and bring the combined intelligence of earth and Heaven to employ the best methods to extend health, peace, happiness and wisdom to all men

Man by the knowable secures his gains. But the unknowable higher good contains, Demanding that he still shall use his brains; I'hough ignorance holds so vast a field to-day, Reason through that domain will plow her way. CHARLES THOMPSON.

St. Albans, Vermont.

THE SUICIDE.

BY JAY CHAAPEL

For Mind and Matter. Only a few weeks have elapsed since I was taking my usual morning walk in the suburbs of one of the many pleasant and thriving cities of the great State of New York. I wandered along, lost in deep thought, until I suddenly found myself in the open country and face to face with the cheering sights and sounds of nature. It was a cloudy morning, and the warm rays of the sun were shut back from

field, forest and stream.

Nothing broke in on my meditations, except now and then a man or woman on their way to market with vegetables and poultry. The scenery was enchanting, and I wandered on, half unconsciously until I found myself suddenly in a crowd in front

of a small unpainted cottage.

Seeing a gentleman whom I had met occasionall in my walks, I beckoned to him and inquired the cause of this meeting. He, in hushed tones, yet in a thoughtless and worldly manner, informed n that a young lady had committed suicide, and was then lying dead in the house.

I had began to feel very weary from my extended walk, but, on receiving this information, all my sympathies came into active play. I lost all rowful pity, and a desire to learn all the facts in the case, I complied with his request to enter. The floors were covered with next rag carpets, some common cane-seated chairs, and a few ordinary pictures adorning the walls, made up the furni

In one room were several females, weeping, and in deep anguish; in another some witnesses and the coroner's jury. Going up a flight of stairs to a bedroom, I found myself beside the dead body, with mingled emotions of sorrow and blame. Sorrow bright bloom of womanhood she could bear no more, and so had put an end to a life that might have been full of happiness and usefuluess. Blame for those who had thoughtlessly or wickedly been the immediate cause of driving her to commit this

all the parties acted out what they thought to be the right? This is an important question for every one to study, and we hope all who read this page will weigh it with thought and careful attention. If they will do so, I am sure much pain and anguish will be saved.

Her face bad still lingering about it many traces of beauty, though the lips were silent and the eyes closed in this life forever. Great masses of dark brown hair hung in wavy ringlets over her temples. The purple and foamy lips told of the painful struggle with death. On a shelf lay a half eaten orange, with particles of that most deadly poison corresive sublimate, still visible on the fruit. In erence with the spirit how many bodies it wears er had loved and kissed so fondly, severed the thread that held her to the beauties and glories of those summer days. Alasi asiasi they had no beauwhich she had bidden a final adieu the evening before, and endeavored to realize what must have been the agony of her spirit at that time. With what unutterable despair her heart must have throbbed!

celves respectable often speak of such saddening events in a joking and dippant manner, as though

the human heart and feelings were no more deserving their pity than so much junk wood. The causes of these calamities, so rapidly on the increase, have agitated my mind for many years. I would remove the cause. How? I cannot stop here to tell, or attempt to tell. It may be the theme of another article.

our minds so rapidly that we live years, seemingly, in a few moments. It was so with me as I sat beside this present form who had been stung to the heart, and determined to lay down her aching head in the grave.

The doctor in attendance, listening to my conversation a few minutes, asked me to take his car-riage and drive to the residence of the father of the eceased, and announce to him the occurrence, which he was still ignorant of. On getting the directions, I drove off to a distant and fashionable street in the city. Ringing the bell I was ushered by a colored, servant in livery into a beautiful drawing-room. Everything spoke in a language of its own-of ease, culture, and wealth. The door an adjoining room opened and the father came ina tall, well-dressed, intelligent looking gentleman, but who had the marks of strong passsions and the fashionable dissipations of the wealthy and aristoratic classes. By slow and guarded sentences I informed him of the painful death of his daughter. For a moment I feared the consequence. trembled like a reed in a northern blast, and, sinking upon an ottaman, gave full vent to his overburdened feelings. He took a seat in the carriage beside me, and in half an hour I saw him bending over the corpse of his child. I will not attempt to describe the scene. Again,

and again the words of A. J. Davis come to my mind—"The Light! The Light! Where is it? O, soul-enchanting Light! O, kindling, unfolding, floating, flooding, pleading, saving Light! Where art thou?' The daughter had asked and prayed for Light. The father in this, his darkest hour, wanted Light; and the people who stood looking on in solemn silence needed Light! Light! Light! The history of her brief and sad life is easily told. She was an only and retted hild. told. She was an only and petted child. Her mother passed to another life just as this brilliant and beautiful girl was budding into womanhood. After the last formal ceremonies to her departed parent were over, she began to realize that she was expected to fill her mother's place. Instead of shrinking from the responsible positiod she seemed glad, young as she was, and resolved to use every exertion to do so with honor and ability. She knew the indomitable will, haughty and exacting disposition of her father and used every means in her power to please him. At times he appeared very proud of her, for she had succeeded far bevond his or her own expectations. But a change came over him when he insisted that she was not able to perform the arduous duties. A housekeeper was procured; such an one as is often found in the fashionable houses of all our cities, overand saw them put in execution, which was not often. She settled into sad silence and astonishoften. She settled into sad silence and astonishment and wept in secret at the recklessness and degradation of a father she longed to love. Her silence and gloom were imputed to anger and disobedience, and at last she was driven from her home. She sought out a friend of her mother's where she gave lessons in music and German. But it was not home to her. An irresistible longing followed her at all times. Her beauty of mind and person attracted the extension of mind and person attracted the attention of a young man of distinction, that is, he had wealth, had passed through college with honors, drank wine, smoked eigars, attended horse races, and thought women inferior to men. She loved, for her nature was ntensely loving. she was betrayed, and being entirely unable to withstand the great wrongs visited upon her, and the thousand falselioods that were poured over her defenceless head by a false and degraded man-made civilization, she took the deadly poison and hid away in the arms of death. As I write my heart burns with pain and an in-expressible sorrow to think that this beautiful and accomplished woman must sink down into the dust with only a few faint expressions of regret from the masses, while he who was her betrayer is smiled upon, courted and feted, even, not alone by his own sex but by women who are not only called respectable, but leaders in society. Why this unjust and cruel judgment? Why is it that—

"Every woe a tear can claim, Except an erring sister's shame?"

How little the fashionable and thoughtless classes heed the lines of the poet, D. L. Huzzey, where she says —

"Be careful, if thy sister fall; Give her thy hand in love."

As "folded eyes sometimes see brighter colors than open ones ever do," so I can see the punishment that must inevitably be visited upon an uncivilized civilization that engenders and tolerates such one-sided and accursed distinction in sex. As nation we have got to wipe out, perhaps in blood, sigh for sigh, pang for pang and groan for groan, all these horrors caused by our unjust and barbarous customs and laws founded on a religious system, professedly of love, but in truth and reality of ghastly hate and priestly intolerance. Oneida Castle, N. Y., September 14, 1879.

A Letter from Hon. A. G W. Carter.

FRIEND ROBERTS:-I have to thank you for your bundle of MIND AND MATTER, and I shall certainly place them where they will do the most good. I am also pleased with manner in which my communication is placed in your paper, and your wise division of it—just at the right place if a division was made. I find but two mistakes of the typo in the whole article—the first a mere letter eft out, and the other the-word "decided" instead of the word "divided." You must be, or you must have an excellent proof reader and a good compositor. I am bound to say, too, that I know of no better paper in appearance, and in truth and in fact, in this country or in any other, than your MIND AND MATTER; and I am glad to say, too, that its spirit and the tenor and execution of its articles which fill its columns, give unmistakable proofs of the very best results in the world. Go n, my friend, the spirits are undoubtedly with you, as you suggest in your own article on the first, page; and with them to assist you, you will overcome all opposition; in overcoming evil with good. I do so much wish you and your paper every kind of welfare and prosperity.

The communication from the spirit signing him-

self "George W. Johnson, ex-Mayor of Cincinnati," is true in the announcement of the fact that when on earth I was deeply engaged in politics," and I had no idea that he ever had any spiritual thought or reflection at all. I knew him well all his adult life, and all that was spent, more or less, in politics. He surprises me by the spiritual excellence of his communication. He was twice successively elected Mayor of this city, and died only a few months ago. I am glad that he can now spiritually philosophise so well. His name as he used to write it, was "George W. C. Johnston," and he gloried in it. He was a very strong politician in later years, and did not scruple at means of obtaining office, though he made a strong and efficient mayor of our city, in his way. His concluding suggestion to his "relatives and friends," is very wisely. and prudently essayed, and speaks well for his spirit experience. I shall rejoice in receiving Yet many influential newspapers that call them- MIND AND MATTER hereafter, regularly. Your friend,

A. G. W. CARTER

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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.

The Fneyclical of Leo XIII.

If Spiritualism were a mere sect. Ike any other of the Christian religion, in vain would we seek to harmonize it with modern science. The reconciliation of faith and reason was indeed possible in the 4th century, because in the 4th century the Greek philosophy, as represented by the Alexandrian school, reigned, and dogmatic theology grew directly out of that philosophy, It was possible in the 13th century, because in the 13th century the Aristotelian science and philosophy under the name of Scolasticism governed the world of thought. It is the voke of that philosophy as represented by the angelic doctor St. Thomas' Aquinas, who did succeed in harmonizing faith and science, that the Holy Father bids us in his late encyclical, to take again upon our necks. He recalls us to "the solid doctrine of Fathers and Scholastics." but in vain. Can we enter a second time into our mothers womb? We cannot, for the new birth is ever into a different, a freer atmosphere.

The harmony of science and orthodoxy was still possible in the 17th century, even after Copermous, Kepler and Galileo, because in the 17th century the Cartesian philosophy reigned and the idea of a learned faith, an orthodox science, presented no incompatibility with the mathematical and physical sciences, the only ones that were then established. It is not possible to-day, and the question which has so long puzzled philosophers of what would happen should an irresistible body encounter an immovable one, is likely to receive a practical solution. The movement of the natural sciences. of historical research, of moral and political science, instead of impelling us towards the church. draws us away from it; and the spirit which animates the directors of orthodox opinion, and which inspired the encyclical Quarta, cura, the Syllabus, and the Encyclical of the present Pope is not of a nature to promote a reconciliation. It is no longer the question how to reconcile the miracles of Joshua with the movement of the earth; it is a question of the possibility of miracle in face of a scientific law. If, therefore, we repeat, Spiritualism were a mere Christian sect, it would have no root of life in it, it would have to share the fortunes of the mother church, that splendid organization, the last and most fully systematized of religions, which is passing away, carrying with it the fables which nourished our childhood and the symbols which consoled us in maturer years. That sun may take a long time yet to go down, for what is a century in the life of a religion? But it is sinking, sinking, visibly toward the horizon, and there is no Joshua which can arrest its downward march, make it mount once more to the zenith, and restore to its beams their pristine warmth and heat.

And when the night comes, what? Ah! how some of us have trembled as our individual faith faded out, and we saw nothing ahead but the blackness of darkness for ever! But it proved not so. It was only when the ecclesiastical sun went down, that the stars shone out and we got, through our spirit friends, a new revelation of the immensity and beauty of the universe. Such, alas! was not the experience of poor Blanco White, whose one beautiful sonnet however, though written before the advent of the new dispensation, and not so intended, would seem to be prophetic of the wider horizon made known to us to-day by the revelations of the spirit world.

Mysterious Night! when our first Parent knew Thee, from report divine, and heard thy name, Did he not tremble for this lovely Frame This glorious canopy of Light and Blue?

Yet 'neath a custain of translucent dew, Bathed in the rays of the great sitting Flame, Hesperus with the Host of Heaven came, And lo! Creation widened in man's view Who could have thought such darkness lay concease

Within thy beams, O Sun! or who could find. Whilst fly, and leaf, and insect stood revealed. That to such countless orbs thou mad'st us blind Why do we then shun Death with anxious strife? If Light can thus deceive, wherefore not Life?

Prof. Kiddle's Book.

The October number of Scribner's Monthly contains a letter from Mr. Kiddle, in which he defends his book from the charge that the communications contained in it are unworthy of their alleged source. and he quotes certain messages which he thinks are quite characteristic of their supposed authors. The editor replies, and we regret to say that, in our opinion, he has the best of the argument. "Think," he says, "of dear, modest old Bryant talking about himself in the way the extract represents .-And think of Dr. Muhlenberg exclaiming: 'And oh! oh! the light of earth will flee away to enchanting visions of rapturous bliss!" Mr. Holland might have gone further and said that, in the matter of rhythm, the extract given by Mr Kiddle from Byron's poem, "The Island," is totally unlike the poem purporting to come from him in spirit life. Byron had a nice ear and never penned a rough or faulty line. The flow of the genuine extract is perfectly smooth, while that of the spirit poetry is distressing to a musical ear, and, in our opinion, could not have come from the mind of Lord Byron, either in earth or spirit life. The intelligence dictating it might as well have attempted to palm off spurious Madeira wine on the late General Cadwalader as such poetry on a literary critic.

While, then, we agree with the editor of Scribner's Monthly and the general public, that the communications taken down from the mouth of Mr. Kiddle's children, and published in this book, jaw-bone of an ass denying to their fever stricken are not generally worthy of the source they pretend to come from, we are far from ascribing to them a mundane origin. They are, it is true, in many cases, beneath the capacity of their asserted authors, but they are no less clearly above the ability of a child's mind to have produced. Something may be allowed for the inperfection of the mental channel through which they come, but we fear that undeveloped spirits, or those hostile to the New Dispensation, have had a hand in the work.

There are many things in this new science not falsehoods to be found in the communications con- of the second lesson, a couple of dogs. These pug-

stantly received from the spirit world. The apostolic injunction to try the spirits must always be observed, and more particularly when celebrated names and historical characters purport to control. It is the simplest thing in the world for a mischievl'aul, Shakespeare or Byron, and the only possible way to test his identity is to compare his words with the authentic writings of the author whose name he assumes. We are sorry that Mr. Kiddle did not apply this touch-stone more strictly before he issued his book.

Some Spiritualists may say: Do not criticize a prother; do not give occasion to the enemy to blaspheme. We reply, they blaspheme anyhow; and, for our part, we follow truth wherever it may lead. Moreover, we remember that in the formative period of every new science it is only by full and free discussion that the true interpretation of phenomena can be discovered. The great fact of spirit return is too thoroughly established to be overthrown, and here is an immense accumulation of the records of spirit atterances which will bear the scrutiny of the most hostile literary critic. Among these may be neutioned the completion of Dickens' "Mystery of Edwin Drood" through the mediumship of Thos. P. James, an unlettered carpenter at Brattleboro, VI. A gentleman of extensive reading and delicate. literary taste in this city, who had never read any part of the unfinished work of Dickens, took up the Brattleboro edition, determined to ascertain for nlaiself, merely by the change of style, the point which separated the work of the true and of the false Dickens, respectively; but in vain. He could not detect the slightest difference. Of all the literary artists which America has produced, Poe possessed, perhaps, the most original genius, and his style is not easily counterfeited. Nevertheless, on Monday evening, November 2, 1863, there; was given in New York, through the lips of Miss Lizzie Doten, when in a trance state, a poem, entitled Farewell to Earth," which, in our humble opinion, is fully equal, for literary merit, to anything penned by Edgar A. l'oe in earth-life. It is too long to quote, but it will be found in Doten's "Poems from the Inner Life." Josh Billings exclaims, "How hard it is to write good!" Let anyone attempt to imitate the style of Dr. l'eebles' inspirational addresses, and he will soon see the difference between genuine spirit communications and the counterfeit article, whether coming from mortals or from undeveloped spirits. Meanwhile, whatever may be the truth about Mr. Kiddle's book, whether in pretence or in truth spirit return is preached; and we therein do rejoice, yea, and will rejoice.

The Popular Science Monthly.

We are reluctantly compelled to take direct issue with Professor Youmans, who has done service in the increase and diffusion of knowledge among men and for whom we have a sincere respect, on an editorial statement in the September Number of his Popular Science Monthly. He says: "The first article of a scientific man's faith is that Nature never breaks her regularities, but holds true to a unalterable method of law. He knows that if he omes upon what appear as breaks or suspensions in this order, it is he who is at fault, and that with further knowledge the apparent derangement will disappear. Now, the Spiritualist comes to him challenging his first principles. He denies his or der of Nature as being unalterable and says that he knows of that which is above Nature, that is greater than Nature, that interferes with it and breaches all its vaunted stabilities with infinite ease." This statement of the case is conspicuously nexact and thoroughly unfair. Professor Youmans ought to know better. On behalf of Spiritnalists everywhere we deny the assertion point blank, and we affirm that every Spiritualist accepts the order of Nature and believes that the phenomena in question are not above Nature, but in ecordance with it. Spiritualism is the science of future life. It is to Occult Philosophy what Astronomy is to Astrology, what Chemistry is to Alchemy, and some men of science at least are even now investigating it on the principles of the Baconian philosophy, that is, by accumulating the facts in order to discover the law which underlies

Furthermore, the editor says: "When it is inves igated by competent authorities, by men qualified for the task, it is proper to publish the results, and this we have done and are still doing." We deny it, and assert that while he has published for example Crookes' lecture "On the mechanical action of light," he has refused to publish the same writer's "Researches in Spiritualism." We assert that he published Prof. Mundts' reply to Ulrici and refused to publish Prof. Ulrici's original article in the Zeitschrift. He says, himself: "It cannot be denied that we are partisans—partisans of the multiplication table, partisans of the law of gravity. partisans of science generally. Our magazine was started expressly to represent this side of things, and we have no right to publish the other side. We tell him that bitter as the pill may be, he will have to do so or else step down and out as a phitosophical teacher. This thing has got to be discussed, gentlemen; it is too late to dispose of it by calling names. We assert that the experimedts in Spiritualism, first made some thirty years ago, according to a truly philosophical method by a little child and since repeated in every part of the world, are as much scientific realities as any others in nature, and that it is the business of men of science to study and explain them.

The fact is, that new truths are as apt to be re jected by savan's as by theologians. Witness the discovery of fossil man, first definitely announced by Boucher de Perthes, in 1847, in his Antiquites celtiques et antediluviennes, and pooh-poohed for ten or fifteen years by every geologist who had made his mark in the world. Cuvier, forsooth, had said the thing was impossible; and men of science would not even go to Abbeville to examine the excavotions made by a brother savant. Just so today, Crookes looks into the phenomena of Spiritualism and Youmans turns away, saying they are contrary to science. Wait a little, brethren, and you will find that men of science are a flock of sheep, waiting for the bell-wether to jump the fence. When Harvey discovered the circulation of the blood, it is said there was not a physician over forty years of age who would accept it.

Like those of the theologian, the researches of the man of science must be made, as it were, salva tide. Let Hahnemann publish a new theory of the practice of medicine and he is excommunicated ipso fucto. Themselves, until the other day, slaying heaps upon heaps with the lancet, and with the patients a cup of cold water, they cannot tolerate a rival. To-day, though humanity is confessedly the gainer by the reform which Homeopathy has forced upon the practioners of the old school, they will hold no professional intercourse with the "other

humbug across the way. Let us not be misunderstood. We have not much faith in Homoeopathy. But then we have still less in Allopathy. We regard the contest between them very much as did the fox-hunting parson in Yorkshire, into whose church there wanvet understood, many contradictions, follies and dered one summer's afternoon during the reading

nacious animals got to fighting right in front of the chancel, but when the clerk got up to drive them out, his reverence leaned over the reading desk and whispered: "Let them alone, John; let them alone! I think the little one will whip!" We are ous or hostile spirit to assume the name of St. disposed to think that in the present fight Homeopathy will overcome its rival, but in any case we go for the survival of the fittest.

The real enemy, however, which the regular faculty have to dread is the rising power of the spirit world as shown in the success of magnetic healers like Dr. Newton, Dr. Cullis and Dr. Van Horn. It is ominous that physicians are endeavorng to have laws passed in various States to prevent nediums from curing people. When important call in the secular arm, as the clergy did in the times of the Inquisition, their own days are num-

How the 'Religio - Philosophical

Journal" Upholds Spiritualism. No sincere friend of Spiritualism would do ought to divide and cause dissension and discord among those who are honestly seeking to advance that great and most important cause. That there should he a heartfelt desige for harmony and co-operation among Spiritualists is most natural; and hence the regret which must be felt at any conflict of views which may arise among the friends of Spiritualism,

which leads to active internal dissensions. It must be with feelings of that character that the ecent action of the Religio-Philosophical Journal is viewed by all who have at heart the propagation of spiritual knowledge.

There are but few Spiritualists who have no heard more or less of Mrs. Annie Stewart, of Terre Haute, Indiana, and the wonderful spiritual manifestations which have been witnessed by tens of thousands of persons during the past ten or twelve years, at the Spiritual seances given by her. Persons of the greatest intelligence and experience in the observation of natural phenomena, from all ment in the R. P. Journal. parts of this country and the world, have visited Terre Haute and carefully observed the occurrences at Mrs. Stewart's seauces without her extraordinary medial attributes being reasonably questioned by any one. It is, therefore, with just reason for surprise that the R. P. Journal, a professedly Spiritnalist journal, should become the especial assailant of a medium who has given such ample proof of ber gifts of mediumship.

Our readers know that we have more than once shown through MIND AND MATTER that the Journal is being conducted in the interests of the enemies of Spiritualism, and especially in connection with the Jesuit bigots who have been working to discredit all the phenomena that render the truth of Spiritualism palpable to the senses of all who witness them.

We deeply regret the necessity which compels us again to place the Journal before the public in its true light. In doing this we will confine ourself to the testimony which the editor of that paper has placed at our command in the fifteen columns of his last issue, devoted to the work of traducing the character of Mrs. Stewart and Laura Morgan—the latter coming in for her share of his slanderous

As it is a rule with us to allow those with whom we differ, and whose conduct we feel called upon. in the discharge of our editorial duties, to criticise, o state their case in their own way to our readers; Miss Morgan as follows:

"THE TERRE HAUTE MECCA OF MARVELS Reasons Why Accounts of the Same have not Appeared in the Religio Philosophical Journal, with Voluminous Evidence Showing the Character of the Manifestations There.—For several years th have been coming into our office accounts of the phenomena occurring at Terre Haute, Indiana, in he presence of Mrs. Annie Stewart and Laura Some of these narratives were very marvelous, indeed, giving startling details of the materialization of Jesus Christ, the Virgin Mary, Washngton and other historical characters, and strongly dorsing the genuineness of the phenomena as of spirit origin. Other accounts, and by far the largest number,

have denounced the manifestations as the grossess fraud. We have had opposing accounts of the same seance from apparently equally credible sources. Owing to these circumstances, together with the fact that the manifestations referred to from time to time, occurred under conditions rendering fraud easy, we have steadily declined notice them.

"Desiring to get at the bottom facts, if possible. and to give the readers of the Journal reliable and accurate information, we determined last year to see what could be done. The following correspondence then took place," &c.

Here followed a correspondence between Col. John C. Bundy and Dr. Allen Pence, of Terre Haute, which resulted in an agreement that Dr. D. P. Kayner, on behalf of Col. Bundy, should have the privilege, as a special correspondent of the Journal, "to witness the manifestations" in Terre

Under that agreement Dr. Kayner visited Terre Hame and spent a week there in his capacity of a special correspondent, during which time he attended several of the seances given by both Mrs. Stewart and Miss Morgan. As the result of that visit Col. Bundy says:

"When Dr. Kayner's final report was submitted for our inspection, we gave the whole subject a careful study, and decided it was not, in view of for a year past. The oath was, most probably, made the evidence favorable to the mediums offered by others; sufficiently conclusive to establish their true Desiring to avoid all premature action and to do full justice both to the mediums and to our subscribers, thus conserving the best interests of Spiritualism, we filed away the report and awaited he course of events.

"Having since received from various trustworthy sources an immense mass of testimony, we now believe it to be our duty to give a portion of it to the public, together with so much of Dr. Kayner's report as is essential. It will be seen that we devot much space to the subject, but no more than the grave importance of the case demands. We ask our readers to give it a careful, caudid, unprejudiced perusal.'

We, with deep regret, accept this invitation of Col. Bundy, as it has resulted so unfavorably to him to be a professional deceiver and impostor. him as a man and editor. Reader, we ask you Such men are worthy of no credit whatever in any whether the following paragraph was ever written by a friend of Spiritualists or Spiritualism? Col.

"When the most traveled spiritualist living, an ex-reverend, who has by his superior abilities progressed from the narrow and bigoted creed of an orthodox sect, first into Universalism and then into Spiritualism, and who has all his life been familiar with spiritual things, pronounces the conditions observed at Laura Morgan's seances 'test conditions,' and by the strongest implication leads the readers to suppose that he accepted the Jesus ma terialization at Mrs. Stewart's as gennine (see Dr. Peebles' full-page narrative in the Banner of July 12th) it would indeed appear to be time that the public should have all the facts and have them, too, not through unfriendly sources, but through leading Spiritualist paper, one which never shrinks from telling the whole truth no matter what the result may be." (The italies are ours. Whew what a whopper!) "Dr. Peebles and the other everend gentleman who have (sic) backed up his statements, together with our good old Episcopa friend, Mr. T. B. Young, are no doubt as earnestly seeking the truth as is the *Journal*, and should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective, the result of inherited and acquired tendencies and the psychological power of Pence Hall environment, they will, we feel sure, hasten to acknowledge

of his readers, and insults some of the best and brightest men who honor the cause of Spiritualism as its exponents and advocates. Insolence has sometimes served its minions by diverting public attention from the vileness of their natures, but Col. Bundy will find it will not serve his purpose in that way. He has resorted to it once too often, as he will shortly find, to conceal the deep depravity of his conduct in endeavoring to injure Spiritualism in the guise of a Spiritualist.

Having thus gone out of his way to insult and dishonor Dr. Peebles, and tens of thousands of intelligent, true and tried friends of Spiritualism, Col. Bundy proceeds to publish a whole page of the insinuations and invendoes of his special co. respondent, Dr. D. P. Kayner, called his "report," which, from beginning to end, is ever bringing up the question in the minds of unprejudiced readers, whether Dr. Kayner, special correspondent of the Journal, is more a fool than a knave. The simple fact that Col. John C. Bundy, who was so solicitous to injure Mrs. Stewart, Miss Morgan, and their friends and protectors, Dr. Allen Pence, and his associates, Messrs. Hook and Connor, did not dare to publish Kayner's so-called report for nearly a year after it was made, shows how utterly impotent Col. Bundy regarded it for his purpose. Well did he say that, after careful study of that so-called report, he had decided it was not sufficiently conclusive to discredit Mrs. Stewart and Miss Morgan and their protectors; and that he filed away the report and awaited the course of

Now let us see who this Dr. Kayner is whose special report Col. Bundy held in such utter contempt that he pidgeon-holed it for nearly a year, and until he could procure some show of corroboration of its manifestly untruthful and prejudiced

All we know of this man we gather from his socalled special report, and the following advertise-

"CLAIRVOYANT HEALER.

"DR. D. P. KAYNER.

The well-known and reliable Clairvoyant, Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years cures of difficult cases have been made in nearly all parts of the United States, has his office at Room 52, on the same floor with the Religio-Philosophical Journal office, and those desiring clairvoyant examinations and advice for the recovery of health, that can be relied upon, should not fail to consul-

"Letters should be written, if possible, by the atient, giving full name, age and sex, with a small ock of hair, handled only by them, and enclosed a clean piece of paper.

"FRES :- For examination and written instructions, \$3.00. If medicines are furnished, an addiional fee will be charged.'

This was the man that Col. Bundy employed to discredit Mrs. Stewart, Miss Morgan and their protectors. We may naturally infer that he was governed by the trite saying, "It takes a rogue to catch a rogue." Dr. Kayner may be the honest medium he professes to be, and he may not; but that he is an honest, fair-minded and truthful man is disproved in every part of his so-called report of what ook place in his presence at Terre Haute. So manifestly untruthful was it, that even his employer deemed it unworthy of credit, and for a year nearly, suppressed. This fact of itself ought to be Kayner and his employer, Col. Bundy, had the pressed that specimen of mendacity permanently. As his excuse for making public that manifestly wilfully slanderous impeachment of those at whom t was aimed Col. Bundy says:

"Having since that report received from various rustworthy sources an immense mass of testimony, ve now believe it to be our duty to give a portion of it to the public, with so much of Dr. Kayner's eport as is essential."

Why has the Journal withheld any part of the so-called Kayner's report? We may infer that the parts of it which have been suppressed by Col. Bundy are so wholly untrue that even the manifestly trumped up corroborative testimony would not give it a color of truth. Out with the whole of that report Col Bundy and let your readers see just what you are trying to do. But let us see who the "trustworthy sources" from whom Col. B. says he has received the testimony which has emboldened him to attempt to bring further odium upon the cause of Spiritualism in the minds of the bigoted enemies of that cause.

His first "trustworthy source" of information is a pretended affidavit of one P. P. Price, who makes oath under no Christian or sur-name, before nobody authorized to take an oath or anybody else, who says in a statement filling nearly two columns of the Journal, that he is a cheat, a swindler, a conspirator and a liar. As he has not told anybody why he made that so-called oath, or how it. was made, or before whom it was made, we may infer that he was hired to make it by Col. Bundy, who has made use of it, or by his agent Dr. Kayner, or some one else, to give a color of truth to the long meditated attack upon the Terre Haute mediums which he has confessed to have had in view on that moral publication the R.-P. Journal, and not on the Douay Bible. So much for P. P. Price and his oath. A truly trustworthy source is he.

The next "trustworthy source" is the so-called affidavit of Mr. Henry T. Biel, who, being sworn on nothing and before nobody, undertakes to prove Mr. P. P. Price to be as great a cheat, swindler, conspirator, and liar, as he confessed he was. The principal is worthy of his endorser.

The next trustworthy source is the so-called affidavit of Dr. DeCaux Tilney, made before no one and according to no legal formality. It is enough to say that this Dr. Tilney professes to be an expert in the art of magic, which profession shows statements they may make in regard to Spiritualism or anything else. Dr. Tilney will some day realize the enormity of his misrepresentations and atone for them as his untruthfulness justly merits. Nothing that this professessional deceiver has stated s worthy of any credit. Col. Bundy says that this man Tilney is a Spiritualist, and that he visited Mrs. Stewart in the hope of receiving evidence of the truth of materialization. Those may believe that who can: common sense rejects it.

The next "trustworthy source" is the so-called affidavit of Mrs. S. R. Mencher. This lady, without a surname, made oath before nobody, on nothing, that she knows nothing that would reasonably bear against Mrs. Stewart as a woman and a medium. Her so-called affidavit being nothing more than a meddling gossip's tattle.

The next "trustworthy source" is the so-called affidavit of "a person" who did not dare or who was ashamed to be known to the public. This "trustworthy" witness against Mrs. Stewart, who dare not let his or her name be known, pretends to detail a string of slanderous gossip received at second and third hands. The author of it can, in all probability, be found in the office of the R. P. Jour-

Thus John C. Bundy defies the common sense | nal or in the office of Dr. D. P. Kayner, in the same building and on the same floor.

The next "trustworthy source" is a "responsible person in Terre Haute," whose name "will be given in another issue." Better have given it then; you may forget it. This "trustworthy" witness is on familiar terms, as he confesses, with John Stewart, and does his best to show that the latter is a. knave and worthy of the familiar friendship of his accusing slanderer.

The next worthy source is Miss Laura Owen, who it is not pretended made any so-called affidavit. Miss Owen may be as big a fool as the Journal tries to make her appear, but we would be sorry to believe it. We prefer to think that the Journal grossly misrepresents ber.

The next "trustworthy source" is Mrs. Harriet Adams, who swore on nothing before nobody, and testifies to nothing that shows anything but her own poor frailties of prejudice and untruthfulness. It took a whole column of her statements to show how groundless were her suspicions of Mrs. Stew-

The next "trustworthy source" is Mr. ---, who swore on nothing, before nobody, to nothing that has the appearance of truth. What Col. Bundy means by using such pretended evidence as this to make good his disgraceful slanders it is about time he should explain. Can it be possible that any person can be found so destitute of the commonest instincts of fairness as to allow such evidence to have the least weight in their minds?

The next "trustworthy source" is Miss Sallie Cooper, who made a so-called affidavit on nothing before nobody, who confesses herself to be a cheat and a liar in order to injure Miss Laura Morgan. Miss Sallie, try and tell the truth once, and tell us how you came to make that display of your terrible failings? How much were you paid for that humiliating service and who paid you? You did not do it from a love of truth or the stings of conscience—that is certain.

As if Col. Bundy was not satisfied to endeavor to blacken the character of the Spiritualists of Terre Haute, in order to do that, he has gone out of his way to endeavor to make it appear that Mr. and Mrs. E. L. Lewis, of Cincinnati, silently counived at the alleged public deceptions of Miss Laura Morgan, as they knew, as he alleges, that she was deceiving the public and gave no warning of it.

The next "trustworthy source" is Joseph Allison, who pretends to swear on nothing before nobody that he is the clerk of a tavern opposite the residence of Laura Morgan's father, and whose statement shows the natural relish he has for the most vile and grovelling nastiness.

Readers, obtain if you can and read the so-called testimony, with which Col. John C. Bundy has filled three full pages of his last issue, and say if you can, that we have done any of the parties the least injustice in what we have said of them by wayof comments

And this is the sum and substance of the case which Col. Bundy has sought to make out against Mrs. Stewart and Miss Morgan and their friends

Messrs. Peace, Hook and Connor. Personally, we know nothing of any of the persons who are involved in the issue which the Journal has forced upon the public, by this assault on prominent mediums and Spiritualists. All we know about the matter is this, the case as presented by Col. Bundy is a lamentable disgrace to decent enough to put every person upon their guard against | and honest journalism. If we may properly judge we will quote the Journal with that especial ob- any statements he may make favorable to himself of a man by the character of the people that he asject. It begins its attack upon Mrs. Stewart and or unfavorable to other mediums or persons. It sociates with him in the work of traduction and slander, then can we justly say that Col. Bundy is a worse man than all his past wickedness would

We can hardly conceive of the infatuation which seems to have governed Col. Bundy in this affair; or why would he have omitted to give any explanation as to how these alleged affidavits were obtained, and why they were obtained and by whom they were obtained. That he did not do so shows that there is some secret conspiracy on foot to which Col. Bundy is a party, which he dare not allow to come to the light. Who are these people whose shameless confessions of villainv Col. Bundy indorses and parades with such manifest delight before his readers.

But think of the character of Col. Bundy, in view of the fact that he professes to be a friend of truth and moral purity. How long will Spiritual-

ists tolerate the duplicity of this weak, bad man? We ask our readers to note this fact that Col. Bundy, although for a whole year making his preparations to assail the good name and fame of Mrs. Stewart and Miss Morgan and their protective committee never gave them any chance to answer the manifestly false statements he was procuring with the view to their publication. Had he notified them of those accusations and given them the opportunity to defend themselves against their vile slanders he knew that he would not dare to publish their manifestly false imputations against those he was seeking to injure. No honorable man or honest iournalist would act in that manner. That has been the course pursued by every paper that has at any time sought to injure Spiritualism, and especially such journals as The Times, of Philadelphia and the Boston Herald. Those papers have the decency not to pretend to be Spiritual journals. They both regard and treat Spiritualism as a mischievous delusion which ought to be rendered as odious as possible in the public sight and hence they lose no opportunity of doing what they can to create popular prejudice against it. That the managers of those papers are houest in their hostility to Spiritualism there can be little doubt, although they have had sufficient pecuniary incentive to render them zealous in their work of detraction. But what motive can prompt Col. Bundy, a professed and blatant Spiritualist, in pursuing the same line of dishonorable action toward mediums and Spiritualists? We answer that every act of Col. Bundy as the editor of a spiritual journal gives the lie to his professions as a Spiritualist.

If a Jesuit enemy of Spiritualism he would pursue the very course he is doing in order to effect the greatest injury to it. Spiritualism cannot be injured by open and avowed enemies, and this the Jesuits know. Hence they send their agents into the spiritual camp to divide its friends and expose it to the assaults of its foes. That money has been used freely to procure the lying statements which Col. Bundy has published in the interest of his employers is very certain, for liars and slanderers rarely lie for the mere love of it. No motive appearing for the concerted and apparently voluntary action of so many untruthful persons, many of them, if not all, confessedly so, it is natural to conclude that they were bribed to make their false statements. Who bribed them is the question? Most certainly the man who used them, either in person or through his tools. Where did he obtain the funds for that detestable purpose? From the same source that is enabling him to run the Journal at a ruinous loss. That it is run at a great loss, so far as regular receipts are concerned, is certain, from the admissions made by Col. Bundy himself before reducing the price of the Journal. He then informed the public that it had never paid enough to remunerate him for his services as editor, yet he reduced the price 30 per cent. to subscribers and 40 per cent. single copies.

The Journal, as every experienced person knows, cannot be published without loss at those reductions on its former price; and heace the conclusion that some one is having to foot a heavy loss on its publication. Notwithstanding the reduction in its price, its subscription list is running down rapidly. In order to show that Col. Bundy is not running the Journal to make it pay, we call attention to the proceedings of the Michigan State Spiritualists and Liberalists' Camp meeting, where he offered to send the Journal free to any person who would subscribe \$2.50 towards the purchase of a large tent, which offer gained him a few readers of his paper. This apparent generosity only shows to what straits Col. Bundy is driven to keep up his circulation. Can anyone who knows ought of the limited resources of Col. Bundy, for a moment suppose that he can afford such reckless performances? We know he cannot, and therefore conclude that he is sustained from quarters that approve of his efforts to injure Spiritualism by misrepresenting, slandering and persecuting mediums and Spiritualists, and that he is paid for his services in that line. That his employers are the Propaganda of the Roman Catholic faith, we more than believe-we know.

We wait to hear from the other side of the ques tion, raised by Col. Bundy, and freely tender our columns to those assailed, for any answer they. may feel disposed or desire to make. The time has at last come when assailed mediums may be heard in their defence. That time has been too long delayed.

"Let truth and justice prevail in Spiritualism as in all things else," is our motto, and to make it good we will meet and make any sacrifice.

Just as we close this article we receive the appeal of Messrs. Pence, Hook and Connor, on behalf of Mrs. Stewart and Miss Morgan, and cheerfully accede to their request for a full and impartial hear-

Let the right prevail.

Editorial Briefs.

WE have filed for publication a large number of nost valuable contributions from able contributors which we have been compelled to defer until our next or subsequent issues.

MRS. M. B. THAYER, the wonderful flower melium of Bostou, Mass., and Wm. H. Powell, the slate-writing medium of Philadelphia, will locate n Washington, D. C., this winter.

Our readers will notice in our advertising department that R. H. Curran & Co. have placed the orice of "The Dawning Light" at \$1.00. "The Orphans' Rescue" at \$2.00, as usual.

A temporary illness compelled Mr. Jas. A. Bliss o discontinue his Developing Circle at this office last week, but it will be held next Tuesday evening as usual, at 8 o'clock, and will be held regular in future.

MRS. C. B. BLISS is meeting with great success

n her materialization seances, which are held at present at No. 207 East Sixty-second street, New York City. Her public seances are held every Wednesday. Friday and Sunday evenings, and private seances other evenings by special engagement. IT gives us pleasure to be able to state that a

etter just received from A. E. Newton, Esq., informs us that this gentleman is once more convalescent. We join with his many friends and admirers all over the country in sincerely wishing that his recovery will in this case prove to h permanent character.—Banner of Light.

WE have received the first number of an independent, liberal and spiritual journal, entitled The Lightning, published at Alliance, Ohio, R. C. Flowers editor. We look for that sheet lightning to strike those who foolishly place themselves in its way, and if they get hurt it will be their own fault. We have some idea that a little lightning is needed about Alliance to clear up the spiritual atmosphere which has appeared to be very murky of late, to say the least, according to the spiritual weather reports in the Independent Age of that place.

A NEW AND VALUARLE PREMIUM PICTURE FOR "MIND AND MATTER."-We are happy to inform our readers that we have completed arrangements with Messrs. R. H. Curran & Co., of Boston, Mass., to furnish "The Dawning Light" as a premium, on the same terms as the "Orphans' Rescue" and "Homeward," to all subscribers to MIND AND MATTER. See advertisement in another column. This beautiful and impressive picture representing the "Birthplace of Modern Spiritualism," in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist, Joseph John. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion rest ing against the hill in the distance. Twilight perrades the foreground in mystic grades, typical spirttual conditions in the eventful days of 1848. A lig t for the wandering pilgrim shir from the windows of that room where spiritual elegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled borizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond

Letter from J. Herbert Mills. ANOTHER CONFIRMATION OF A SPIRIT COMMU-

NICATION. In your issue of September 13, I find a spirit

immunication signed, "Daniel Holmes." E

find in conversing with old residents that 'Daniel Holmes" resided and departed from here. That he was a practicing physician of good repute and that he was physically weak-very active and tried to do too much for his strength. These are the facts and only go to prove the truth of spirit return, and it only adds one more proof that we live beyond this life. I have tried spirit communications for years, but more especially with one of the best of mediums, Dr. J. Wm. VanNamee, now located at 129 East 16th street, New York city, and all in need of his services will do well to open a correspondence with him. His clairvoyant powers are superior, and his correct diagnosis of either by sitting or examination by lock of hair I have always found to be true to the letter. Be sides personally he is a perfect gentleman.

Yours for the truth, J. HERBERT MILLS. Elmira, N. Y.

September 22, 1879. [This positive confirmation of the genuineness of the mediumship of Alfred James related to the on from Spirit Daniel Holmes, in ommunication MIND AND MATTER of the 13th, M. S., 32.

Another Corroboration.

NORFOLK, Mass., Sept. 21st, 1879. In your paper-MIND AND MATTER-of August 30. M. S. 32, there was a communication purporting come from Minot Fisher. I believe it to be from my husband, as that was his name. He passed away the 19th of last January. H: was quite out of health some six years, but the last was a shock, as the Indian said. If you have any of those papers on hand containing that communication, send me four, please, and oblige; inclosed you will find postage stamps. Direct to

MRS. MINOT FISHER.

spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general 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 pretend to possess. [Editor.]

Communications received through the mediumship of Alfred James, Sept. 16, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD AFTERNOON, SIR:-In my mortal life I always tried to keep myself posted up in advanced scientific ideas, and my mind took the direction of what is known as botany. Having extensive greenhouses, I devoted the latter part of my life to experimenting in botany, and you will find my ame enrolled on one of the committees of one of the oldest botanical societies in the United States

I wish to say this: There is no condition called forth by your mortal life but that you can find it duplicated in the spirit life; that is, you find the association of kindred minds having the same objective views that you have had in a mortal existence and thus advance more and more in any particular study that you have an afficity for. But I find this difficulty, that if I wish to advance an idea upon any subject plain to the minds of mortals that I can only do this when the conditions are favorable for impressing them; for very few men have developed enough of mediumistic qualities to be dealt with in any other way than by impression. and their impressions always partake more or less

of their individuality.

As has been said to you by previous speakers from the other side of life, it would injure or retaid the energy of man if spirits could or would make all plain to him. You have, therefore, a duty to perform, and it is this-to read nature's divine revelations to man correctly, and improve the crude ma erials around you by the study of the law of adaptation.

vention, research and thought; for everything that will promote the happiness of humanity can be acquired and discovered both materially and spirit-Now, sir, my time is almost up, and to close this communication in one word, or one sentence, the

This law will open up from day to day, by iu-

spirit life is exactly what you make it by your own acts here. Sign me, CADWALADER COLDON, Newburgh, N. Y.

GOOD AFTERNOON: -All spirits and all mortals are governed by an eternal law, and they cannot gainsay it or go contrary to it without suffering the ences both in a mortal and spiritual state; and as the former speaker has said here to-day, that in matter, which is the material of spirit, lies, all those secrets yet to be discovered, as soon as the mind of man is capable of receiving them. I was an anxious inquirer in my mortal state and in one certain direction, to discover that which would be benefit to humanity and I have succeeded, in as far as I have been able, to prevent much pain and

suffering to humanity, by becoming the discoverer

and introducer of what is known as chloroform.

No one who knows anything about this drug will deny that it has saved much pain and suffering. I have only put in my appearance here this afternoon to contribute my mite towards the oceans of evidence that you are receiving here, from day to day, of the existence of spirits in a life beyond the grave. I was not governed by any selfish attraction or any desire to gratify my relatives and friends. I merely came to add this much testimony that Istill live—that I still pursue a course of studies, not partaking so much of the material, but more of spiritual or escittal, and this grows out of higher order of existence. Sign me,

SAMUEL GUTHRIE. Sackett's Harbor, New York.

"Save me!" (This spirit came manifesting terror and pain.) It is a long time ago, 1839. What is this? I went after my father's cattle. Comanche Indians scalped-killed me. My brother, too. I haven't met him yet. I want you to put this where they can see it, so that they will see I am all right in spirit. I want you to tell them that I have got where I can manifest myself to them, right close to where they live. I was a young fellow. All this took place at La Grange, Texas. I think this will reach them. Well, that is all I have to say. My name is,

WILLIAM EARTHMAN.

SIR: -I cannot speak very loud, so you will have to listen very attentively to what I have to say. In my mortal life I had all that was necessary for material comfort, and although at times I had a deep, earnest longing to know something upon the subject of the immortality of the soul, none of the clergymen in my vicinity could give me any but the vaguest reason for their hope of eternal life. The neighborhood from which I went to spirit is very dark in regard to spiritual subjects, and that is one of my principal reasons for coming here to-day; in order that my relatives and friends may get this and know that in my great affection for them I desire to make the way as plain as I can. Tell them the great secret of spirit life is to act rightly here. Do all you can to forward love, mercy and charity, and in this after life you will be but little lower than the angels.

I do not wish to discourage any who have fixed their hopes upon a certain formulated faith, but I do wish to say that the only thing of any value to you in the spirit life are these two principles-love justice, as you have acted them out towards vour fellow beings.

MBS. BELLE BARNETT, (Wife of Dr. William Barnett,) Opelika, Ala.

Well, I don't know anybody here. But the best way to do when you don't know anybody, is to in-I was known as Captain Homer Kellogg, New Orleans. I went out with the "Yellow Jack" about nine months ago, on a vessel just arrived from St. Jago de Cuba. I have a lew friends living up at Natches and I want to say to

them that I am tolerably comfortable, but that I have a great attraction towards this life. In fact, I think it will take me some time before I get free of this, and until I do, I see no way in which I can be happy. I have no selfish motive in coming here unless you put it upon this ground, I come here to benefit myself. Well, as I do not know much of this after state, and as I am a practical man, I do not want to say anything that is not entirely true.

GOOD AFTERNOON, MY SON:-It is only four months since I, Atonio Lugo Albini, an Italian cardinal, entered what you mortals call the unknown beyond, and I only wish to speak upon the transition of a spirit from the mortal to an immortal state. There seemed to be, at the time my spirit left its mortal tenement, a rapidity of motion followed suddenly by a jar, and there seemed all around me, in this place that I arrived at in spirit, a city in which if all your villages, towns and cities upon this mortal plane were combined together would hardly fill one corner of that place. There never was a temple erected by the followers of Catholicism, but what was duplicated in this city; there, marching through the streets were thousands and millions of spirits going in and coming out of se temples, and the streets were througed with archbishops, bishops, priests, monks, friars and

It seemed to me as a spirit that I hovered over all this, and I asked this question, "What means all this pomp and pageantry?" The answer seemed come in a voice that filled the whole space, "They await the realization of the Day of Judg-I asked, "Have they waited all those years without having this object realized?" The voice flows back again and says, "It never will be realized." Then I asked, "What shall I do to be sa ed from this eternal travelling in a circle?" "Do this and thou shalt live in happiness and eternal life—not eternal monotony. Desire to be of use—awake man, for thou sleepest as to the realities of the soul or spirit. Desire to know all that thy spirit is capable of receiving. Never wall it in with idle ceremonies."

Then said I, "Oh! great spirit that speaketh to me now—I do desire those things that thou hast spoken to me." Instantly the scene changes. I am free and on a plane of unbounded space, everything laid out with order and simplicity—no pomp or ceremony there; and I saw many people travelling toward a great temple. I said to my guide, "What place is this?" He said, "This temple is one where truth, wisdom and love is taught, and where all biased opinions and world-made religions roll off of you like an old mantle and you begin to have knowledge of the true purposes of life. All this was taught by voices speaking from spirits so advanced that in our state we were not able to gaze upon them and was very much like the instruction

on are receiving from me here to day.

If this will do any good—if it will open the eyes of one erring fellow-mortal, I am glad I came here to-day; and hope that all who read this communication, will reflect upon it, for it contains a lesson on eternal happiness.

The above communications were delivered and taken down in the presence of two prominent genlemen, one of Vineland, N. J., and the other of his city—the latter writing the communications down as they were delivered. We positively know that those communications were the production of an intelligence, or of intelligences not visible to us. Familiar as we have been with sur prises in the course of our investigations of Spiritualism, we were none the less astonished at the surprising, nature of the above communications. When Mr. Guthrie's spirit claimed to have been the inventer of chloroform or the discoverer of it. the point was disputed by Mr. S., and the discovery was claimed for two other persons. In the American Cyclopedia, under the title "Chloroform," we find the following allusion to Mr. Guthrie:

"A transparent, colorless, oily liquid, discovered in 1831 by Samuel Guthrie, of Sackett's Harbor, N. ., and described by him as 'spirituous solution of chlorie ether.

It appears that Leibig and Soubeiran, in Europe, made the independent and almost simultaneous discovery of chloroform shortly after the discovery of it by Guthrie. The same authority says:

"The priority of discovery in Europe is undoubtedly due to Leibig, and the confusion has arisen from antidating of the journal in which Soubeiran's article first appeared. There is no question, however, that Guthrie was the first person to prepare chloroform, and to him the honor of its discovery is manifestly due."

Not the least strange thing about this communication is, that notwithstanding the importance of his discovery, there is no other mention of Samuel Guthrie in either the American Cyclopedia, Johnson's Universal Cyclopedia or in Thomas's, than the one I have quoted, and there he is only mentioned incidentally.

In regard to Cadwalader Colden I find the following sketch of his life in J hason's Universal Cyclopedia:

"Cadwalader Golden, Lieutenant Governor of the province of New York from 1761 to 1775, repeatedly acting as governor in the absence of the chief executive, born in Scotland in 1688, emigrated about 1708 to Pennsylvania, where he practiced medicine, invited to New York in 1718 by Gov. Hunter, was the first surveyor-general of the colonies. Died in 1776 of grief, it is said, at witnessing the destruction caused by the great fire of that year. Among his works are numerous e says on medical subjects, and others on natural philosophy. natural history and the mathematics. He carried on a long correspondence with Linnaeus, to whom he sent great numbers of American plants. His memorial upon them, entitled Plantor Colden-shamia, etc., was published by Lennaeus, in the Acta of the Upsala Academy of Science, and is wrhaps the earliest botanical treatise written in North America. Linnaeus gave the name Coldenia o an East India plant."

Knowing, as we do, that Mr. James could have known none of those particulars concerning the life of Mr. Colden, and even had he known them that he is in no respect competent to personate such cultivated intelligences, we do not hesitate to claim or those communications that they are what they purport to be, from the spirit side of life.

But the strangest of all is the remarkable communication purporting to come from Cardinal An tonio Lugo Albini. Will any of the dignatories of the Catholic Church in America tell us whether any such cardinal ever lived or died, and if so, when? or, if not, will they inform us of that fact, as we have no other way of judging whether the communication is true or false? If it is true, how important it is that the lesson therein imparted should be heeded by his ecclesiastical brethren in the earth life. View these

communications as we may they are truly astound-

A Remarkable Cure.

PHIRADELPHIA, Aug. 10, 1879. Calling recently upon Mrs. Welch, corner of Broad and Stiles streets, this city, I found her enjoying good health. One year ago she had been under the care of eight different physicians, who, with their best skill, had failed to restore her to health, and she was left to die. Her disease was

When the children of Mrs. Welch understood the condition of their mother, and that she was to die and to leave them, they cried and begged that their mother might live until they could all die and go to heaven together. The devoted prayer of innocency

was heard. Their mother was rostored to health through the agency of that divine power that knows and acts out the laws of life when conditions are made good and the suffering one becomes a willing receiver of

this blessed agency. The priest had gone through with the usual ceremonies for her death; her sufferings were, beyond doubt, extreme. No permanent relief had been effected until, through the kindness of Providence, through some channel, Mrs. D. P. W. Cooper, 470 North Eighth street, this city, was called to her aid. and through her treatment she has been restored to

With this blessing attending them, they are now, to all appearance, a happy family. Though a miracle this may seem to some it is through natural law that this change in her condition was made. This hegutiful method of healing by the laying on of hands, is carried on from day to day. Hourly these great works are performed. It is the most effectual method of healing the sick that is practiced at the present time. It quiets and strengthens the nervous system; equalizes the circulation; purifies the blood; producing a healthy tone

throughout the system. This change being made, disease quietly sinks back, as it were, into the shade. Without nourishment to feed upon it departs in peace, leaving the suffering one to enjoy rest and sleep, and with good nourishing food they soon rejoice in their release from disease; when it becomes chronic and beyond the power of midicine to relieve, it leaves the patient in perfect bondage, both of soul and body. A FRIEND OF HUMANITY.

Terre Haute Heard From-The Enemy Con-

fronted. To the Editor of Mind and Matter.

The undersigned, managing committee of the Stewart seauces, desire to report, through your columns, to the many friends of Annie Stewart and the interested public, that we will, at our earliest convenience, reply, by your permission, through your valuable paper, to the infamous charges of dushonesty and fraud on the part of Mrs. Stewart, trumped up by the enemies of Spiritualism and published through their organ—the Chicago R. P. Journal, of the 20th inst.

We say to the friends be patient until then. We assure you that justice shall be done, and that she will, as she justly merits, be fully and completely We know her, after nearly seven years vindicated. intimate acquaintance, to be a just, true and honest woman, in every department of life, and worthy of your fullest confidence. She has been maligned beyondeendurance, and, although suffering martyrdom daily, by the injustice of the ungenerous and prejudiced, she remains devoted to her calling, wholly yielding herself to the will of her noble band who have in the past manipulated successfully the heavenly gifts vouchsafed to her; and will, by our aid and protection in despite of priestly rule, continue to do so while health and life shall last. We know her rights and dare to maintain and defend them.

SAMUEL CONNOR, JAMES HOOK.

Terre Haute, Sept. 22, 1879.

P. S.—In our general defence of Annie Stewart, Laura Morgan will receive (as she justly deserves) COMMITTEE. our protective care.

CORRESPONDENCE. SPRINGFIELD, Mass., Sept. 15, 1879.

Editor Mind and Matter. FRIEND ROBERTS :- I fully intended, during my visit to Lake Pleasant Camp-meeting, writing you each week. I can only say business of a professional nature so fully occupied my time that I attended but two lectures during the whole season. I shall, however, always remember Lake Pleasant as one of the pleasant retreats where not only Spir itualists, but Liberalists and free thinkers, can re-

sort and enjoy a season of feasting for the soul and

budy, too.

I met many old and true friends of our glorious cause while there, and wish our stay could have been prolonged into months instead of weeks. I was obliged to remain nearly two weeks after camp broke, having an important case under my care in the person of Mrs. Dr. Dillingham, of Lynn, Mass. who was cured of a tumor by magnetism and the judicious use of electric remedies. I can hardly take much credit to myself, as I told the doctor when called up in the night, that I could not go, but would prepare remedies in fifteen minutes i e would return for them.

My influences impressed me that the case had been diagnosed wrongly and I must go to her or she could not live. I did so, much against my own five will, as they had many years ago promised me that I should do no more treating in the night. Good mediums should have some one to care for them, and when I arrived I found Dr.; Jack at work for the relief of the patient, a poor, suffering medium, who had labored for mortals in the form and those on the other side for many years. In conjunction, we treated the case, and I prescribed and administered remedies and left. In the morning I went again and administered more, found a person treating who was well filled with tobacco, and left without any words; but I soon returned and asked them if they wished my services, as I never mixed tobacco with my influences, nor would my influences from the spirit world allow me to have anything to do with the care if such things were al

I also considered my own reputation at stake, as it was a case of life and death, which would very easily terminate in losing one of our best mediums Mrs. Dillingham immediately responded that no one should treat the case but your numble servant. Clairvoyants and others offered their services and made failures in diagnosing the case, and I remained long enough to see Mrs. Dillingham able to move the day I left, and she expected to return to Lynn, Mass, on Saturday, the 13th. I have in my possession, preserved in alcohol, a large hydrated tumor, the result of treatment and medicine. This ought to put to blush the idea of even having a surgical operation performed when women can be influenced by angel bands to cure their own sex without the use of surgical instruments.

I shall open an office in Boston the last of this month, and have an office in Springfield, Mass., where I shall visit each week as needed. Boston Main street, opposite Court Square. Letters must contain stamps to ensure an answer.

A. HARTHAM, M. D.

A Line From Logansport.

W. S. Sizer writes us under a recent date: and a very convincing test, or rather I should say positive proof, at a seance of Mrs. Stewart's, in Terre Haute, Ind., a short time ago, that our spirit friends do return to us, and that we do live after the change called death. I saw, recognized, and shook hands with the materialized form of an intimate friend who, at the time, I did not know had passed on. A few days later I received a letter at St. Louis, informing me of her death, which event happened about four days before I saw her at the seauce a Mrs. Stewart's.—Banner of Light.

KIND WORDS.

Frank T. Ripley, of Jefferson, Ohio, writes: "I shall do all I can to help MIND AND MATTER." M. E. Jacobs, Louisville, Ky., writes: "May God and the good angels guard and protect you and

your paper." C. C. Wakeman, St. Albans, Vt., writes: "I like the principles of MIND AND MATTER and wish you and your valuable paper success. Mrs. L. C. Reeve, 4301 Hart street, Brooklyn,

N. Y., writes: "I wish you an abundant harvest for your fidelity in the cause of truth." Mrs. H. J. Woodbury, of Temple Mills, Maine, "I am very much interested in your account of "Spirit enemies of Spiritualism." P. A. Field, of Salem, Jewell county, Kansas,

writes: "I think MIND AND MATTER is thor-

oughly exposing the rascality of Col. Bundy. shall do all I can for it." S. S. McMerrick, Towarda, N. Y., forwarding subscription, writes: "I have seen a few of your papers, and admire the bold and fearless style of its

ditor in the protection of our mediums. C. A. Haskell, Marshall, Minn., forwarding subscriptions, writes: "Accept my thanks for sending me your paper, MIND AND MATTER. I have seen other papers to read, but find that MIND AND MATTER contains something lacking in the rest,

which always makes it a welcome messenger. Emily Reed, Eddyville, Iowa, writes: "My 'Kind Words' are, may the Father of Mercies, who in imes past sent his holy augels to influence his prophets, sustain you in your great work in defending the mediums, or prophets of this day, while you gradually announce to a sleeping world the new

lispensation—the ministration of angels." Benj. Blood, Pawtuckettville, Lowell, writes: 'I heartily wish you the best success in so good an enterprise as MIND AND MATTER; it is so much needed throughout the country. Spiritualism in Lowell "is not dead but sleepeth," as there are some who would gladly sustain meetings if they were able, but others abundantly able but unwilling. I am most truly your friend in spiritual truth and progress."

Henry Steinberg, Washington, D. C., renewing sunscription, writes: "I agree with you in confronting the "Enemies of Spiritualism," and would it not be beneficial for the cause to have your "Experiences" printed in pamphlet form? I would buy several of them to distribute in this city. Please seud me the photograph of Dr. Franklin, also my friend Billy's pictures, cabinet size. I am yours for the truth.

MIND AND MATTER, a prominent spiritualistic publication issued weekly in Philadelphia, by Jonathan M. Roberts, defends, with considerable force of language, the righteousness of the faith it professes, and denounces with equally happy fervor of such of its enemies as call its sincerity in question. The meetings at Neshaminy Falls Grove, half a dozen veritable communications from the spirit' land, the "true inwardness" of the Bliss expose of some years ago, are given at length, and form an excellent basis upon which to decide upon the authenticity of the claims of the Spiritualists. North Wales Record.

A. L. Haich, New York city, writes; "Mrs. H. and myself have been favored at our pleasant home in Astoria, L. I., within the past eight days, with four most beautiful and angelic materializa-tion seances. We will some time in the future give you a synopsis of what our little circles were, we were so richly blessed in seeing, provided you think it would meet your approbation and of those who lead your very interesting journal, MIND AND MATTER. The medium turough whom those manifestations appeared is most sensitive and desires that her name be not made public so I withhold it at her request. We learn that Mrs. Bliss is giving seances in New York city; shall endeavor to

Mrs. Jane Frohock, No. 225 Broadway, Cambridgeport, Mass., writes: "In sending the inclosed \$2.15 to renew my subscription for MIND AND MATTER, please allow me to assure you that I am more and more gratified by your position. 'No compromise with error, however predominant or popular,' has been my life motto; and my whole being responds to and re-echos the sentiment by whomsoever or wherever expressed. You are more than justified in refuting what you know to be false, and also in exposing alike the fabricator and the retailer. And in your defence of the defenceless against those who regard it as their Christian duty to kick the lowest depths, you honor the good in humanity, which, in the present degraded state of public opinion, through its love of sensation, regardless of the pecuniary wreck and ruin, or the crushed hearts and blasted hopes it entails, is at a fearful discount.'

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Copyright 1874 by Joseph John The ploughman homeward plods his weary way,

And leaves the world to darkness and to me." CURFEW

An Illustration of the first lines in Gray's Elegy. Designed and Painted by Joseph John

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FROM DEATH INTO LIFE.

BY JULIA H. JOHNSON.

Time's golden sands are swiftly passing,
Life's mortal race will soon be run;
But firm in faith our soul is trusting,
More blissful boon in yonder home.

We've walked aweary earth's dark valley,
Led on "by faith and not by sight,"
But God is good and in His glofy,

The glass is hourly growing empty,
Each sand escaping points us on
Towards the goal—the glorious entry,
Where angels wait with welcome song.
Ah, let me go! I fear no shadow,

Life's sun will set with sweet delight

Ah, let me go! I fear no shadow, Nor dread the tcy hand of death, His gentle touch will take me over, To breathe anew God's precious breath.

[SELECTED.]

THIS WORLD.

Behold! an idle tale they tell,

Behold! an idle tale they tell,
And who shall blance their telling it?
The rogues have got their cant to sell—
The world pays well for selling it:

They say the world a desert dreer,
Still plagued with Erypt's bimdness;
That we were sent to suffer hero—
What! by of a God kindness?

That since the world has gone astray
It must be so forever;
And we should stand still and obey
Its disoluteness. Never!

We'll labor for the better time
With all our might of Press and Pen;
Believe me—'tis a truth sublime—
Our world is worthy better men.

Oh, they are bold—knaves ever bold— Who say that we are doomed to anguish,. That men in God's own image mold Like hell bound slave must ever languish

Probe Nature's heart to its red core,
There's more of good than evil,
And man—down trampled man—is more
An angel than a devil.

Prepare to die; Prepare to live!
We know not what is living,
And let us for the world's good give,
As God is ever giving.

Give Action, Thought, Love, Wealth and Time To win the primal age again, Believe me—'tis a truth sublime— God's world is worthy better men.

THE STATE SPIRITUALIST CONVENTION OF MICHIGAN.

The Semi-Annual Convention of Spiritualists and Liberalists of Michigan met at Nashville, Barry County, Mich., on Wednesday evening, Aug. 27, 79, at the Opera House; the President, Secretary and other officers of the Association being present.

The President, Dr. A. B. Spinner, gave a lecture to the officers, speakers and members of the Association. His subject was, "Obstacles to be Overcome," and "Hints as to Methods." It was replete with sound ideas and stirring appeals to become earnest workers in the cause of liberty, justice and truth, and was well received by the audience. After which, J. H. Burnham, of Saginaw City, spoke of the outlook of the spiritual and liberal cause in Michigan, and was followed by J. P. Whiting, of Milford, and Geo. H. Geer, of Battle Creek.

The meeting adjourned to meet at the grove on Thursday morning. The morning and afternoon sessions were held in a beautiful grove about one-half mile from the town, owned by Lemuel Smith, of Nashville, who kindly prepared and donated the use of the same to the Association for the holding of the Semi-annual Convention.

Thursday morning session opened at the grove with an invocation by J. P. Whiting of Milford, and the singing of "Nearer my God to Thee." The morning was to be devoted to the lyceum interest, and Charles Andrus of Flushing and Mrs. M. E. French of Greenville were expected to address the audience; but Bro. Andrus, had not yet arrived. Mrs. French stated that she was not prepared to speak, and Mrs. L. A. Pearsall, of Disco. Mich., was called upon, who responded; and was followed by Mrs. Severence and Dr. Arnold on the subject of "The Training and Education of Children." After which a song was sung by M. C. Vandercook of Allegan, entitled "The age of light has come at last." The meeting then adjourned till two o'clock.

Afternoon session opened by a half hour's conference, after which Mrs. Mary C. Gale was introduced and addressed the audience, taking for her subject, "Wright and Wrong." She was followed by Dr. W. Gordon, of Thornton, on the same subject.

Charles Andrus, who was to have spoken in the morning, having arrived, was called upon, and, taking the subject for the morning, spoke with live interest for about thirty minutes. After the close of his address, and a song, the meeting was dismissed to meet at 7 P. M. at the Opera House.

From 4 to 6 P. M. seapces were held in the tents

From 4 to 6 P. M. seapees were held in the tents on the ground, which were arranged for that special purpose. Quite a number camped on the ground, and remained there during the entire meeting. There was also on the ground a stand for the sale of books, where there was to be found a large and well-selected assortment of spiritual, liberal and scientific works, and where subscriptions were also taken for six different spiritual and liberal

Evening session 7 P. M., at the Opera House. One hour was devoted to conference and general business. There were present delegates from the following different societies:

Samuel Moore, Adrian, Liberal League No. S1;
David Brown, North Napkin Society of Spiritual-

David Brown, North Nankin Society of Spiritualists and Liberalists; Mrs. Sarah Graves, Mrs. Kromer and Robert Munder, Grand Rapids Society of Spiritualists and Liberalists; Mrs. Mary C. Gale, Flint Society of S.'s and L.'s.

S. B. McCracken offered the following resolution:

Resolved. That this Association will accredit or e or more delegates to the National Convention of Liberals to be held in Cincinnati, Ohio, on the 13th and 14th days of September next.

J. P. Whiting rather questioned the propriety of

J. P. Whiting rather questioned the propriety of a spiritual association sending delegates to a Liberal Convention. He was followed in his remarks by S. Moore of

Adrian and L. Smith of Nashville, who claimed that all Spiritualists were liberal (or ought to be).

T. H. Stewart said he could understand how a man could be a Liberal without being a Spiritualist; but he could not understand how a man could be a Spiritualist and not be a Liberal.

The matter was referred to a committee on resolutions

The hour having arrived for the evening lecture, Geo. H. Geer, of Battle Creek, was introduced and entertained the audience for over an hour. His subject was "Human Progress." His discourse was deep, logical, and well received.

After the close of his lecture, the President announced the following named persons Committee

on Resolutions, viz:

F. H. Stewart, Kendallville, Ind.; J. H. Burnham, Saginaw City; Giles B. Stebbins, Detroit;

Mrs. L. A. Pearsall, Disco, and Mrs. Dr. Purple,

Mrs. L. A. Pearsall, Disco, and Mrs. Dr. Purple, Ionia.

Committee on Seances.—Mrs. A. A. Whitney, Battle Creek, and Mrs. J. Dexter, Evart.

The evening session then closed with a song by

The evening session then closed with a song by Mrs. Childs of Kalamazoo.

Friday morning session at the grove. The hour from 9 to 10 was devoted to conference and general

business.

The Committee on resolutions reported, recommending the adoption of the resolution offered by S. B. McCracken the previous evening relative to sending delegates to the National Convention of Liberals at Cincinnati, and that S. B. McCracken, J. H. Burnham and A. B. Spinney be appointed such delegates; each delegate to have power to name his own substitute in case of his inability to attend; which report and recommendations of the

T. H. Stewart offered a resolution in reference to the utility of holding quarterly meetings; said meetings to be under the auspices of the State Association, and to be held between the annual and

semi-annual meetings. Adopted.

The following resolution was then offered by T. Stewart:

Resolved, That we invite Liberal Leagues and all Liberal Societies to co-operate with us. Adop-

E. Chipman of Nashville, S. L. Shaw of Saranac, and A. A. Whitney of (Battle Creek where chosen Committee on Teuts). The Committee moved to take contributions and subscription to raise funds to purchase a large tent, then on the ground and for sale, to be the property of the State Association.

Said motion was accepted.

Quite a little time was consumed in discussing the camp-ground interest; but as the Committee on Camp grounds were not all present, the matter was discussed.

After a song by M. C. Vandercook, Mrs. L. E. Bailey recited a poem and afterwards gave an address, taking for her subject, "Glimpses of the Past, Present and Future of Spiritualism."

Mrs. Bailey was followed by Mrs. Sarah Graves

of Grand Rapids, who spoke upon "The Needs of the Hour, or What is our Duty here as Spiritualists."

At the close of her lecture, and after the audi-

ence was dismissed, there was a call for J. H. Burnham.

Five dollars towards paying for the tent was offered if Bro. Burnham would speak for ten minutes, the subject to be chosen for him. As he ascended the rostrum the whole audience seated themselves and were all attention. The subject given him was, "The Method and Origin of the

After speaking ten minutes the offer was made to double the money and make it ten dollars, if he would speak for fifteen minutes. His short address was listened to with marked attention and deep interest by the audieuce, after which they were dismissed till half past one.

Friday afternoon, after the usual conference, Dr. S. H. Thomas of Sturgis was introduced. He said he had intended to speak upon "The Religion of Spiritualism," but had changed his mind since listening to the brother, who spoke fifteen minutes for a ten dollar bill. "Why, said he, "I have spoken many a time for an hour and did not get a quarter of that." He took for his subject "Spiritualism and Materialism." And was followed by Mrs. Severance, who took the stand, but no particular subject, and gave an interesting review of old ideas In a new dress: The afternoon exercises closed

Friday evening at the Opera House. J. H. Burnham was the first speaker for the evening. He spoke on "Spiritualism and Materialism," and was followed by J. H. Harter, of Auburn, N. Y., who took his text from the Bible—Exodus 10th chap. 14th verse. After which the exercises closed with

with a song.

a song by M. C. Vandercook.

Saturday morning. The camp-ground interests were again discussed, and the President, Dr. A. B. Spinney, made some remarks full of practical hints for future work. "The claims, importance and great needs of the same were fully explained, with advice not to resolve on subjects of vital importance without due consideration and careful discussion. And further, the impracticability of introducing for consideration subjects not legitimately within the scope of this convention, particularly while so many factors existed, and all in such an inflammable state. Educate on all subjects from this free rostrum until the people know how to resolve or

s. B. McCracken read a full report of the late-camp-meeting held at Lansing, stated the object of the meeting, viz:—with the view of realizing a possible fund to aid in the establishment of a spiritual and liberal paper. Having acted under the sanction of the Association, extended upon the condition that the net financial results of the enterprise should be devoted to a specific purpose—leave it to the Association to determine what proportion, if any, of the proceeds are properly net proceeds, aftermaking allowance for the time inecessarily given by me to the enterprise.

by me to the enterprise.

George H. Geer then offered the following resolution:

Resolved, That the proceeds of the Lansing Camp-meeting remaining in the hands of S. B.

McCracken, as shown by his report, be deemed no more than an advante, compensation to him for

his time given to the enterprise, and that he have the power to use said funds as he may think proper or desire.

Which report, with the resolution, was accepted and unanimously adopted.

Giles B. Stebbens was then invited to give a report of his attendance this season at the Lake Pleasant, Onset Bay and Sunapee camp-meetings; which was full of interest.

The report of Committee on Camp-grounds was

deferred till the evening session.

The chairman on resolutions requested a vote on the location for the next annual meeting. Several invitations had been extended from different points.

J. M. Potter, of Lansing; Levi Wood, Kalama-

zoo; J. H. Butler, Grand Rapids; Mrs. P. O. Hud-

son, Detroit, and Mrs. Fuller, of Nashville, were appointed committee to decide on location for next annual meeting.

After the conference, Dr. I. D. Seeley, of Buchanan, gave the first address, and was followed by J. P. Whiting of Milford; and the forenoon exer-

cises closed with a song by Mrs. Childs.
Saturday afternoon, after a song, S. B. McCracken gave the first address, and was followed by F. H. Stewart, of Kendallville, Ind. Subject: "For the invisible things of him are clearly seen, being understood by the things that are made." Mr. Vandercook then closed the afternoon session with a

song.
Saturday evening. The Committee on Resolutions reported: "The board of trustees by a vote have reduced their number to three, to decide upon location of camp-grounds, and have clothed the said three with the full power delegated to the whole number by the Association to said committee. S. L. Shaw, Saranac; Jas. H. White, Port Huron; A. A. Whitney, Battle Creek, Committee."

Giles B. Stebbins gave the first address of the evening, and was followed by Mrs. L. A. Pearsall, who gave a very interesting and instructive address, and a song closed the exercises for the evening.

Sunday morning; Conference opened at nine

o'clock. Five-minute speeches were in order, and S. Moore, of Adrian; Mrs. Severance, Dr. Crocker, Mr. Dunwell and Mr. McCracken were among the many heard from.

Charles Andrus was the first speaker for the morning, who took for his subject, "Religious Ideas of the Past and Present." He said the Christian churches were afraid of Spiritualism. They say, "It is creeping into all our churches." And he

wished them to understand it had crept in, and it had come to stay too.

After the close of his address, Col. J. C. Bundy, of the Religio-Philosophical Journal of Chicago, was introduced. His address, though short, was replete with interest, and was listened to with marked attention.

After the close of the regular forenoon exercises.

the President made the following announcement: Col. J. C. Bundy would send the R. P. Journal free for one year to any person who would pay \$2.50 towards paying for the medium's tent for the Association. Subscriptions came in rapidly, and in a very short time sufficient money was raised to cancel the indebtedness on the tent.

Mr. Vandercook then sang a song, after which there was a general call for a song from Mrs. Childs. She cheerfully responded, and the meeting then adjourned to partake of a picnic dinner on the grounds.

Sunday afternoon—one o'clock. The Committee on Resolutions reported:
Resolved, That a vote of thanks be extended to Lemuel Smith, of Nashville, for his extra effort in preparing and donating his beautiful grove to the State Association of Spiritualists and Liberalists of Michigan for several days, for the holding of our Semi-Annual Convention of 1879. Accepted and adonted.

Also, a vote of thanks be extended to the friends of Nashville and vicinity for their kind hospitality bestowed on visitors during the convention. Adopted

Resolved, That a vote of thanks be extended to Coi. J. C. Bundy for his generous donation of subscriptions to the R. P. Journal and all other contributions for means or money towards purchasing our mediums' tent. Adopted.

After a song by Mrs. Childs, Giles B. Stebbins again addressed the audience, taking for his subject

the "Pocasset Tragedy;" and went on to prove that it was the result of theological teachings.

He was followed by. J. H Burnham, of Saginaw; subject: "Where and to whom shall we look for guidance." He spoke to an attentive and deeply

interested audience, for those who have heard him speak once are ever anxious to listen to him again.

After a song the meeting adjourned till 7 P. M., at the Opera House.

at the Opera House.

Sunday evening. The report of committee on tents was presented and accepted; sufficient funds having been secured to pay the amount in full for the medium's tent.

The committee on location for the next annual

Convention reported Battle Creek as the choice of committee. Said report was accepted.

The following resolution was then offered:
Resolved, That we tender a vote of thanks to the R. P. Journal, Banner of Light, The Truth Seeker, MIND AND MATTER, and all spiritual and liberal papers, for publishing the reports and no-

tices of our conventions, Adopted.

Mrs. L. A. Pearsall was then listened to for a short time; and after a song, was followed by J. H. Harter, who, in his peculiar style, amused and entertained the audience for a short time, and closed by reading a poem written by Mrs. Harter, which was very fine.

A song by each of the singers—Mrs. Childs and Mr. Vandercook—closed the last evening session of the Convention.

There was a meeting called at the Opera House on Monday morning; but as most of the official board were obliged to leave on the early trains, no

particular business was transacted. There was a general handshaking and good byes exchanged and the Convention adjourned to meet at Battle Creek March 19th to 23d, 1880.

It was subsequently decided to hold the first quarterly meeting at Flint, and the Secretary was instructed to correspond with the officers of the Society there, and arrange for the holding of said quarterly meeting in the city of Flint the last Fri-

day, Saturday and Sunday, the 28th, 29th and 30th days of November next, 1879.

MISS J. R. LANE,
Sec'y Mich. State Asso. of S.'s and L.'s.

SELF.

BY JOSEPH WOOD.

"What profiteth it a man, if he gain the whole world and lose his own soul?"

These are words of divine inspiration, in the view of those who regard the Holy Bible as the word of God. We don't intend to expatiate upon the text as one of the doctrines of theology, but will look at it as it expresses a thought and proposes a question, not by any means difficult to answer, and altogether a proposition to human reason and judgment of great interest to every man

and woman.

Every system of religion propagated since the first thought or impulse of religious emotion, and every ethical code from the first formulation of rules or orders for the government of man as to his morals, has condemned selfishness.

It has been considered as anti-humanitarian, and an enslaving the soul of man to a single idea has made him illiberal, ungenerous and often, indeed

too often, unjust.

This view of selfishness has given it a place and relation of antagonism to the Christian doctrine of loving our neighbors as ourselves, and, indeed, also to that sentiment of practical duty of doing unto others as we would have them do unto us. Nor this alone, for it is denounced and abhorred by the enlightened and liberal dispensation which has come to us in the potent manifestation of angelic benificence, and the asseveration that the divinity of love is embraced in the Fatherhood of God and brotherhood of man.

Then what is this abhorrent element of evil—this enemy to man—which too many hug to their bosoms, not knowing that they are cherishing and warming a viper to their hurt? Self is human nature with all its affections circumscribed in "I," "me,", "myself;" it is spiritual life in the environment of "I am that I am," a circle that, in its circumference and diameter, centres in a unit and feels, knows and acts within its own periphery only. Its reasoning is in its own confined view of things; its judgment decides for its own personality and individuality.

It has its own isolated altar, its charmed idols of silver and gold; its own religion, and has its own gods, while it is the solitary and sole worshipper of them in the secret and dark recesses of a cold and cheerless sanctuary, will have no other gods before

There is no open communion; and all is solitary, sombre and solemn in the isolation of self, and whatever its enjoyment may be, in a constant round of secret worship, no one can tell, save he who feels what it is to be alone in the world or the world to be only for him to enjoy. Within this isolated and circumscribed domain of self the immured soul says, in the pride of self-possession, "I am monarch of all I survey, my right there is none to dispute." Despotic is self. All the lower or animal attributes and faculties of man's nature are subordinated to the sole and single predominance of self, and those of the higher prudential and intellectual orders are kept in abeyance or perverted and distorted in

their wonted activities.

There is no greater enemy to man than self—sordid self—for while it flatters the poor misguided soul as being a self-sustaining principle, it insidiously works a self-deterioration or destruction of every virtue that should embellish and ennoble man. Its power to please with flattering gratulations and its promises of rich and happy indulgences are sweetness in the mouth, but prove gall and wormwood to the inner senses at last. Its illusive visions are adopted and cherished as pleasing realities, but their development are the fantastic and delusive dreams of a morbid imagination, and,

in their finality, a curse to the soul.

Self is not the worshipper of golden gods, of silver saviours only, for it has shrines of other cherished objects for its desires and loves. It vaunts itself in pride, and bears aloft its plume in haughty and arrogant assumption of superiority, and claims as large a charter as the wind to blow on whom it pleases. Self is opinionative, presumptious, overbearing and tyrannical; and self-willed, obstinate and perverse will bear no contradiction. It justifies uself in indiscriminately opposing the sentiments of others, and of denying the equality of man in the exercise of his moral judgment.

It treats with disdain and contempt all that in its view is below itself, and there is nothing equal to

it, much less anything higher than self, in its estimation.

Self is jealous of the rights and privileges of others, and is envious of the successes of those upon whom its observation may come. Self is covetous and would join house to house and field to field; it is avaricious and would amass the monied wealth of all the nations. Even though self may be possessed of an abundance and might say to its soul, "Soul, take thin- ease, for thou hast much goods laid up for many years," yet, like the

horse-leech's daughter, it is ever crying "Give! give! give!"

Miserly, it would take all that comes within the reach of its absorbent power without considerations of fairness, equity or justice. Indeed, shut out, or rather shut in from moral obligations, the selfish man is always liable to the temptation of coveting his neighbor's ox, his ass, or anything of value that his eye may behold—and may steal. Here is dangerous ground, and yet the selfish man feels not the trembling foothold upon which he stands, nor

sees the precipice he so fearfully overlooks and overhangs.

How much then, is selfishness to be deplored as an ignus fatuus, tending to mislead and confound him or her who is allured by its deceptive glare. How much more is it to be deplored as the angel of night shrouding in darkness the soul, and the demon of evil-power holding all that is noble and

holy in man in the bonds of selfhood.

Is there not some enjoyment of pleasure, or the hope of it, in all the future? Self flatters itself all along, and while holding the glass to its face, in the light of its vanity, the figure is enlarged and beautified, and is happy in the contemplation of the picture. Self not only takes pleasure in the contemplation of herself as thus reflected, but egotistically makes comparison between herself and others, and assuming to have all the graces of a neble nature feeds the vanity of her self-poised egotism. Driving along with the flattering unction laid close to the soul, present enjoyment is everything, while hope is not loosely indulged in as to the future. And yet, absorbed in the ever present, the golden dreams of self seldom pass the bounds

of the living hour.

Self will not trust itself to run beyond the limits of its own bounded view of things. Hence its isolation and bondage to ignorance and all the train of evils that float in the darkness of a stultified intellect, and the waste of misdirected mentality and a debased manhood.

without a God, but one of its own make; without a world of thought and hope and love; without impulses to beneficent actions; and no sense of charita-

ble duty, self moves within its own misanthropic circle a slave and victim of sordid meanness. Who would then be a bondman to the tyranny of self and miss the solid pleasures of the unselfish outgrowths of recognized brotherhood?

There is no spiritual outgrowth from self, no beautiful and happy unfoldment of that charity that covereth a multitude of sins; that benevolence that feels and acts for the cares, wants, distresses and miseries of man. With no brotherhood sentiment self feels no emotion of pity—no emotion of love. The superior law of doing to others as you would have them do to yon is ruled out or made obsolete. Every sentiment aggregating in self-praise, self-aggrandizement, self-salvation; there is no response of duty or obligation to mankind. If, then, so far as relates to this life and to the moral obligation of man to his fellow man, the selfish mortal feels and acts for himself only, can it be expected that his emotions of love will be excited to wish, desire or hope for the good of others in the life beyond? Nay; not until in his dark cell of self a ray of spiritual light penetrates to illumine it, and a spark of holy fire is emitted to warm up the cold and cavernous walls of his isolation, can it be expected that anything of and in himself will be potential enough to move him to a higher and broader sphere of thought and action.

Self worships only one god, and in that worship may look and feel towards the other world at times, and yet would rather live in this than go to mother that he knows not of, yet content with the delusive hope that he will not be worse off in the life to come. With no earnest prayer for family or friends—no prayer in behalf of mankind—the selfish man leaves the world wrapped up in self, and on the other side finds himself solitary and alone amid the throngs and hosts of an eternal scene. Friends, let us not be selfish. Are we of the Fatherhood of God and the brotherhood of man? Then there are demands upon us for our patience and long suffering, our charities and benevolence, and all unselfish acts. How much are the asperities of this mortal life rendered harmless and unafflictive by kind words, wise counsels and beneficent deeds? If we love our neighbor as ourselves, we shall make many sacrifices, but the one grand and glorious gift upon the altar will be that of self. Laying that upon the altar, we have a community of common, yet important interest with our fellow-men in life here, and hence a foretaste of that blessedness and joy that shall give a brighter hue to the realms of eternal life and light, expanding in all the beauties of celestial development forever and forever

Self then, sacrificed upon the altar of love, cries "come one, come all to the light and life of a spiritual consciousness; to the sunlight of spiritual truth; to the knowledge of the love of the Supreme Good. Drink freely of the waters of life!" There is enough for all, and self, lost in a common brotherhood, cries, "Ho! every one that thirsteth! Ho! every one that thirsteth!"

The living principal of self-love, the law of self-preservation, though of self, bears upon its crest the motto "live and let live," and therein fulfils the law of love, and stands blameless before the world Then it is for us to choose whether we will shut up our hearts in the recluseness of self, sordid, arrogant, proud, illiberal, ungenerous, uncharitable, unkind self; or, feeling the impulses of the brother-hood of humanity, help to the extent of our means of wealth and opportunity, or at any rate, bless in generous sympathy, the world's poor, whom we have always with us, and "whensoever we will we may do them good."

Interesting Letter from Perry Thayer.

Editor Mind and Matter.

It looks to me more detestable and mean to not allow Alfred James to "clerk it" at the camp-meeting, recently held at Neshaminy Falls Grove, than keeping Jews from the beach (N. Y.) or stopping excursion trains going through Hoosic Tunnel on Sundays, and those acts ought to be condemned by every liberal mind in the country.

If such a spirit rules with the triumphs of Spirit

If such a spirit rules with the triumphs of Spiritualism, how much better will humanity be than it is at the present time.

His (A. James) trance communications are excellent and carry on the face of them beyond what is contained in either your or his brains at that time or ever has been, and your editorials show you are not deficient either in quantity or quality of that article. It looks as if you might become the St. Paul of the spiritual movement. Both you and he, lawyers in your younger days have, prepared you as it did him to meet and defend unpopular truths in any and all places and under all circumstances, even to leading to crucitizion in the former and I doubt not, if necessary, you would defend truth even if it led to be nailed up to the cross.

I hope and believe you will be more careful not to be too sectarian in Spiritualism than St. Paul was in Christianity.

The last number of your paper I received there was a request to let others read it. I would say I most always do that, and have for thirty years distributed not only papers, but books, as far as California, and almost all of your papers, besides being read by some of my neighbors, are carried twenty miles and read by several families.

miles and read by several families.

I think Spiritualists miss it in keeping their papers on file as they do, so far as I-know most of them they should scatter them far and wide, and many of them would do much good in spreading truth.

truth.

An editorial from you urging them to do it would do much good, in my opinion. Subscribers should recollect all that is worth preserving will be put into future publications, while a far greater part that is interesting now will be worthless in the

Could and would A. James and "Wild Cat" (just as well if he is a tame one) tell us where they are when not communicating to you and others, if they have a particular location, what its geography and geology are? Whether spirit art has improved it, in lovely mansions and lovely gardens, more numerous than ten thousand Edens, there seems to be conflicting testimony. A. J. Davis and some others affirm it—

n it—

To be just as real as when we stand

Down here below on terra-firma land.

Mrs. Richmond and others hold that it is the state
we are in internally. I incline to the belief that it
is both state and surroundings.

Yours respectfully,

PERRY THAYER. Worcester, Mass., Sept. 15, 1879.

Billy the Bootblack" Making New Ac-

Allow me to thank you cordially for "Billy's"

quaintances.

Editor Mind and Matter:

photographs, which were received by us in due season and with much pleasure. The evening before hey came we were impressed to sit around the table and hold converse with our spirit friends, and on taking our seats, were immediately convinced both by the movements of the table and our own feelings that a new influence was in our midst. The new spirit was not inclined to be communicative with us, more than to say he had never been with us before, but was a friend, whose passing away we knew nothing of, but would receive a letwithin a few days confirming the same. Another strange feature of the affair was the nonappearance of my sister's control, whom we asked for nany times and who is always willing to talk with us whenever we desired a sitting with her. The next noon the pictures came, and a spirit purporting to be "Billy," talked with us at the table again and said we had received the promised letter. That evening we talked with my sister's control, and she

evening we talked with my sister's control, and she told us that a spirit resembling the photographs came the night before, and tipped the table and told her the secret he withheld from us, and, shaking his finger at her, he said: "Sunlight, be good and do not take your medium to-night, for they will question you much and you will tell something."

Perhaps this communication will not interest you very much, but to us it is a splendid test, and as we always feel a great interest in every word we read in your paper and the Banner (for we take both) we presume others will like to hear from us occasionally. You can do as you please about pub-

lishing it. Yours truly,

SARAH F. BREED.

North Reading, Mass., Sept. 13, 1879.

FOur friend "Rilly" is an earnest friend of MIN

[Our friend "Billy" is an earnest friend of MIND AND MATTER, and when conditions are favorable takes great delight in communicating with our subscribers at their private circles. This is not the first time we have heard of these friendly visits.—



TWO ROGUES.

Living all alone in a stient house I stay.

No one speaking to me through the stient day;
Reading, sewing, knitting, doing this and that,
No companions have I but my dog and cat.

None to say good morning spring with loving feet,
None good-evening bid me with their kisses sweet,

I've a next door heighbor more fortunate than I, Thinking of her blessings I sometimes pause and sigh, Little children scamper in and out all day, Making dreadful racket at their merry play; Losing playthings here and dropping playthings there, Letting song and laughter echo everywhere.

Little rogues, I see you, peeping down at me,
With your laughing eyes, and faces full of glee,
How your presence brings the gladness to my heart!
Would you come to me and nevermore depart?
Darlings, you are welcome, come whene'er you will;
Blessed is the home you with your sunshine fil!

A True Bear Story.

BY H. E. R.

"Uncle Harry! Uncle Harry!" exclaimed one of a group of children who were interrupted in a play of "steam cars" by the entrance of their favorite

uncle.

"Oh, Uncle Harry, I am so glad you have come!" and Ned, who had been performing the part of locomotive, started with a rush towards his uncle, but in so doing, locomotive and cars—six or seven chairs fastened together—went off the track and turned completely over, to the great amusement of half a dozen little passengers, whose shouts and laughter added greatly to the tumult. Uncle Harry sprang to the resue of locomotive and passengers, whom he found uninjured.

"I am so glad to see you," said the locomotive, as soon as he recovered his breat. "Dear Uncle Harry, I am so glad you have come," said Milly, as he pulled her from under the cars.

"I, too, uncle," said little Stella, putting up her lips for a kiss.
"Just in time, Uncle Harry, for fun this rainy day," said Jack, a bright, lively fellow who was always thinking more of fun than anything else.
"Yes, Uncle Harry, you never came in a better time, just exactly when we all want you so much,"

said Will, whose black eyes sparkled with the delight his tongue could scarcely express.

"Well, chicks," said their uncle, "I consider myself the luckiest man alive. Not everyone receives a welcome like this when he goes visiting. Now I am ready; what can I do for you?"

"Will you help us to play cars?" asked Jack.

"Oh, no; let's play tag," said Ned.
"That will make too much noise. Let's play horse," said Will.
"What do the girls say?" said Uncle Harry, looking from one to the other of the little girls sitting upon his lap.
"Please tell us a story," said Millie.

"Yes, uncle, a story," said Stella.
"Now, boys, the girls, you see, ask for a story," said their uncle; "suppose we have the story first and the games after."
"All right," said Ned.
"Give us a horse story, Uncle Harry," said Will.

"No," said Jack; "tell us a regular bear story."

"Well, little girls, what do you say?" asked

Uncle Harry.

"I would like to hear you tell a story about this," said Millie, handing him the picture of a bear.

"Well, then, a bear story it shall be, a true one, too."

"Several years ago I had business in the city of

"To bears live there?" asked Stella, innocently.
"Walt, little one, and you will see," said Uncle
Harry.
"Well, as I said, I was in the city of Washington,
and secured hoard at a private boarding house. I
had not been there long before my attention was
attracted by a beautiful little girl about three years
old. She had light eyes and golden hair, and was
the pet of all the boarders. Her father was a member of Congress, and his wife and child were spend-

ber of Congress, and his wife and child were spending the winter with him.

"As day after day passed by I learned to love little Mabel very dearly, for she was a sweet child." "But where is the bear, uncle?" asked Ned.

"The bear is coming now," said his uncle.
"One morning soon after my arrival, when looking from the window of my room, I observed, chained to a large post, a great black bear, and from day to day, when not otherwise engaged, I enjoyed watching his clumsy movements. Near the post was a large tank of water in which he took regular baths, and after shaking himself thoroughly, would climb to the top of the post, where he would

sit and sun himself.

"Most of the boarders soon made the acquaintance of Bruin, and we would frequently make him
a call when passing to and from our meals. Bruin
always seemed glad to see us, and expressed unusual delight whenever little Mabel appeared be-

fore him.

"Mabel seemed also pleased with Bruin, and never forgot to save him a portion of her food.

"One day, just after breakfast, several of us stopped to see Bruin, who seemed in unusual good spirits and friendly to everyone. Little Mabel stood by her father with a piece of bread in her haud, throwing crumbs to the bear. Near her stood the mother, and I was just back of her.

"Mabel's father turned to speak to a gentleman near by, and just then Mabel stepped forward a little too far, and the bear caught her in his huge arms, and, sooner than I can tell it, he climbed to the top of the pest with one arm, while hugging dear little Mabel with the other, and there he seated himself, the child apparently perfectly con-

"I turned heart-sick from the sight, for I thought there was no hope that we should ever have the child with us again alive.

"As I turned I saw first the mother, with cheeks blanched to deathly whiteness and eyes fixed immovably upon the awful sight, then the father with face scarcely less pale than the mother's—oh! those moments of suspense were too dreadful to describe! "Soon Bruin's master appeared with gun in hand, and said, with trembling lips, to Mabel's father:

"'Say the word and I will shoot the bear, but in

hs death struggles he will undoubtedly kill the child. I think we had better wait till we see an ugly movement on his part.

"The father bowed his head in assent to what the man had said, and we waited—waited—waited—every second expecting to see Mabel crushed to death. But she, child-like, stroked old Bruin's face and prattled away in her innocent glee, entirely unconscious of the agony we were enduring, and Bruin, being so well pleased, trotted her and

tried to do his part to entertain her.

Minutes passed that to us seemed days as we watched every movement of the bear. Then the child seemed to grow weary of her rough companion, and, throwing her little arms out, said, in her plaintive, childish voice:

"Papa, mama, take Mabel."
"The bear growled as if not well pleased that Mabel was not contented to remain with him. We leaned forward a little, thinking the critical moment had now arrived. Bruin's master took a good aim at the bear's head. Just then a good, second thought seemed to come to Bruin, and he deliberately threw the child across his left arm and descended the post by using the other, as he had ascended not long before, and walking straight to the mother, set the child down and returned to his post with the most satisfied air.

"I cannot tell you how rejoiced we were to have our pet restored to us; how we all, even the strong men, wept together. "Mabel, clasped tight in the arms of her weeping mother, looked from one to another, and then inno-

"Bruin's a nice, pretty, great blg bear, isn't he, mamma?"

"After that day Bruin became a great friend to us all, but never was little Mabel allowed to go near him again.

cently remarked:

"Oh,—I—am—so—glad—that—he—did—bring
Mabel—back—again," sobbed Milly;
"I wouldn't have gone so near him," said Stella.
"Bruin knew he would be shot if he didn't," said
Jack.

"Nothing like a gun to make some fellows understand what you mean," said Ned.
"Oh, you always think of guns," said Will.
"I think Bruin had a real kind heart, if he was a bear, and did not want to make little Mabel feel

bad," said Jack.
"I guess you are right, Jack," said Uncle Harry.
"Now, I am ready for the games, so up quick, gals and boys."—Young Folks' Rural.

The Alliance Convention.

Editor of Mind and Matter:

I see in your last paper that you are incorrectly impressed by Dr. Buchanan's letter as to the character of the convention which held its sessions at Alliance, Ohio, the last four days of August.

What Dr. B. says about the intelligence of the people, their marked attention to all the addresses delivered, and the good order which prevailed, is true. But he is much mistaken if he supposes that because they listened with interest to what he had to say in favor of his pet enterprise for grafting Spiritualism upon the Church, or the Church upon Spiritualism, they approved of the plan. Having lived for forty years in the neighborhood I think I know more about the people than a total stranger could and I feel safe in saying that at least three-fourths of the Alliance Convention had formerly been connected with the Church in its various sects, and having had a belly full of Churchianity and become nauseated with its indigestible creedities, threw it up entirely. When, therefore, Dr. B. comes along and prescribes another dose of church to those people, they admire the beautiful way he has of sugar-coating the pill, but they respectfully, yet decidedly, de-

cline to take it.

The word "Christianity," in its meaning, is the most uncertain term in the English language. If Jesus, himself, is allowed to define it in the way ne did, as consisting in Love to God and Love to man, then the Convention was thoroughly Christian. But if the Church—Catholic and Protestant -are allowed to define the term, then it was, without exception, thoroughly infidel, or unbelieving. The most interesting feature of the convention was the fact that while it was composed of the two apparently antagonistic classes of Radicals and spiritualists, there was perfect good feeling beween them. An attempt was made, after the fashion of the church, to divide the sheep from the goats, but the proposition was no sooner made than t was hooted back into the narrow brain where it was hatched. All Spiritualists are Radicals, but all Radicals are not Spiritualists The Radicals, many of whom are Materialists, listened with profound respect and attention to all that was said by the Spiritualist speakers, and the Spiritualists adopted the advice of Dr. Watson to all doubters not to believe the truths of Spiritualism until they were compelled, by the force of evidence, to accept it. This spirit of union and mutual respect is to me an omen of good, for, when the time comes, as I think t soon will, to organize in self-defence against the alarming encroachments of the Church upon the rights of American citizens, these two classes will

be an unit. The Spiritualists of the convention had their representative men on the platform in the persons mainly of Dr. Watson, of Tennessee, Dr. Peebles, he cosmopolitan, Dr. Flower, of Alliance and Dr. Fishback, of Michigan and elsewhere; while the Radicals were represented by Parker Pillsbury, of New Hampshire and Mr. Bradford, of Pennsylvania. Dr. Buchanan, in his efforts to either christianize Spiritualism, or to Spiritualize the Church, represented the very small handful in the convention who have still a longing for the leeks and onions of Egypt, or, as a lady speaker observed, whose heads were only out of the church shell and who were still monomaniacs about "Josus." One of these brethren, fearful that the Independent Age, of which Mr. Flower was the editor, was going over to the Radicals, bought a majority of the stock of the concern. dispossessed Mr. Flower of his tripod and attempted to run the convention in the way he desired to run the paper, as an ent Christian Church" concern. Of course this produced a local and personal misunderstanding, which gave great trouble in the Committee on Resolutions, but was ridden down overwhelmingly when it showed itself in the convention.

It is very much to be regretted that men of sense enough to be Spiritualists at all could be misled by a desire to propitiate the Church. The Church loathes Spiritualism and regards it as its most dangerous enemy. Although, as Dr. Watson, in two of his addresses triumphantly showed that the Bible is full of Spiritualism, the heart of the church s infidel to the core and all its hope now is to polster up its power over the people by crushing out the freedom of speech and the press by a resort to obsolete Sabbath laws and by surreptitious legislation in regard to the mails. When the lines are lfus clearly drawn the hope of Spiritualism swalowing up the church, or the Church absorbing Spiritualism, is preposterous; and all efforts to oring this event about are so much force taken from Spiritualism and entirely lost to the cause. Let no man deceive himself. The Church is marshalling her forces to put down all those who deny her arrogant claims. She would just as soon send you to the penitentiary, if she could get her clutches upon you, as she has sent poor Bennett, and she is as prolific in artifices to-day as she was in the days of Laud. This is seen in the fact that while Comstock, her agent, himself is an obscene icentious dog, and while, if the newspapers speak the truth, the Church and clergy are reeking with moral filth, they have succeeded in raising the mad dog cry that her opposers favor the transmission of

obscene literature through the mails. In view, then, of the impending battle we are bound to make against the claims and encroachments of the Church and in defence of our rights as citizens under a secular constitution and government, let us throw away no ammunition, much less use it against each other, but save it carefully to be used against our enemies in the struggle which we hope will be a moral one, but which before it is finished, may require carnal weapons. It would have done your heart good to hear the "ayes" as they sounded like the voice of many waters when Parker Pillsbury's resolutions proesting against the imprisonment of Bennett were adopted. The audience clearly understanding that it was a church persecution against this man under the lying pretext of obscenity, the vote was

The section of Ohio, whose people mainly made up the convention, is one of the most enlightened in the country. They are generally farmers who own their own land and work it with their own hands and who are intelligent enough to be both readers and thinkers. It cannot be wondered at then that Mr. Flower and his numerous friends, notwithstanding the misfortune that overtook the newspaper, should be highly pleased at the success of the convention. I predict that the next year's

meeting will be even more successful.

R. S. D.

September 10, 1879.

In time's fulness, heaven itself has favored us with a religion free from all veneration of sacred books, sacred persons, sacred days, sacred sacraments, sacred churches, sacred sermons, sacred prayers and sacred hymns; Spiritualism unqualifiedly asserting that the only true religion is that of the life and character—morality, integrity, virtue, purity of heart and soul; that no special virtue inheres in prayers and praises, in devotional chanting or idolatrous, book and church worship; that all things are alike sacred, being the expression of

the divine principles resident therein; all days oly, sacred, Sunday having no special sanctity bove other days; all good books similarly divine; that the religious duties of man consist in the culture of the intellect in the domains of science. philosophy and art, and in the cultivation of the moral nature through the continuous aspiration for and persistent practice of, all the excellencies and virtues of human character-charity, kindness, sympathy, truthfulness, uprightness, mauliness and vomanliness, purity, chastity, temperance—exact justice at all times, tempered with boundless love to all mankind; and this without respect to and ndependent of churches, creeds, Bibles, Christs, hymns, prayers, preachers, sacraments and all the other paraphernalia and flummery of religious worship, none of which are of practical value to pure religion and the best interests of the human family, but rather clogs and hinderances, inspiring the diffu-

sion among the people of the way, the truth and

the life. - William Empette Coleman in the Spirit-

ual Offering.

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