# JAUNIO 1



# 

that he intends to crush out all the manifestations

Physical Kife---The Primary Department in the School of Human Brogress.

PHILADELPHIA, SATURDAY, OCTOBER 25, M. S. 32.

(\$2.15 PER ANNUM, Payable in Advance; Single Copies Five Cents.

NO. 48

VOL. 1.

(MIND AND MATTER Publishing House; )
No. 713 Sansom Street, Philda., Pa.

A Spirit Mother to Her Daughter.

BY HORACE M. RICHARDS.

I have seen you, O, my daughter,
When you little thought me nigh;
I have caught the falling tear-drop,
And have grieved to hear you sigh.

I can come so close unto you, And can nestle to your heart, You shall feel my presence often, For we never more will part.

And day by day I'll guard you, And guide you in the right, And through the clouds and darkness Will lead you to the light.

My presence shall go with you, Though my form you do not see. And the beating of your own heart Shall tell you that 'tis me.

Take courage, then, my daughter, And throw aside your load; For I still am walking with you, To help you on the road.

Be cheerful, too, my daughter, And let God's sunshine in; The world is full of beauty, And of crowns for you to win.

The world is full of beauty, And its flowers shall strew your way, Till through its shadowy portals You reach eternal day.

The world is full of beauty, Which shall lighten up its gloom, And cheer your path of duty, Till we meet beyond the tomb. Philadelphia, Pa.

### EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.] On April 20, M. S, 31, I had a private sitting with Alfred James. I received the following among other communications. The medium had been under control for some time and communications from several spirits had been given when one came, making the sign of the cross with the forefingers of the medium's hand. He said:

"What is this?" (Meaning the sign he was

"Do you know that that has saved all only saved those who placed their faith in it. He continued: "If a man has money and he chooses do with him? The same way with the spiritual cross." I here remarked, I understand what a material cross is, but I am at a loss to know what you mean by a spiritual cross. He answered: "The cross of Christ as understood in a spiritual sense. I have held it up before thousands, and I know of none who are not the better off for it. I have stood by the dying bedsides of thousands.
have pointed them to this cross, I do not regret i to-day. It was my bread-my meat-my drinkand I preach it now as I ever did. I am determined to know no other way but Christ and Him crucified. There is no other way by which man can be saved. There are none so close-none who guard the Christian interests more closely than we do. Sow your seed where you will, we are there

reason cannot make your doctrines take root. Catholicism has too heavy—too strong—a root to be overthrown. It is fastened upon the minds of men as the mistletoe upon the oak; and it will remain there. He who is not with us is against us. We know our enemies by sight, and mind you we hound them well. You are making a great mistake. You are sending spirits to spirit life with different ideas. Ours all come to us united as one. We are one. You understand the old proverb, 'United we stand divided we fall.' There is no movement made on your side but what we watch you well, and by the cross of Christ we will defeat you yet.

to uproot it. The faiths of mankind run away

with their reason. Therefore you disciples of

# My name is

FRANCIS XAVIER." On June 1st, M. S., 31, I had the following experience. At a private sitting with Mr. James A. Bliss, on that day he was first controlled by what purported to be the spirit of an Irish woman, calling herself Bridget Murphy. She came calling, "Where can I find a priest. I want to find a priest. In heaven's name tell me where I can find a priest. I want to confess my sins. Oh! tell me where I can find a priest or I must go to hell." I told her I could not tell her, and if I could I did not feel disposed to do it, as I knew it could not benefit her. She then asked, "Do you not believe in the Holy Catholic Church?" I told her I did not. She then abused me for my heretical declaration, until I lost all patience and told her I had heard enough from her until she could come willing to learn how to avoid the consequences of her present ignorance concerning the spirit life, upon which she had entered. She then begged that I would get her some whiskey. I peremptorily refused to comply with her request, and she left the medium cursing me for my want of sympathy for her. I believe this was a case of priestly personation and that no you must expect if you persist in the way you are Bridget Murphy was there controlling the medium. going. My name is, Finding me on my guard against such deception, the control appeared to change, and I was addressed by the same representative of the Jesuit power im spirit life that had so frequently before manifested his purpose to antagonize my efforts to maintain the truth of Spiritualism before the world.

His first move was to taunt me with a want of charity for a poor suffering and pleading woman, and to parade his own sympathy for her, contrasting our respective conduct in the case. He became insultingly dictatorial and denunciatiory, until I could stand it no longer. I then defied his malice and that of all others whether in spirit or mortal life, who sought to keep the truth from mankind. The interview lasted some fifteen minutes, but as it was wholly of a controversial character, I could not take down what passed at the time. This is given from my notes recorded shortly afterward. On the 5th of June, M. S. 31, (A. D. 1878,) I had a private sitting with Mr. Bliss, at which the following occurrences took place. Mr. Bliss was under the control of the spirit of his guide the Rev. I. J. P. Colyer, who directed his remarks mainly to the strangely perverse course of the Religio Philosophical Journal. As he was about to close he announced the presence of the spirit of S. S. Jones, late the editor and proprietor of that paper, who was most foully murdered to make way for

communication followed: GOOD MORNING:-I have communicated with you before and I am here to-day the Stevens S. Jones of the past as well as present. I am obliged to leave my spirit home and return here to-day to send another warning to John. I have been with them in their work and I come as a spirit to denounce the whole of their later operations. I am pained, surprised and disgusted to see my paper prostituted as it has been for the past year. I am here to-day to predict its failure and let you know it

his son-in-law and successor, Col. John C. Bundy.

Mr. Colyer said that Mr. Jones desired to send

through myself a message to Col. Bundy. This

must now sink. Tell John that I was the sworn enemy of the medium who was convicted of fraud, but the friend of the true and honest one. I know

> that we are able to produce through our physical nediums, and I know he is not honest in his work. I send him this one and last warning to return to We complied with the request of the spirit and

sent a copy of that communication to Col. Bundy, at the time it was received. The latter acknowledged, through the Journal, that he had received the communication, but without publishing it he wrote to the spirit of Mr. Jones through Dr. Mansfield and published the answer he received, which was the very opposite in its tenor from that of the communication given to myself. The spirit replying through Dr. Mansfield to the questions of Col Bundy, has since admitted the deception he practiced upon Col. Bundy through that remarkable mediumistic sensitive.

After the close of the communication just given the medium was controlled by a spirit purporting to be P. B. Randolph, the renowned seer and prophetic medium of a few years ago. He said:
"I am glad I am here. I think by this time you

understand the last communication I gave you. (This refers to a communication given me at a public seance in the preceding January, in which he insisted that the Religio-Philosophical Journal was controlled by the sectarian Christian enemies of Spiritualism, and was being used to the great injury of that great cause). "I told you, at that time, that the Religio-Philosophical Journal was used to better advantage by the power of darkness

"Now let me say to you, that whereas—the predictions I have made in the past have been fully verified, I now claim the right to make another prophecy for a short time to come. "First. The coming year is to be the greatest in momentous events ever experienced in the spirit-

"Second. The chains that the spiritual press have orged and fastened on our mediums will be broken and they are to assume their proper place before the world; and they shall be treated with respect by all honest people.

ual ranks.

"Third. The element that at this time presumes to oppose the spirit world and its mediums will desert from the ranks of the Spiritualists and go in sack-cloth and ashes for a period until they understand the enormity of their crimes.

"Fourth. This and next year are to be the most remarkable years for manifestations of a physical character that you have ever known. Mediums will multiply and will take a higher stand than ever before. "Fifth. The death of another old soldier loved

I said, not all, did it? I supposed it strong opponent of error and a great lover of truth, will take place this year. "Sixth. Great changes in public sentiment in red to the mediums will take place: for the will soon become known to the whole world. "Seventh. A mighty battle with the pen will be fought the remaining part of this year and a pen silent at this time will stand between the contestants and compel them all to sue for peace; for that pen will be touched by the advanced spirits in the higher life and have the truth on its side to carry

"All this must surely come to pass. "Your friend and brother medium,

P. B. RANDOLPH." In the light of past and current events are not these strange predictions being fulfilled? I have faith to believe, in view of the correctness of Dr. Randolph's predictions prior to the making of these last predictions, that the final triumph of Spiritualism is very near at hand. In that faith I will work on, leaving the outcome for those who know what is best for all. My object in giving these communications in this connection is to show that the spiritual movement is under the control of spirit intelligences in the life beyond and is the result of the action of a spirit power that can overrule the efforts of dark and antagonistic spirits as well as the efforts of its mortal enemies, to stay its onward career.
At a sitting with Alfred James on the 3d of June,

M. S. 31, near the close of the sitting I received the following communication from a spirit whose earth ife had been devoted to the propagation of the reigious faith which is yet such an incubus on milous of human souls. But to the communication "WELL, SIR:—You will think it strange that I come here, for I am an enemy and not a friend and openly avow myself as such. Not to you peronally am I an enemy but to the doctrines that you teach. I am not favorable to cunning and sly work out like to warn before I strike. Why should I be přejudiced against you? you will ask. I have my answer ready. Because you trample upon everything I hold sacred and dear. Why should I, as a spirit, nate what is called Spiritualism? I will tell you. Because it leads to a bold, comprehensive view of this life beyond and does away with our mediatorial offices as spirits. I despise it because it comes between me and those I would like to influence. Then you will ask why I take advantage of t here to-day? I will tell you. I come to warn you of a great danger that is now arising and almost. upon you, and to tell you that unless you let Spiritualism alone, or keep it to yourselves, you will by a spirit power up there and by our mighty influence here upon our own people, be swept from the face of the earth. We are united and determined that the Holy Catholic Church shall stand. And, as I said, I come here in no disguise but in my own true habit, as a Sister of Mercy, to tell you what

SISTER AGATHA,

Chestnut Hill, Penna. A spirit wearing the habiliments of a nun was accustomed, for several months prior to the open attack of the Jesuits upon Mr. and Mrs. Bliss, to appear at their seances, who gave the name of Sister Agatha. She came almost at every seance, and used to be most persistent in her efforts to hold the control of the manifestations. She nearly always came crossing herself, and pointing upwards, as i to warn those present of the terrible sacrilege they were committing. She would come out again and again, and, kneeling with hands crossed upon her breast, seemed to be invoking the help of her spirit sympathizers. She never gave any further indica tion of the object of her visits than those mentioned, and she was regarded by the mediums and their friends as a friendly and repentant spirit After the Jesuit attack up the mediums, led by Philip Diesinger, Anthony Higgins, and other Jesuit agents, Sister Aagatha appeared no more at their seances. The medium, Mr. James, knew nothing whatever of the circumstances I have re lated, nor had he any knowledge that such a spirit as Sister Agatha was in existence. Indeed, Sister Agatha never, until she gave this communication stated the locality in which she had lived on the

I was greatly surprised when told who the communicating spirit was. I then asked her whether terialized form, and if so, why she would lend herself, in that way, to give proof of the truth of that phenomenon? She replied:

| The cody was in such a state as to require immediate interment, and a physician's certificate having been procured; the child was buried without a post-mortem examination.

"For a time I was there to obstruct and not to assist the manifestations. I came for that object. rison was the hired tool of the enemies of Mr. and I thought it was better that I should come than that Mrs. Bliss that facts came to my knowledge that the relatives of those in attendance should come cast the strongest suspicion upon Harrison, that he Sir, I have nothing against you personally. I mere had cause the death of the babe. On going to the

has done its entire work for Spiritualism and that it another train of incidents which, in the light of the at a loss to conceive. There was not a symptom communication of Sister Agatha, seems to be rendered plain. Among the spirits who used to appear at the seances with Sister Aagatha was that of time of the circle as all the other spirits put together. She could talk audibly and naturally, in a speaks the English language with a broken Spanish accent. Those acquainted with Mrs. Bliss know that she could not possibly personate this Irish spirit.

During the Christmas holidays of M. S. 28 (1876)

Mr. Bliss profusely decorated his seance-room with evergreens, mainly of the poisonous mountain laurel. They were allowed to remain as arranged about the room until the following month of April. On February 16th, Mrs. Bliss gave birth to a male child, which she was unable to nurse. This rendered it necessary to raise it on cow's or goat's milk. A friend presented the mediums with a milking female goat to supply the child with milk. The little babe when only nine days old sat with his mother, by the direction of the spirit guides, in a circle which, by a train of accidents, consisted of Peter Tomson, Esq., Mr. Frederick Eckert, Mr. and Mrs. Bliss, their child, the nurse, and myself. On that occasion Mr. Bliss went into the cabinet. our surprise the manifestations were wonderful, as the materializations which previously occurred through Mr. Bliss had been very weak as compared

with those which took place when Mrs. Bliss sat in the cabinet. Among the spirit forms that appeared in the position it was then in, than by the powers at that seance was a young, beautiful girl, who of light. Wm. T. Hodges, the leader of the band of materializing guides of the mediums More than once she seemed about to sink through the floor of the room. Captain Hodges stood beside her, and as she would be sinking out of sight, he held his hand over her, and by some imperceivable power would seem to re-form the materialization in open view. After appearing in this manner several times, and seeing that the form was that of a stranger, I asked if the name of the spirit could be given. The answer, by raps, was, "Yes." I repeated the alphabet, when the name "Katie" was spelled out. No other name was given. I cannot tell why, but I was much interested in the coming of this strange but beautiful girl spirit. The next morning I sought a private sitting with Mr. Bliss, when I was told by the spirit herself that she was the daughter of the Hon. Horace Rublee, the American Minister to Switzerland; that she had died the previous welfare of the child, and I watched its growth with

> months, the child was present at every seance given by its parents, and soon, as had been predicted, gave evidence of wonderful mediumship. About that time the old Irish woman, purporting to be Mrs. McCarty, became very importunate to have the dried and withered evergreen decorations of the seance-room removed. After repeating this request at three or four successive seances, and ner request not being attended to, she came out of the cabinet at one of the public seances, and, with great apparent anger, with her own hands, tore down all the withered laurel that she could reach. This took place in presence of myself and fifteen other persons. That night, after the family had re-

nuch interest. From that time, for more than two

ired, the remaining portion of the laurel was torn down, and portions of it strewn in all parts of the house, both upstairs and down. In the morning this laurel was collected and thrown into the yard, of which the goat had the range. None of the family thought of the goat eating the laurel, or that it was poisonous. The goat did, however, eat the laurel, and was very seriously, indeed, almost fatally poisoned. For two days the child was unwittingly fed on the milk of the poisoned goat. The result was that the child was badly poisoned, and for several days was in a very precarious condi-

All this occurred shortly after the earlier manifestations of hostility by the Jesuit spirit enemies of the mediums. In the light of all that has since occurred I have no doubt whatever that this whole unfortunate affair was the result of their combined efforts to destroy the babe and break down the paents. The man Harrison, who was at the time a dead-beat boarder at the house, has since been clearly proven to have been the hired tool of the Catholic priesthood to crush the mediums. Whether he had anything to do with scattering the laurel through the house, I do not know; but it may be naturally inferred from his subsequent conduct, that he had.

This means of poisoning the child fatally having failed, other means of defeating the prediction concerning the child's mediumship had to be resorted to. The man Harrison was in the house and had every opportunity to tamper with the child's food. After the latter recovered from the laurel poison ing, he grew wonderfully, as he was naturally a very hearty, strong child. A month later he was taken sick with what appeared to be summer complaint. In a short time he became better and seemed entirely relieved. From time to time there would be a return of the original symptoms, but the strong constitution of the child would throw off the highest material counecting link that I can the trouble and he would be convalescent. These recurring attacks became more frequent. The man Harrison, who was almost all the time hanging about the house, claimed the right to prepare the child's medicine and during the whole of the child's protracted illness, he managed to be always on hand when medicine was to be given. He carefully avoided administering the medicine always giving it, as he had prepared it, to either Mrs. Bliss or the nurse for that purpose. At length after some seven weeks of suffering, the child was brought to death's door and was given up by the doctor and its parents to die. So great was the vitality of the child that the little fellow again conquered and for the next ten days seemed to be nending rapidly. His parents were making the most hasty preparations to take the child to the camp-meeting, feeling confident the air of the pine woods of New Jersey would perfectly restore his nealth. Mr. Bliss had gone away, leaving the child so much better that he expected Mrs. Bliss and the babe to follow him the next day. That night, to-the astonishment of everybody, he was suddenly taken worse; Harrison, as usual, mixing the medicines, and in a few hours the child was dead. I was sent for, and supposing the child had died of cholera-infantum, as I knew the doctor had been treating it for that disease, I had no suspicion that he had been foully dealt with. The condition of the body was in such a state as to require

It was not until after it was discovered that Harrison was the hired tool of the enemies of Mr. and Sir, I have nothing against you personally. I mere: "Mad cause and the doctor had certified" tive force of the earth.

Registry of Deaths, I found the doctor had certified tive force of the earth.

Registry of Deaths, I found the doctor had certified tive force of the earth.

That you will find out."

That you will find out."

That you will find out."

That the childs had died of marasinus. How Dr.

In this connection. I deem it appropriate to relate. Oliver could have given that certificate I am wholly matter. This is a mere stepping stone to the great.

about the case of such a disease. We have in our possession a mass of facts bearing upon this matter that we hold in reserve for future use should emeran old Irish woman who called herself Mother or gencies arise requiring their production. I do not his progressive voyage around eternity. Science Mrs. McCarty. She materialized with the greatest hesitate to say, that babe was murdered, and by can find no particular circumstance which has facility, and frequently occupied as much of the the same fell influences that cut short the earth msrked the appearance of man, nor can she more life of Stevens S. Jones. I speak advisedly and fearlessly on this point for these proceedings must perfect Irish accent, and in a voice not having the stop. America is not the country in which it is faintest resemblance to Mrs. Bliss, the medium. Safe for any secret order to perpetrate such devilish. The latter is a native of the Island of Cuba, and wrongs. Mollie Maguireism is virtue itself compared with such infernal actions.

[TO BE CONTINUED.]

### MIND AND MATTER.

The origin of matter has absorbed the attention f some of the best minds in the world, but only its properties have been reached. Theory upon theory has been advanced, and each theorist was limited to the little world that belongs to his sphere of thought. I will speculate upon a new form, and by this means advance a new theory. We have only to direct our thoughts to the innumerable worlds whose history written on the starry vaults has left much concerning them still unre-vealed, to consider when and whereof the origin of matter, to endeavor to imagine what could have existed before as at the time of its appearance, and we will only conceive that its essence is unnecessa rily infinite; and that its activity, which is partially nanifested in universal attraction, is permanen and eternal. Its action is limited neither in time nor space. If we examine attentively the universalty of the force and its unlimited action, we must arrive at the conclusion that matter, of which atraction is only a property, is equally infinite in time and space; that it exists everywhere and is constantly transformed. Its activity is a natural result of its properties, and we may say, after a careful study of all relative phenomena, that matter without properties, and, consequently, without activity, cannot exist. So far as the assisted eye can penetrate the depths of space, we find that attraction is one of the fundamental properties of matter. It is inherent in all bodies, whatever may

be their form or nature. Attraction then is the first moving principle, and constitutes the first element of life, emanating from God. Through the orders of life's development it shows its relationship to the great first Cause. This life essence, manifested in matter, is bursting from every pore thoughout the earth, and it is self-evident that matter is pregnant with this principle, summer at Dresden, Germany, while at school, of and is capable of bringing forth all the phenomena diptheria, in her seventeenth year. She said she we see in life. Scien e is proving that the had been selected by the guides of the parents to now solid worlds were once in such a fine ethereal be the spirit guardian of the babe, and that it would state that no external sense that man possesses and respected by all," (Dr. Gardner of Boston) "a be her duty, as it would be her pleasure, to watch could have revealed their elemental existence to over it and lead it aright. She said the child was him. Body had not appeared. It came at last by had ever shone upon the earth, and begged me to form; and as there is constantly a refinement of inbecome its earthly guardian and protector. One passing off from the same of those particles which mediumistic attributes would be manifested in the most convincing manner. This strange series of with the same composition; and the constant atevents made me feel the deepest interest in the praction existing between all bodies in the vast system of the planetary world is owing to a natural gravitation from each of the particles that have become fitted to associate with each other. We find this nothing but the energy of the infinite perfection of God's immutable law. I grant you it is real; but real what? Real phenomena. Hence you see the view I take, that the only substance in the universe, in the first instance, must be spirit. Spirit must seek its lowest terms before this internal, invisible, positive power could exist without matter as its accompaniment, in order that it might assume forms as a vehicle to bring forth life and im

pel it to a higher state of progression. We see that the material body in organic life unfolds its spiritual relationship by seeking its highest and ultimate condition. This relationship or attraction draws together this substance into centers, and materializes the imponderable mass, if I am allowed to use the term; each center the germ of a solar system. I will advance the idea that spirit must seek its lowest terms before the dual principle could be developed and equalize the vital powers of its inner force by a negative element. All this must be complete before life could exist on this mundane sphere and develop its reproductive

The evidence of the past geological history of our globe gives us the surety that the primitive form of life is found at this medium point; and as the essence of matter works solely by and for the good of each living being, all corporeal, mental endowments will tend to progress towards perfect tion up through the same orders that spirit substance reached its lowest terms. The lower term being subordinate to the higher, but all seeking the higher or ultimate position by its relationship to the great first Cause. I see a grandeur in this view of life, with its several powers being brought into harmony by the economy of the infinite Mind through his fixed laws, that controls all material forms, and by its relationship every organic principle must raise to its ultimate condition. I gradually learned to see and feel-I have a higher and broader conception of Deity to believe that he brought life forth out from matter, through the orders and principles of evolution, from the lowest into other and more needful forms, than to think that He required a fresh act of creation to fill the The principles of universal relationship rewards richly all who study and contemplate those great progressive truths, that attraction has been the means to organize out from the ethereal mass, the solid world. That world was once fluid; that fluid was once vapor, that vapor was once ether; that ether was once essence; that essence is

At this point in the orders I find material immateriality, so to speak, by running the ponderable into the imponderable. I call it the imponderable essence, for it passes readily through matter without diminishing its force; and by this evidence we know that essence is capable of holding force outside of a material form. We can carry this analogy to the final point by stepping into the realms from whence force emanates, into the presence of gravitation, sensation, intelligence, will, thought, ideas, and mind. One element after another, there is no stopping-place this side of the original state of what we call matter. Put anything through a chemical analysis, and what do we get? Not the body, but a gaseous substance; and the more critical the process, by and through which we carry our analysis, the less do we see of what we call matter. Our granite rock is so chauged that, instead of having gravitation, it ascends and is changed into specific

The word matter, heretofore derived as it is only from the action of the senses, means only phenomena, and out of this all organic beings step forth into superior form, by the law of affinity or attraction, as we see fit to use the term, with all their forces; and the increase of capacity will unfold in. proportion to the development of the mind. All these facts show us the dependence which exists between the organic and the inorganic world. And we have the fact that every true and spontaneous. change is attended with improvements and advance-ment in the condition of life. But in general we may say that the end towards which all the force that matter contains tends to an organic form, and consequently the crowning act is the formation of living creatures, animals endowed with sensation, and lastly, of man, the final expression of the crea-

theme of life and its phenomena. The wonderful development in the dual principle, which leads to that glorious future, crowned with the developmen of an infinite Mind, which lays before the finite in definitely fix the period when this King of creation, title humanity is pleased to assume, entered into the person of his domain. It has sometimes been supposed that certain great changes in the condition of existence which were fatal to a great number of mamalia, in some remote period, at the same time, prepared the conditions for the appearance of the human race. And thus does the great eternal laboratory unceasingly produce, and reproduce, until all things and all substances shall become rarified, refined and perfected; until all will gravitate to spheres of celestial attraction and spiritual association.

CURRAN WHITE. CHELSEA, Washtenaw Co., Mich.

## Clear-Mindedness.

OR THE POWER OF THE SENSES AND FACULTIES WHEN IN A SUSCEPTIBLE OR STATU-

VOLIC CONDITION.

Editor of Mind and Matter:

There is still a desire for further explanations in regard to the powers of the senses and faculties, which are exhibited by persons in a natural as well as in a statuvolic condition; but to make ourselves perfectly understood, it will be necessary to state. that the word clairvoyance does not express the idea we wish to convey, when we speak of the powers of all the senses and faculties; and, therefore, have compounded the word clear-mindedness -by which we wish to be understood as meaning the powers of the mind, or of all the senses and faculties combined.

Clairvoyance is simply internal perception, or seeing without the aid of the external eye. It is important to the true understanding of the powers of the mind to know, that the senses and faculties, or any of the functions of which they are composed, can act independent of each other, and that it is possible for the functions of perception in any faculty to perceive independent of the function of consciousness; they may perceive and not be conscious, or not positively know what has been

Thus we may feel or know the disposition or character of those who approach us, even without seeing them with the external eye-or we may know that some one (and sometimes exactly who) is approaching, without any positive information and if true to myself, I would prefer to go where through any of the external senses—and yet some my family friends have gone, whom I loved so well, destined to be the greatest mediumistic light that cooling and condensation, or materializing into though they have experienced such proofs thempersons doubt the possibility of clairvoyance, al- when on this side, if they are down in the lowest

This power of the faculties, although not generally understood, is of daily occurrence, and it would be difficult to find a person who has not had this experience in some remarkable way.

But, when these perceptions do take place, al though the person may, apparently, be in a natural state, so far as the external senses are concerned; yet, the internal faculties are acting clear-mindedly, and, as we have stated, often do so, independent of the person's consciousness, consequently, the functions or the faculties are then acting as they do, when the person is in a perfect state of statuvolence and the only difference between the two conditions is, that in the former case the functions or faculties in the individual fall into the clear-minded condition naturally and independent of consciousiess, while in the latter case they are the result of

the person's own will.

The natural powers of susceptible persons, especially when in a statuvolic condition, have been mistaken, for an imaginary force, called "animal magnetism," simply because they were not understood, and, as subjects, could read the minds of all those to whom their attention was directed; "magnetic operators" conceived the idea, that because they ould feel and taste what they felt and tasted, or new what they wanted; that it was a power within themselves, that made the subjects do what they desired, not dreaming or wishing to believe, that the contrary was the fact, or that the power was wholly in the subject, and not in the operator. Ten thousand columns of speculative and fallaious reasoning in regard to clairvoyance, or about

an animal magnetic power in any one, will weigh nothing in the balance against a single fact. All that has been said in regard to clairvoyance Scribner's Monthly Magazine of July, vol. xviii., No. 3, is reasoning outside of the facts, and we would like to know how the author accounts for

the fact, that positive knowledge, not known be-fore, has been obtained from distant places, even by those whose faculties were supposed to be in a natural condition. How, we would ask, is such information obtained

if not by the clear-minded powers of those who make such knowledge known? But it is easier to deny phenomena than to account for them! Time, experience and study, will render the lear-minded powers of man as evident to those who investigate properly as that the sun shines in cloudless day.

The prejudice, force of habit, love of power and preconceived opinions may, for a time, crush down the facts, but conviction in the end must come to every mind, where reason deduces and truth has WM. BAKER FAHNESTOCK, M. D.

Lancaster, Sept. 17, 1879. Still They Come — Another Confirmation

of the Genuineness of Alfred James' Mediumship. CANTON, Bradford county, Pa., Oct. 14, 1879. Editor Mind and Matter.

In your issue of Sept. 27, M. S. 32, I find an arti ele signed, "J. Herbert Mills," Elmira, N. Y. stating there was a communication from "Danie Holmes" in your issue of Sept. 13. Dr. Holmes was a resident of this place for a number of years previous to his removal to Elmira. He was a practicing physician here and the description is so accurate I believe the communication to be from him. Knowing the man for years, he often meeting in council with my "deceased husband," and know-ing withal he died a Presbyterian, I am anxious to hear what he has to say from spirit land, Enclosed find stamps for the copy, if you have it

MRS. L. C. MUNSE. STILL ANOTHER CONFIRMATION.

Mount, Union, O., Oct., 10, 1879. Editor Mind and Matter Your paper, dated September, 6, a copy of which by chance reached me, contains a communication

signed Clarkson Barnaby, of Mount Union Ohio. I had a brother Clarkson whose parthly pilgrimage came to an end during last winter. What he says of himself (if indeed it be him) is correct, with the two or three copies of your paper dated. September, 5, if you have them or hand..., I will enclose a few

that matter of stand with the traduction of this

# A TIMELY LETTER

BY GEN. J. EDWARDS.

Editor of Mind and Matter:

In our experiences, derived through the phenominal manifestations, I am of the opinion, that outside of the presence of our own immediate friends and relatives, who come from the ever-green shores to visit us, and whom we can identify beyond per-adventure (and this class depending upon their life conditions, when leaving the earth for spirit life,) that a vast majority of all spirits of a general character who do come and manifest, are located upon a material plane of near proximity to the earthplane. Therefore they may be considered more or less of the earth earthy. This is an important fact to be borne in mind, especially by all new investigators of the grand spiritual philosophy. On one ccasion I conducted an intelligent gentleman, who had occupied high official position, to witness the materialization of spirits, at one of Mrs. Bliss's seances. My friend was an exemplary member of he Preshyterian Church, and thirty-three years ago had witnessed wonderful spirit manifestations in his own house. Narrating the facts, he was set down by his neighbors as a crazy man, and generally so regarded, although long after that he was a Governor of a State. My friend admitted the manfestations he witnessed through the mediumship of Mrs. B. were genuine spirits, for "Billy the Bootblack" measured strength with him, and on his returning to his seat "Billy" gave him a terrible blow

in the ribs, which sent him reeling. in many pleasant conversations, had with my friend on the subject, I found he fully believed that spirits could and did return; but he was one of that class who had never been able to see and identify a good friend of his, who had passed over, and whom he was ever so anxious about seeing. His theory is, as is the theory of nine-tenths of church people, who are educated in the school of old theological creeds, that all of those spirits who do return are demoniacal. If the spirits would only come back and teach the doctrine of the total depravity of man through the transgression of Adam and Eve, and the election of a few, through the vicarious atonement, to be saved; and the endless damnation of the many with a future day of a general resurrection of the mortal body; and a day of general judgment-in fact, preach the doctrine of the Presbyterian Church, as our friend had been educated up to all his life, then, and in that case, he would become an outspoken advocate of Modern

From my experiences and stand-point I do know I have often seen, taken by the hand and conversed with several members of my family, who had passed on. In this I do know I am not mistaken, hells, rather than pass them by, and ascend to the orthodox little nine by ten heaven.

Stubborn facts are what we desire; facts, like those evolved by and through spirit intercourse—based upon general law—enacted out of Nature created by the infinite all-wise spirit. It is deplorable that the Almighty God, in the works of creation, did not consult the author of the Pentateuch. as well as the men who constructed the prevailing church credal organizations. There are those, and their name is legion, who think none but good, pious Christiaus, or their particular family friends should be permitted to return and communicate with the denizens of earth; that if other spirits than those do return they must necessarily be the endlessly lost ones and horribly wicked, is the logi-

Spiritualism.

cal sequence of creedal theology. The fact is, all spirits of whatever grade in spirit, high or low, can and do return. It is much easier for that class of spirits on the more ea thy or material plane to return, under the infinite law, than those who have progressed to more exalted and ethereal conditions. It devolves upon all investigators, to preserve their cool judgments and discriminating minds, so as not to be taken by surprise, at new and unexpected phases either in mediumship or the phenomena presented. In my experience I have found the great bulk of

Spiritualists, as much disposed against all manner of frauds, and against all montebanks and charlatans, as other people; and as ready to denounce frauds when established. Others again, by their natural get up, are very suspicious, and believe they are smarter than other people in detecting fraud. I have known many of this class to go away howling fraud, when, in fact, there was not the remotest cause for it. They seem to gloat over every chance to go among the skeptics and inexperienced and boast of the fact of their wonderful sagacity at detecting fraud in mediums and their houesty to expose them. Then again, there are those who are guided by selfish motives and wrapt. up in the mantle of their own self.conceit, would like to have the world believe they are more honest and understand the spirit law of communicating better than their neighbors. These join in the hunt after every medium in crying fraud; they do not comprehend the fact that every case has two sides and reverse the rule of law, which holds the accused innocent until the contrary is proven. This was palpable in the case of the Blisses, and several other mediums, whom the R.-P. Journal has sought to injure. To prove one is right, and knew it all, and possessed the moral courage to inform the world of the fraud committed, in one's own household, and then at last to find out that he or she was a little mistaken, must be humiliating indeed. Firmness is not a virtue, when thousands of as honest and as good men as there is in the ranks of Spiritualism have investigated Mrs. Stewart and Laura Morgan, of Terre Haute. and endorsed them; for the Journal to publish what is the ipse' dixit of a single man, that he sent "to the Mecca of spirit materializations" to report fraud. At the first seance I attended at Mrs. Stewart's, a vear ago. Dr. Pence informed me that he had made his spirit wife a present of a scarf, which was hung. up in the cabinet for his wife, to wear when she appeared on the platform. I have seen and conversed with Dr. Fence's spirit wife several times, and she bears no resemblance to Mrs. S. Yet, Lui heard an intelligent gentleman recently say the manifestations there were fraudulent, simply because, as he supposed it was Mrs. S. who walked out with this scarf on, he not having been advised, perhaps, in advance of the fact why that scarf was, kept in the cabinet. What was stranger to me was that the R.-P. Journal had exerted its indinence arrived the medium Mott, and wat this no doubt against the medium Mott, and yet this, no doubt, honest gentleman, who denounced Mrs. Stewart as a fraud, held up Mott as an honest, genuine me-

When Jesus was on the earth, holding seances, When Jesus was on the earth, holding seances, controlled by the wise spirit of Christ, he was charged by the priests, lawyers and doctors, with being a pestilent fellow, keeping company with a low order of people—that he was a wine, bibber, and glutton—eat with publicans and sinners, and practiced jugglery, by holding fellowship with Beelzebub, the prince of devils.

Spiritualists have only to keep cool, and with the patience, move right along and co-operate with the angels in the dissemination of true facts. Be angels in the dissemination of true facts, Be a neither too credulous nor suspicious—weigh all that

eschew the wrong. Washington, D. C. Tracast vell bardens tis anti-D. C. Gile So, Pueblo Colon enclosing subscription tions, writes; "I shall want, MIND, AND MATTER, as long as I am in the form, and it continues, to

wear its coat of honor." In there capie he make the

comes in the scales of individuals reason, cling to

the right with boldness of , speech and action, and



PHILADELPHIA, SATURDAY, OCTOBER 25, M. S., 3

Entered at the Post Office at Philadelphia Pa., as second-class matter.

### PUBLICATION OFFICE, Second Story, No. 713 Sansom Street

J. M. ROBERTS . . . . . PUBLISHER AND EDITOR

Philadelphia.

For rates of Advertising and Terms of Subscription, &c., see advertising columns on third page.

### 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.

### Dr. J. V. Mansfield's Offer. 61 W. 42d Street. NEW YORK, Oct. 4, 1879.

DEAR BROTHER ROBERTS: You may say to all that will send you a new subscription for \$3 they may send with it a sealed letter and "I will write to it free of charge." offer may stand open from October 4, for four months, ending February 4, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully, J. V. MANSFIELD.

Just As We Expected. Speaking of the committee's defence of Mrs. Stewart and Miss Morgan, published in MIND AND MATTER, of the 11th and 18th instant, Col. Bundy

"We hope every reader of the Journal who may see it, will carefully read it, and note how entirely it fails to break down the evidence against the Pence-Hall prestidigitators. Bro. Colby probably divined the fact that any reply would only weaken them further, and that no defence would be better than any they could offer, and hence another reason for keeping the stuff from his readers."

Col. Bundy does well to claim the Banner of Light and "Bro." Colby as his allies in his crusade against mediums. A spiritual paper, the columns of which are closed against mediums, who are cruelly and most unjustly assailed, is a meaner enemy of those mediums than the journals whose columns are ever open to their lying slanderers. When the Banner of Light was denied to Messrs. Pence, Hook and Conner, it took its place beside the R. P. Journal as the enemy of truth. And on that side of the line you stand to-day, gentlemen of the Banner of Light. Are you there intentionally or otherwise. Be assured Col. Bundy is not mistaken on that point. You have tried to keep so near the line that you have staggered beyond it Be wise in time and stagger back again. This is no time for giddy heads to get anywhere near that line. It is not safe, as the proprietor of the Banner of Light will find.

Again, referring in another place, to the Banner of Light, Col. Bundy says:

"The editor of the Banner of Light, having succeed "The editor of the Banner of Light, having succeed ed in avoiding any discussion in his paper of the real merits of the Terre Haute Affair, is happy. He known as well as we do, that gross fraud has been practiced there, but as he is conducting an organ' instead of a newspaper, it does not come within his province to let his readers have the facts."

We think that sarcastic insinuation of selfish cowardice is fully warranted by the manifest evasion of a public duty on the part of the proprietors of the Bunner of Light. Luther Colby has too long been held responsible for the narrow and selfish policy which has so markedly characterized the course of that old spiritual journal. Associated with nim is issue of the columns of that paper. This we think he will not deny. Mr. Rich is of the Ephraim smooth order of Spiritualists, and would like to be all things to all Spiritualists. Such a man is out of place in the control of a journal that claims to advocate an unpopular cause. He must henceforthabare with Mr. Colby the fullest responsibility for the course of that paper; and his pecuniary interests will have to be affected before he will allow the Banner to take the stand it should take in the great battle that is going on the stand it will be the the stand it should take in the great battle that is going on, and which must be fought out before there can be any peace that would

worth having. About as mean a dodge as we ever knew an editor to be guilty of, is the insinuation on the part of Col. Bundy that we withheld from him our ex change with him containing the "Defence" of the Terre Haute mediums. We mailed the paper to him in the usual way, and as he never failed to get all the other numbers, it is hardly probable that he did not get that number. He is so given to the use of falsehood when he seeks to injure others, and is so hard driven for some proper cause for complaint against us, that we infer he received the paper as

### Accessions to the Forces of the Slanderer.

Mrs. Jacob Martin, of Cairo, Ills., joins Col. Bundy, and tries to outdo him in the congenial pastime of slandering her sister mediums. She has proven herself a fit recruit to Col. Bundy's forces. Nothing worse can be said of her.

Col. Bundy, in a most Jesuitical manner, attempts to compromise Mrs. De Wolf, of Chicago, by falsely insinuating that because, as a medium, she was admitted to Mrs. Stewart's and Miss Morgan's seances without charge, she was bribed thereby to make no adverse report to the public of what she saw and heard while at Terre Haute. Any person who knows Mrs. De Wolfe knows how utterly groundless that contemptible insinuation is. Slosser, of Paola, Kansas, joins the forces of the slanderer. He must pardon us if we judge him to be as dishonest and untruthful as he would have he public believe Mrs. Stewart and Miss Morgan

Rufus Cate, of Ann Harbor, Michigan, hisses on the leader of the slandering pack. What he knows about the matter he has not told the public. We may, therefore, conclude that he joins in the slanderer's hunt for the love of it. Some men have unaccountable tastes and Mr. Cate is one of them. Mr. W. A. Luden, after two years' sileuce, comes forward with a stale dish of slander, which is so offensive, even to Col. Bundy, that he thinks it best to keep it from the public sight. Col. Bundy certainly overshot his mark when he

placed the veteran spiritual medium and lecturer, V. Wilson, before his readers in the following pitiable light. He says:

pitiable light. He says:

"E. V. Wilson, whose powers as a clairvoyant and test medium have been witnessed by hundreds of thousands of attentive investigators, visited Terre Haute sometime since and declares that great fraud is practiced there. Bro. Wilson was treated with the greatest politeness and not allowed to pay anything and consequently fell delicate about publishing his opinion. The 'Committee' having Stewart and Morgan in charge are shrewd, and when mediums and lecturers visit them always endeavor to fill their mouths with honey."

We cannot believe anything so disgraceful of Mr. Wilson and therefore conclude that Col. Bundy wholly misrepresents him. We have always regarded Mr. Wilson as a fearless, honest man, but if he was silenced from any such paltry consideration as that attributed to him by Col. Bundy he should justly be regarded as unworthy of public respect

and confidence.

Lyman C. Howe lies down with the slanderer and there he must lie. The more is the pity.

Mrs. L. E. Bailey, of Battle Creek, Mich., with-

out knowing anything personally, as she confesses, about Mrs. Stewart and Miss Morgan, sincerely sympathizes with the slanderer, Col. Bundy, in his disgraceful treatment of those mediums. Mrs. Bailey will yet discover that she has wasted her sympathy on as vile a scoundrel as ever disgraced the cause of Spiritualism. "Verily the way of the transgressor is hard," and this she will find when she comes to face her unjust actions in the after life, even if her conscience is dead to them here. M. D. Cowdrey, of Geneva, Wis., evoked the spirit of Wm. O. Brown, who through some medium that he does not name, insinuates that Mr. Stewart and not Mrs. Stewart, is the manufacturer of the alleged fraudulent photographs. We do not believe the spirit of Wm. O. Brown ever gave any such communication. It is far more likely if any such communication was given that it was the false rsonation of some spirit who sought to gratify Mr. Cowdrey by confirming his suspicions.

### Hear The Hypocrite.

Nothing could more fully show the insincerity and deceit of Col. Bundy, in his efforts to blacken the character of Mrs. Stewart and Miss Morgan than his editorial entitled "Our Position." In

he says:

"We are not striving to prove that there are no genuine materialization at Terre Haute. Those who suppose this is our aim are either partisans or superficial readers. That a large proportion of the manifestations in the presence of Stewart and Morgan are not what they purport to be is beyond all question. We have done our duty in placing before the public the evidence of fraud and deception, and in giving the testimony in support of these charges, that cannot be impeached. We desire the entire facts to come out, and they are coming rapidly! We claim that spirit power cannot be proved by the mere assertion of Mrs. Stewart, as the evidence shows her to be a swindler and a cheat, nor can it be assumed on the assertions of Laura Morgan who has been trained up by a drunken, shiftless father to perform a tew shallow tricks. he says:

w tricks.
"Neither does the alleged respectability of the Committee having the show in charge, weigh a eather in the scale. The claim that for several years feather in the scale. The claim that for several years manifestations were given by Mrs. Stewart under test conditions is false. The claim that Laura Morgan is now sitting under test conditions is also false. We believe that Spiritualism, in order to make good its claims, must prove to an absolute certainty by scientific methods that the phenomena are of spirit origin, that they are exactly what they purport to be. The seances at Terre Haute are not conducted in the interests of Spiritualism or of fair dealing. We propose to have the lines clearly drawn between commercial Spiritualism, such as is peddled at Pence Hall, and pure, unadulterated Scientific Spiritualism.

We have given Col. Bundy's editorial in full in

We have given Col. Bundy's editorial in full in

order that our readers may have an opportunity to judge for themselves that we do Col. B. no injustice when we charge him with being a hypocrite and most dangerous foe to truth as it is made manifest n Modern Spiritualism. This tool of the Jesuit Order is forced to acknowledge that genuine materializations do take place at Terre Haute and that it is fruitless for him to strive to prove otherwise When he makes that admission he concedes every thing to be false that his so-called expose sought to make out. He has not yet adduced one fact which is supported by credible evidence, that Mrs. Stew art or Miss Morgan, ever, at any time, in any manner, practiced deception at their seauces. The manifestly untruthful and corrupt statements which be published cannot weigh a feather against them in the mind of any sensible or just person. If he has any evidence against them that is entitled to the least credit, it is about time he should produce it, or cease his shameful treatment of them. No priest, Col. Bundy, can ever shrive your soul of the crimes you are committing in the name of Spirit-ualism. Nothing could more clearly demonstrate that you are no Spiritualist, Col. Bundy, than the reckless manner in which you are loading your soul with falsehood and crime. Were you a Spiritualist you would not dare to commit the moral outrages of which you are guilty.

But what we want especially to notice is the hypocritical pretense of Col. Bundy that he desires to stablish the claims of Spiritualism to absolute certainty by scientific methods. To show that there is not a particle of sincerity in this pretence we ask Col. Bundy what has he ever done towards encouraging the procurement of such proof? What medium has he taken by the hand and brought before the public who was capable of affording any more conclusive proof of the truth of Spiritualism than the mediums he has been reviling? What scientific method has he or any one else suggested or re sorted to that could account for the simplest spiritual phenomenon that has ever taken place upon any rational hypothesis other than that of its spiritual origin? That Col. Bundy should for a moment dare to assert that Spiritualism has not made good its claims to acceptance by the most overwhelming and conclusive proofs of its truth shows that Col. Bundy is not a Spiritualist. His pretence that he s, is a monstrous falsehood and only resorted to that he may work it the more deadly harm. If Col. Bundy wants any person to believe that he lesires Spiritualism scientifically investigated and lemomonstrated let us see him take some step in that direction and not keep up such an ado about "scientific methods" of investigation which neither himself nor any one else has ever devised or ap-

plied. We venture to assert that the "scientific methods" which Col. Buundy prates so constantly about will in every instance be devices to prevent the oc-It is not spiritual phenomena, that he wants or encourages. His sole aim is to discover how such phenomena may be impeded and the mediums through whom they take place injured and outraged. How any person of ordinary discernment can fall to see and understand this is one of the can fall to see and understand this is one of the strangest things in connection with the Spiritual Movement. This is of itself phenomenal. That the Colemans and Homeses of Spiritualism should be in full sympathy with Col. Bundy in his treacherous war upon truth is natural; but that any sincere friend of Spiritualism should be is strange indeed.

# Drawing the Line.

Under the head lines, "The Terre Haute Frauds -Confirmatory Evidence of Guilt," in the last issue of the R. P. Journal, William Emmette Coleman, after a month of preparation, places himself by the side of the slanderers, Bundy, Hutchinson & Co. He commences his splurge as follows:

"In common with many other Spiritualists, who have been cognizant of the shameful frauds being practiced at Terre Haute, I rejoiced to see the crushing expose of the misdeeds of Stewart and Morgan in the Religio-Philosophical Journal of Sept. 20th. In confirmation of their guilt I offer the subjoined additional evidence received from prominent, worthy and earnest. Spiritualists embedying conclusious arrived at set Spiritualists, embodying conclusions arrived at redependently of those appearing in the Journal account, but identical in essence and in convincing

And now let us see what this "evidence" amounts The first witness cited by Mr. Coleman is "Mr. Mott, medium, of Memphis, Mo." What Mr. Mott has said about Mrs. Stewart, Mr. Coleman does not state. It is enough to say that if Mrs. Stewart is not a genuine materializing medium, then Mr. Mott is not, and anything that he would say to the prejudice of Mrs. Stewart is as much against himself as against her. Mr. Mott has been roundly denounced by the Bundyites as fraudulent a trickster, as ever Mrs. Stewart has been. We know nothing personally of either of them, but we do not hesitate to declare that, judging from the public standing of both as mediums, that Mrs. Stewart is every way as trustworthy a medium as is Mr. Mott himself.. If Mr. Mott thinks he can elevate himself as a medium by making common cause with the Jesuit enemies f Spiritualism he is laboring under a grand mistake. If he is the honest medium he claims to be, and we believe he is, his time of trial will assuredly come, and he will learn to his sorrow that Bundy and Coleman are not his friends. Which side of the line do you stand, Mr. Mott? Speak for your-

The next witness cited by Mr. Coleman is Col. Isaac E. Eaton, of Leavenworth, Kan. Of Col. E. he says: "He informed me that he went there (Terre Haute).

confident of witnessing genuine phenomena, but that he found the entire proceedings a fraud from beginning to end. He witnessed overwhelming proofs of humburging being practiced and hesitates not, on all occasions, to testify plainly regarding the abominable trickery he there saw."

How much truth there is in that representation of Col. Eaton's conduct we do not know; but we think Mr. Coleman has not served Col. Eaton well, in making him appear to have countenanced fraud for six months by withholding from the public the information which Mr. Coleman says Col. E. privately imparted to him. Speak out, Col. Eaton, and let us know who are the recreants, the mediums, Mr. Coleman or yourself. Which side of the

line do you take?

The third witness cited by Mr. Coleman is Mrs. Mackay, wife of Col. H. D. Mackay. Of her Mr. C. says: "Mrs. Mackay has also visited the 'Mecca of Marvels' and found everything fraudulent." What do you know about the matter, Mrs. Mackay? Tell us and let us decide which side of the line you belong. We will be loathe to have you take the side of the slanderers. Unless you tell the public what you know to the prejudice of the Terre Haute mediums you will have to stand where Mr. Coleman has placed you as one of the traducers of those

The fourth witness cited by Mr. Coleman is Mrs. saxon, of New Orleans, but what Mrs. S. knows about Mrs. Stewart does not appear from what Mr Coleman says regarding her. She spoke of certain hotographs given to Mr. Ansel Edwards, of New Orleans, as being exact copies of four engravings in "Eminent Women of Europe and America." What had Mrs. Stewart to do with the production of those photographs? That is what the public want to now. If Mr. Coleman or Mrs. Saxon knows anything on that point they would do well to tell what it is. Which side of the line, Mrs. Saxon? The next witness cited by Mr. Coleman is Lois Waisbrooker, who avers that Mrs. Stewart was caught tricking at the Chicago convention in 1873.

Stewart and her Jesuitical enemies. We want

facts, not opinions. Mr. Coleman takes the witness stand and avers that "In June, 1878, a form claiming to be Jesus Christ, was 'materialized' through Mrs. Stewart and tin types and photographs of Jesus were then taken and offered for sale. \* More recently during Mr. Peeble's memorable visit to his 'Mecca of Marvels," both Jesus and the Virgin (?) Mary materialized; while not long since the unblushing, shameless tricksters, male and female, went so far, we learn, as to produce a naked male form claiming to be Jesus. For a year or two past, naked male forms have been shown at Terre Haute in private seances." Such is the averment of Mr. Coleman. What Mrs. Stewart had to do with any of these things Mr. Coleman does not tell us, and we vento say he cannot tell us. If you know anything upon the latter point let the public have it. That you are an untruthful slanderer of Mrs. Stewart we believe, as you have been of other reliable

mediums to our personal knowledge.

The next witness cited by Mr. Coleman is J. R. Sanford, of Helena, Montana. The statements of this man are so manifestly false as to merit no notice. Sanford is every way worthy of his place with the slanderers, Bundy, Hutchinson & Co.

The next witness is Robert C. Smith, of Cincin-

This man pretends to be a Spiritualist, but he is just as much so as any member of the Jesuit Order and no more so. What kind of Spiritualists are these who can find no better occupation than seeking to crush mediums? When such men say hey are Spiritualists they simply lie. There true

place is on the other side of the line.

Mr. Coleman winds up his puerile attempt to help Col. Bundy to maintain his shattered position,

as follows:

"After perusal of the evidence published, no sane person can doubt the guilt of the whole party involved. Let us see, then, how the fraud defenders will receive it—see if they will continue to write and publish accounts of the wonders of Terre Haute 'marvels.' The policy pursued and course taken hereafter by the spiritual editors and their correspondents in this case, will, in the light of the present day revelations of persistent and continuous fraud; be a clear test of the honesty and sincerity of their professions of truth-loving, as well as of their possession or non-possession of common sense." Now, for once, Mr. Coleman and ourself agree.

More persistent and continuous fraud we have ever known than has been displayed by Mr. Coleman and his editorial chum Col. Bundy, in their pretence that they are the friends of Spiritualism. We intend that "the light of the present day" shall hine in upon their hypocritical acts in such a way that they will be able to deceive no person much

ouger.
Our pigeon holes are filled with the testimony of scores of the most sincere and intelligent Spiritual ists of this country, all tending to show, beyond all question, not only the trustworthiness of Mrs. Stewart and Miss Morgan as mediums, but also making evident the monstrously iniquitous conduct of Bundy & Co. in this affair. As much of this estimony as we can find room for will be laid beore our readers as fast as practicable. We are deermined that the truth shall be known and thereore shall give both sides of the case. Durst the Journal act as honorably in the premises? snow it durst not.

### The R.-P. Journal's Arraignment of Dr. Samuel Watson.

In the last number of the R.-P. Journal, some Jesuit enemy of Spiritualism made a labored atempt to prove Dr. Watson to be a fool and utterly incapable of forming an intelligent and correct opinion in relation to such spiritual manifestations as he witnessed, through the mediumship of Mrs. Anna Stewart and Miss Laura Morgan. A more supercilliously impertinent and insulting attack upon an honored and influential Spiritualist we have never read. The excuse for this most unwarrantable conduct was that Dr. Watson most obsequiously and apologetically said, in a letter to Col. Bundy, that notwithstanding his efforts to show that those mediums were dishonest, "yet they are good mediums, or my senses are not reliable." For saying this some Jesuit assistant of Col. Bundy has labored through a whole column of theoretical twaddle to break the crushing force of that testimony against his scheme to injure those cruelly any spiritual phenomena whatever. and unjustly assailed "good mediums." Not conability as a medium, none can so well judge as Dr. lings to him—at least at first—in the unseen Watson himself. In thus impeaching the intelliability as a medium, none can so well judge as Dr. Watson himself. In thus impeaching the intelligence of Dr. Watson and wife, Col. Bundy is only carrying out the line of abominable conduct that we have, time and again, brought bome to him. His object is to make it appear that all spiritual manifestations are delusive and that Modern Spiritualism is itself a grand and loathsome delusion. If Dr. Watson does not resent this insolent impeachment of his claims to the respect and confidence of Spiritualists he may rest assured the letter will Spiritualists, he may rest assured the latter will accept Col. Bundy's estimate of the value of his testimony in Spiritual matters as the proper measure of it, and esteem him accordingly. In another article the R.-P. Journal takes Mr. Watson to task for saying through the Banner of Light, "I see also that two of our spiritual papers are having an unpleasant controversy respecting the mediums in that place (Terre Haute).

Though I have read all that has been published on either side. I take no stock in either side of the discus-In relation to this error of Mr. Watson the sion." Journal says: "We are not sure we fully comprehend Dr. Watson's meaning in the above paragraph." How stupid the Journal can be when it tries its best to be so. As if greatly puzzled, it asks, "What does Brother Watson mean when he says he takes no stock in the discussion." What could be mean but that he did not believe any part of the three-page attempt of the Journal to lie down the good name and fame of the Terre Haute mediums and their friends. Why should the Journal be in any doubt on that point? Mr. Watson, who had matter, Col. Bundy, and no mistake about it. Mr. esty or truth about it whatever. As Mr. Watson would not follow the lead of the Bundys, the Kayiers, the Hutchinsons, the Prices, the Conants, the

others, when they positively declare that fraud, gross and unblushing, is continually perpetrated at Terre Haute, and, too, when he knows of his own knowledge that deception is practiced there? Let us know your exact meaning, Brother Watson."

We see no reason whatever why the Journal should have included Dr. Kayper in its ground.

should have included Dr. Kayner in its query, as Dr. Watson had very definitely passed upon his statement and "took no stock in it" whatever. But when, where and in what manuer did either of the other persons named ever "positively declare that fraud, gross and unblushing, is continually perpetrated at Terre Haute?" If you have any such testimony as that to offer do not delay to publish it at once, and give those assailed friends of Spiritual ism a chance to confront those witnesses as they have confronted the miserable liars who have thus far placed themselves on the record. We believe the Journal grossly misrepresents the four distinguished Spiritualists whose names it uses to give a color of justification to its abominably deceitful conduct. None of them have been at Terre Haute long enough to warrant them in making any such

sweeping statement.
The Journal, unterly confounded at its signal failure to stop the Terre Haute mediums for a moment in the grand work they are effecting in the cause of Spiritualism, seeks to cover its chagrin by resorting to the game of bluff. It publishes what it calls "A proposition to Dr. Samuel Wa'son and Allen Pence, M. D." Of all the disgraceful acts of which Col. Bundy has been guilty, this so-called proposition is worthy of the most contempt. The substance of the proposition is this, that without the consent of Laura Morgan or her parents, or the spirit guides who control her, that she shall be subected to an ordeal of his prescribing, and if under the malevolent influence of himself and the dark and demoniac'spirits who are at his back, no materialization of spirit forms take place, she shall be deemed an impostor and cheat; and if materialization does occur under those adverse circumstances it shall pass for nothing, as her vindication against the shamelessly false and criminally wicked slanders which he has published against her. Is there no limit to the audacity of this journalistic fraud? If Dr. Watson or Dr. Peebles were to entertain that proposition they would be undeserving of the respect of any friend of fair play or decency. Col. Bundy designedly made that proposition as offen-sive as possible in order to compel its rejection, he Mrs. Waisbrooker, tell us what you know about hoping to gain a point by his duplicity. The man that matter or stand with the traducers of Mrs. is many or honest, or

he never would have been guilty of 'such a mon strously mean ruse to try and get a slight advantage over those whom he mortally dreads. No friend to Spiritualism, Spiritualists or mediums ever had anything to do with that so-called proposition. None but a black-hearted villain and an enemy to all that Spiritualism implies would have conceived such an outrage. Get out, you vile Jesuit and take your place among those who are of your own kind. There is no place for you anywhere else, as you and those Spiritualists you have thus far managed to deceive, will soon find. Nemesis is on your rack and you cannot escape her.

What a fool the man must be to suppose he can lie down the truth in the face of facts that are daily occurring through the assailed mediums, and in the face of an amount of evidence accumulated in the past that will overwhelm the whole lying crowd of slanderers. Of all the mediums assailed by Col. Bundy, the only one he has ever succeeded in hunting down was poor Witheford, and upon his soul rests the blood of that poor, weak, hunted sensitive. The unrestful spirit of that deeply wronged man has in our presence, at a public circle, controlled a medium, and in words of the most terrible import denounced Col. Bundy as the cause of the desperation that drove him to commit suicide Poor Witheford had no friends. Not so Mrs. Stewart and Miss Morgan. Their friends are every where throughout this broad land and the world and Col. Bundy and his slandering crew will fine that they will not tolerate the villainy that would deprive the spirit world and humanity of the labors of these grand mediumistic instruments in the cause of truth.

Friends of Terre Haute, be of good cheer, the little Monitor, MIND AND MATTER, has gone forth to meet this traitorous craft, and to the bottom i must go or seek safety by flight behind the defences which the Jesuit power in America have provided for that purpose.

### Concio ad Clerum.

The clergy of the Christian Church may be di vided into two classes—those who know the founda-tions of their faith, and those who do not; in other words, the initiated and the uninitiated. Those who are ignorant have no right to teach. Those who are learned have no right to withhold from their people the key of knowledge. The science of religion is now a definite chapter in the history of the human mind, and the learned, whether priests or laymen, are perfectly aware that what is called revelation is simply the outcom; of human thought, based mostly on natural phenomena. When we say human thought, we by no means exclude influences and revelations from the spirits of departed nen and women; but they, like ourselves, are fallible, so that, while all religious are true, none are the absolute truth.

In Germany this knowledge is no longer confined o the erudite; even the women will tell you, There are no miracles now; why should there ever have been?" In France and Italy the men are rationalists, while the women from prudential motives, are kept in the thraldom of the priesthood; and hence, by the way, au immense amount of domestic unhappiness, especially among the Italians, who are molto simpatico. In England, Old and New, the right of criticism is rapidly penetrating the minds of the thinking classes, and the dawn is stealing even over the Middle and Southern States of our Union. The clergy, Catholic and Protestant alike, who are themselves enlightened, and even many laymen, dread the spread of knowledge on religious matters, sincerely thinking that the loss of faith shall be followed by relaxation of morals, or what the theologians call heretical pravity.

In this critical condition of things Spiritualism

appears upon the scene, and well does it deserve the serious consideration of all who love their country and the welfare of their fellow-men. Allying self on the one hand to Science by its denial of miracle, on the other it provides a logical demonstration of the immortality of the soul, and of future rewards and punishments, in place of that faith which is dissolving under the irresistible action of historical criticism. The danger of universal license which may not unreasonably be feared from the decay of faith shall be averted, if mankind can only be convinced of that first principle of Spiritualism that a man's sin is sure to find him out, either here or in the next world. The experienced at discovering from returning spirits how absolutely and inevitably a man's moral condition in this life

world. The clergy teach that God is ominpresent and knows all our thoughts, words and actions. The Spiritualists know that not only does the Deity have that knowledge, but spirit also, so that there is no such thing as a secret in the universe. But the people do not know this. The fear of a problematical hell has lost its hold on the human mind, and the uncertainty of any future state in the first place, and of any punishment therein in the second, together with the pernicous teaching of the efficacy of a death-bed repentance, have sapped the foundation of morality. It is in vain that the clergy, whether sincerely or hypocritically, resist the pro-gress of natural science on the one hand and historical criticism on the other. "If they do not see what is coming, many of their people do. "Gentlemen may cry peace! peace! but there is no peace." The revolution is upon us. Agnosticism of Knownothingism in religion is carrying all before it in England and it is sure to sweep over the United All this time, the working-classes, stung to mad-

ness by the hardships of their lot and the sufferings of their wives and children, constitute in the near future a real and serious danger to society, and every capital in Christendom, from St. Petersburg to San Francisco, trembles for its future. Statesmen, arouse! The danger is real and it is imminent. Civilization itself is at stake, as it was in the decline of the Roman Empire. Unless you can tame the Goths and Vandals that are at your door, any doubt on that point? Mr. Watson, who had the Nihilists of Russia, the Socialists of Germany, been to Terre Haute, knew how untruthful the the Communists of France, the Trade-Unionists of whole of that pretended Jesuit expose was, and Great Britain and the oppressed workingmen of very unmistakably said so. That is what is the the United States, each of whom has a vote, will soon make short work of property and life. The Watson does not believe you or your associates, in the defamation of Mrs. Stewart and Miss Morgan, and for the very best reason, that there is no honstrike and of anarchy is postponed, not averted. Fellow-citizens! rely upon it that our only salvation is in that religion which is slowly fermenting Coopers, the Menchers, et id omne genus; the Journal asks, regarding Mr. Watson:
"Then does he mean that he does not credit the statements of such experienced investigators as Dr. Kayner, Col. Eaton, E. V. Wilson, Thomas Gales Forster, Mrs. Carrie Grime Forster, and dozens of others when they positively declare that frand gross earth and spirit life. Men are too enlightened, they will believe only what they see, only that which can be demonstrated to their reason. Priests and pastors! the fact that a large proportion of you-the first zeal of conviction over-prac-

tice your profession simply as a mode of occupation and a means of livelihood, that another portion. daily increasing in number, have lost their faith, cannot be much longer concealed. The incredulity of ecclesiastics must sooner or later force itself on the notice of the laity, to the imminent peril of the church's existence. Many of you are convinced of the truth of Spiritualism and a few have dared to own it publicly. Others, having given hostages to fortune, find their wives and children "impediments to great enterprises, either of virtue or mischief;" but you secretly admit the truth of the New Dispensation, and come to the Master, but by We do not blame you, for if a man night. provide not for his own, he is worse than an infidel. But beware! O, beware of the woe pronounced upon those who have taken away the key of knowledge; who enter not in themselves, and who hinder them that were entering in. If any offend one of those little ones who believe in the second coming of the Saviour of mankind, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea. The persecution of poor, helpless mediums by the Catholic Church, and the expulsion of such holy men as the Rev. Samuel Watson from the Methodist Church, of which he was one of the brightest ornaments for believing the evidence of his senses, and avowing his belief—these are sins for which there can be no forgiveness. "And when he came near, he beheld the city and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thy eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side. And they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." Why? "Because thou knowest not the time of thy visitation."

We address ourselves not to the hireling, whose own the sheep are not; not to him who would lord it over God's heritage, but to the holy and humble men who abound in the clergy of all denominations, and we beseech them, as they value their

as they dread to commit the sin against the Holy Ghost, not to crucify their Lord afresh in the persons of his messengers and mediums. We call upon the clergy of America to "refrain from these men and let them alone; for, if this counsel and this work be of men, it will come to nought; but if it he of God, ve cannot overthrow it, lest haply ye be found even to fight against God." Brethren, think on these things. Dare to examine this new religion, which, by miracle and prophecy, by its wholesome teachings and its wonderful revelations, appeals to all that is good in the human soul Be incere, be faithful to your highest convictions. Follow truth, if need be, to the gates of hell. If you want light on the subject of Spiritualism, open your eyes. Experiment in your families. Read Eugene Crowell's "Primitive Christianity and Modern Spiritualism." Preach, it needs be like our Lord, in parables. Teach your people as they are able to bear it, and as the spirit world teaches us all. If you would have your lips touched as with a live coal from the altar of Truth, pray without ceasing and from a pure unselfish heart. We, too, we Spiritualists, know the virtue of prayer and practice it, and thus we draw our guardian angels to our side:

"And by that vision splendid, We're on our way attended.'

Your responsibility is great and it cannot be vaded. Your people ask bread, and for God's sake, for the sake of your own future happiness, give them not a stone.

But, rest assured that the progress of Spiritualism not dependent on your favor or your frown. The oly child is increasing in wisdom and stature, and n favor with God and man, and it is He who shall e the Saviour of the world. "Whosoever shall fall on this stone shall be broken; but, on whomsoever it shall fall, it will grind him to powder."

### Friends, Bear with Us yet a Little While.

There are duties which no person can avoid with impunity. Such is the duty that we have been striving to perform since called to our editorial position. The discharge of that duty has required sacrifices on our part that we would have been glad to have been spared, but it was not to be; and, herefore, we must proceed with it. That duty is o save the cause of Spiritualism from the effects of he weaknesses, follies and wickedness of many of those who claim to be its representatives and expoients. No duty could be more unwelcome to us than this, and none more deplorable to the sincere friends of Spiritualism.

It will be remembered that when we first launchd

MIND. AND MATTER, that we commenced to publish spirit communications given through Alfred James, of this city, a remarkable trance medium. This was a mortal offence to the editor of the Re ligio-Philosophical Journal, who had been, as far as possible, excluding all spirit messages from his columns; and doing all he could to cast ridicule upon the Banner of Light for opening its columns for the use and benefit of returning spirits. It was, therefore, necessary that means should be found to publicly discredit Mr. James, and stop the surprising communications which were being given through him from week to week. To discredit him as a trance medium was out of the question. To discredit him as a medium for physical mani festations was the only chance for his enemies, and they set about accomplishing that end. Certain Brooklyn Spiritualists (so-called), who had shown their sympathies with the R.-P. Journal, in all its villainous treachery towards mediums, undertook on behalf of the Journal, to hunt Mr. James down and in case that we would not acquiesce in their abominable scheme, to discredit us in the public sight. They employed a mean; contemptible, canting Methodist sneak to come to Philadelphia, to worm himself into the friendship of Mr. James, and induce him to go to Brooklyn, where they would have a better chance to carry out their scheme to deceive the public. Suffice it to say, that they accomplished their purpose by resorting to measures that would be a disgrace to the meanest criminal, and for a time managed to create the impression that Mr. James was a dishonest man and medium. That deception on the part of these Brooklyn Bundyites has been so fully ventilated by ourself, and so completely overborne by the spirit guides of Mr. James, that it effected nothing.

discredit the medium, William R. Tice, of that city, proposed that Mr. James should give a test city, proposed that Mr. James should give a test seance in Philadelphia before a committee of five persons, chosen by himself, neither Mr. James or any friend of his to have anything to any or do about the arrangements or conditions under which the seance should be given. No fair-minded, honorable man would have made such a proposition, nor would any sincere or well-informed Spiritualist have expected a successful result under such circumstances. Yet, so confident was Mr. James of the power of his guides to sustain him, and so wholly without any conscious agency on his part in the materializing manifestations that had occurred through him, that he promptly, without consulta-tion with his friends, accepted Tice's proposition,

and without so much as asking the least modifica-tion of it. Of the five persons selected by Tice, not one was in sympathy with the medium, and but one not strongly prejudiced against him. Under these circumstances Mr. James gave the asked-for seance at Lincoln Hall. We have before related the particulars of that seance through our olumns, no one having ever questioned the absolute correctness of our statement regarding it. The result was that in spite of the most manifest purpose on the part of a majority of the committee to revent any manifestations from taking place, two, not three forms that could not possibly have been the medium appeared—one a male and one a female Neither the committee nor Mr. Tice have ever dared to state publicly the result of that seance, they well knowing that it was a perfect demonstration of Mr. James' resistless powers as a materializing medium and they could not afford to make that fact known.

Soon after that indecisive encounter between Mr. James and his enemies; at a private sitting with Mr. Bliss, I received the following significant communication purporting to come from Colonel Elmer Ellsworth, who was the first to fall in the advance on Bull's Run at the outbreak of the rebellion. He addressed me as follows:

"I will not speak of any event previous to my murder, but will instantly proceed to relate to you what took place after I left the mortal form. am here to-night on very important business. On that business I will be heard before I leave this medium. I was stricken down in the discharge of my duty while trying to place the stars and stripes in the place where waved a hostile flag. My whol soul went out in love for my country and my country's flag; and the greatest honor I could ever claim was that I fell in its embrace and was covered by that flag in my dying agony. I was more than paid—a thousand times paid—for what appeared to be a terrible sacrifice. Oh! that I could speak more perfectly to-night; but I will do the best I can.

"Upon leaving the mortal form I found a delegation of spirit officers awaiting me. They came to me. Modesty compels me to refrain from repeating what they said to me. I may say this, however the venerable Andrew Jackson took me by the hand, and, with his other hand raised, drew from the atmosphere my commission as aid-de-camp—chief of staff—under him. I soon ascertained that he was commander-in-chief of the Union forces in the effort to suppress your late rebellion.

"At that time the order was given, 'On to Richmond;' and I found that, instead of passing into the realms of glory, that I was called upon to labor in the cause of freedom. We went actively to work and sought out our mediums that we would be obliged to use to wipe forever from our country the stain of slavery. I, as it were, comprehended in a moment the situation in spirit life, incredible as it may seem to you. I was possessed at that time of the power to discern the movements of the enemy. General Andrew Jackson, with his positive power and my negative disposition, was enabled, in the end, to win the great battle. "The first move that was made was to cross the

Potomac, and then the cry was given, 'On to Richmond, the rebel stronghold.' We found that we were enabled to inspire the friends of liberty of the free North with an enthusiasm such as you never heard of before or since. You remember that time, do you not? You remember the popular senti-ment and thought of that day? The public mind was impressed with the idea that the foe was not a formidable one. Oh! how greatly they were mis-taken. Your noble President and his Cabinet, at that time, ordered the march to begin. The North, inspired with confidence, looked for a speedy end of the cruel war. Oh! how mistakenly. Well, we marched on in that great forward movement. It was a great one. Hot-headed, raw recruits composed the Union army. Crazed by the prospect of annihilating treason in the land, they found they were to meet with a terrible resistance. The cool,

designing enemy, clearer headed than the enthusi-

astic soldiers of the Northern army, purposely deceived them at the instigation of cool, villainous generals, and what was the result? A rout and s defeat, and, but for a Jackson, the Capital itself would have tallen into the hands of the traitors. "I shall not go through the recital of the events of the long terrible war, for I have not time for that; I will only say that that war in defence of truth, right and justice, was simply the type of your present war for truth, right and justice.

"As we entered the room we heard the medium

remark that this might be a meeting appointed by he spirits. This is true—this is a fact. Now friends, allow me to say to you (Mr. Leonard Abbott was present) unto you my brother, for such you are, you have been called to this battle for truth and you seek to carry out the teachings of right. You have opened the battle" (our answer to the enemies in Brooklyn) "the most terrific battle the truth and you seek to carry out the teachings of right. tle that was ever known—aye, even more than this—the last great battle of Annageddon. You have been chosen and duly commissioeed by the General Spiritual Congress of the United States to represent us as an honest man—a noble—a true man.
"You have been set upon by enemies who have

sought to drive your feet from the right path. Advisers have come to you by hundreds and sought by every fair and foul means, in their power, to swerve you from the right path. Traitors in your camp, and when I say camp I mean in your mundane sphere-Copperheads have sought to turn you from your purpose; but, oh! how signally they have failed. Plots have been laid even for your life, but you have been brought by spirit hands to the birth-place of Liberty and there you have opened the great battle.

"In your present spiritual warfare you have found your typical Richmond in the city of Chicago. With your little band of noble defenders by your side, who gave their names to you yesterday you have gone forth to battle for the truth. What has been the result? Apparently to you a terrible defeat; but turn your attention from that defeatgather your forces together-draw your lines and recruit your strength. This Brooklyn affair is your Manasas—your Appomatox will be at Chicago. You have met this day with the panic-stricken soldiery as they fled in dismay. Let the late war be your guide. Recruit your forces and allow us to do the same. Call for the three hundred thousand mighty volunteers, the greater number to be called from their spirit homes—a few from your earthly ranks, the latter to be tried and trusty and true men and women—dispense among these earthly friends the little paper which you now publish and let its motto be, "To arms, to arms." This defeat that you have met with will be your greatest advantage. The battle will be long and bloody, but it will end n the victory of truth, right and justice.

"Send freely to the world the prospect of victory and call upon the people to assist in the work. Allow not this defeat to dishearten you, but write with the pen of the Holy Spirit and call them together again. Your generals must be the spirit bands who control your mediums. They will cooperate with you and in the end victory will perch ipon your banners.

COL. ELLSWOR H." That communication has reference to the test eance in which the enemies of truth, right and justice acquired a slight advantage over the spirit forces who were sustaining the medium Alfred James and ourself, in our grapple with the Brooklyn wing of the enemies' forces. In order that the reader may better understand the true nature of the issue of the war which was then begun, the reverberations of which are now heard from the Great Western Metropolis, I will relate this inci-

ent. It is to it that Col. Ellsworth refers. On the morning of the day that Mr. James was to give his memorable test seauce, we were busy ending off an extra issue of MIND AND MATTER. Mr. Bliss was assisting us when he was unexpectedly to himself and the rest of those present, entranced. His noble-hearted Irish guide controlled and said he was present to act as medium for a large band of spirits who were present but who would not be able to control the medium and introduce themselves. He then proceeded to announce

"Robert Dale Owen, Rufus Choate, Mrs. Hemens, Sunrise, Mrs. Vanduzee's guide; David Livingston, Benjamin Franklin, and not least, Jonathan Roberts. Elisha Kent Kane; the author of spirit return, Daniel Webster, Dr. Parkman, Prof. Webster, from Mrs. Boothby's band; "Billy the Bootblack;" Squib, the reporter; Red Cloud, Red Jacket, Blackhawk, King Phillip, Annawau, Blackfoot, Tecumseh, Captain Jack; Samoset, Warren's control; Little Wolf, Mary Queen of Scotts. Sir Walter Raleigh, John , John Bunyan; Katie Brink, Mrs. Compton's control; Honto, from Wm. Eddy's band; James Nolan, Mrs. Hollis, Billings' control; John King, Mr. Holmes guide; Mr. Catlin, Mr. Parker, Prof. Hare, Judge Edmonds, William White, Col. Baker, Stevens S. Jones, Fanny Conant, Chauncey Barnes, Dr. Maxwell, Katie Rublee, Mrs. McCarty, Andrew McCarty, Mrs. McClure, Morton McMichael, A. Johnson, Mercy Winner, Ignatius Loyola, Father Sullivan, Mrs. Eddy; Captain Davis, Ski, Wm. T. Hodges, Dr. Sleeper, St. Francis Xavier, Andrew Jackson, George Washington, Dr. Hallock, Father Taylor, Mrs. Davis, Captain Davis' mother; Martin Luther, William Prince of Orange, Charlemagne, Roger Williams, Patrick Henry, General Putnam, Abraham Lincoln, John Brown, Charles Sumner, Queen Elizabeth; William Ellery Charming, Dean

Swift, Patrick McCarty."

Here the control changed and the following explanation was given: "GENERAL:--We greet you. We have sought

to come into your presence this morning and hrough another medium, being otherwise unable to make ourselves known to you and to speak to you on this important subject—Spirit materialization a positive truth. Go forth to meet this battle without fear or trembling in the thickest of the fight. See that you keep cool, and I assure you that if we are not met by powers that we cannot comprehend at present, that you will gain a triumph over your enemies. I am sent here and requested to speak for these friends that have given ou their names, and I feel my weakness to do them justice. I am with you heart and hand and so are those loved friends. Every one of them, when here in earth life, sought to develop truth. Some of them laid down their lives for humanity. "ROBERT E. LER."

It was with such spirit power and encouragement that Mr. James and ourself met the combined spirit packers of Wm. R. Tice and his committee at that eventful seance. By making the conditions as unfavorable as possible for the manifestations, it was still out of their power to entirely defeat them, and Col. Ellsworth did well to call that the Manassas of the conflict of which that was the beginning. I have given these incidents in order to show that the conflict now going on 18 more one between the Spirits of Light and the Spirits of Darkness in the after ife than between mortals here below. So far as the latter have anything to do with it, they are but the impressible, even if they are the unconscious instruments of the warring spirit hosts. Behind the Jesuit power on the earth is a vast united psychological power in spirit life, that holds the former to their one single purpose of dominating human interests through the instrumentality of the Papacy. That fell power has no antagonist for which it cares ought, except that one which it sees in Modern Spiritualism; and hence, its settled purpose to crush, if possible, regardless of the neaus or cost, this stripling adversary, before it grows to manhood's strength. It is the especial luty of this journal to watch every movement of this formidable foe to truth, and give timely warning of its destructive encroachments on the rights and liberties of mankind. The war in which the R.-P. Journal is so promi-

nently engaged, is a war against the Spirits of Light and the beneficent mission on which they have come to earth; and is carried on by its traitor editor in the interest of the spirits of darkness and their followers, the Roman Catholic priesthood. Those who take sides with him, whether they know it or not, are doing the work of the Jesuit enemies of truth and humanity. This we must render clear, in order that no right-minded friend of Spiritualism shall be misled into the enemies camp. It is painful in the extreme to see how readily some of those who claim to have received true spiritual light, have been bewildered by the rush-light which the wily Jesuit editor of the Journal has held up for them to follow. We know that they will not long be deceived by it, and that they will be all the better friends of truth, in the end, for their unwitting wandering from the path of true spiritual light, through the cunning diversion of their deceiver. Friends, bear with us, then, if we seem to be giving more attention to Col. Bundy and his hostile work than the case warrants. We know as you cannot know, unless you have been specially

# Spirit Communications.

### MIND AND MATTER FREE CIRCLE.

MONDAY, Oct. 13th, M. S. 32. The Chairman. The time has arrived for the circle to begin. It is unnecessary for me to state at length the nature and object of these circles. They are held at the request of spirits who desire to give to those needing assistance in spirit life such aid as they can; and thinking they can instruct us here in regard to what they have been experiencing as spirits, they come here to give us general public information concerning these matters. The earlier part of the seance is devoted to the asking and answering of questions. The control giving the answers purports to be Dr. Chalmers, the Scotch divine. Then will follow such communications from spirits as can take control.

"Wild Cat," the Indian control, says that Dr. Chalmers desires him to state that he will have a spirit come here, after he is through answering the questions asked to-day, to answer the question pro-pounded by Col. Kase at the last circle, as to his experiences as a spirit.

Question. Is there any reliable rule by which one can judge of the nature of a control, whether it is that of a truthful or deceiving spirit? When the circumstances are not such as to settle one's conviction, are there no means, beyond one's own intuition, of deciding how far a communication may be depended upon as genuine?

The Control, In all cases, a reliable, truthful control, unless before an audience where there are numerous minds to judge of it, must entirely rest upon your own judgment for the time being, whether it meets that ideal standard that you have set up in your mind. I cannot say that this will be correct—that the ideal standard will be correct—but I can say this, that inside of you is the internal man acting upon the external man, and these two taken in conjunction are all that have been allowed. in the unfoldment of matter, so far, to judge what is true and what is fals. There is a time coming when every person will become clairvoyant or clear seeing, and they will then know whether they are deceived or not immediately. But until that time comes, you must take the state of unfoldment in you live as you find it. Repeat the latter part of the question. It was read by the chairman.

The Control. If you know the spirit, you can certainly form an estimate whether it is speaking correctly or incorrectly. If you do not know it you must try that spirit to the best of your judgment in order to arrive at the truth. That is the only answer that can be given under the present circumstances; when men and women become more un folded a better answer can be given.

Now, if there are no more questions I will intro duce the gentleman that was spoken of by the Indian guide, and he will give you his experience at his entrance into spirit life and during his development, so far, in it. The Chairman. We will be most happy to hear

The Control. The gentleman I will now introduce; and it is proper I should introduce a spirit just as I would introduce a mortal. He is a celebrated Indian soldier, Sir Henry Havelock, a gentleman I think who can enlighten you concerning his spiritual experience in the after life.

FRIENDS:-Every one who knows anything of my history knows that I was what was called the Christian soldier. I died in the full belief of the atoning merits of a Saviour in the after life. I come here to-day to unfold to you just how much of that expectation has been realized; and to do this houestly and clearly will be my duty as a spirit. Passing away under this hallucination I entered the after life. The first thing that a good man-not that I say that I was a good man-but the first thing that a good man, or one that aspires towards the supreme good, has to meet, when passing away from an earthly death bed, is to pass through these darker intelligences that hang around you and sap your very life. They are always here because their physical attractions, not spiritual attractions, are so strong as to hold them here. Every good and pure soul has to force its way through these dark intelligences; and this is the true definition of that which was set forth by Jesus, of Nazareth, that a man has to pass through, to a certain extent, a kind of hell or purgatory before he reaches the mansions of bliss beyond. Then after I had passed through all the dark intelligences; passed all those that were drinkers of rum in this mortal life; those that were prostitutes: those that were opium smokers and those that depended upon any of the physical senses, in a mortal state, for gratification, forced my way to a beyond and when I reached that beyond what was it? Stretched on all sides was an immense plain. Upon this plain I saw like the great walls of China rising, many walled cities. Within these walled cities are confined those narrow sectarian bigots who have built a heaven for themselves. Each and every one of you as a spirit may try to find whether you can have happiness there until the dry rot of monotony kills you out. After this you reach a certain station where spirits that have become free from these two first conditions, have reached what is known as the wisdom state, and each and every one in this wisdom state looks back upon his or her past folly and compares it with the opening future. They examine ever; thing, and that which does not agree with their reason and their individual happiness as spirits, they throw aside. These have reached the wisdom state. Beyond this opens what is called the clairvoyant state. In this state the likeness of the unfoldment of matter becomes so ethereal that your spirit body seems to become so light, so happy, that you surround yourself with a boly halo glory. In this state you look back, and some become philanthropists who help forward those that are below them; some become philosophers and meditate upon a happier state yet beyond; others become scientists and investigate the causes of this grand state in which they are placed. Then after you have got through with this clairvoyant state, there is another opening beyond to which I have at times reached, like the waves that now rush in upon a rock-bound coast and then are dashed far back by an iron barrier into the eternal ocean of life again I reach what I want only for a moment, and then it is snatched away from me again, because I am not entirely free from all prejudice yet, and until I do become so, I cannot enter the realm of eternal happiness. When I have reached this state I will have no more desire to come back to you. All that binds me to this mortal plane will 'be broken forever, and I will go on and on to reach an arch angel's happiness with the God I am seeking for This is all I can impart. I can go no further in my spiritual experience here to-day. You may

HENRY HAVELOCK, Knight.

GOOD AFTERNOON:-To sit in a hall of justice and administer justice rightly is the most difficult task that mortal man ever undertook. You can only judge by the human evidence that is there offered. All the people that stand about in your court room—if you would use your intuitions or perceptive faculties—would condemn you because you did not go by the direct mortal evidence that s offered before you. I have no cause to complain of this, but I have this to say, that in dealing with the criminal classes I had become a student of phrenology, and when I looked at the shape of a man's head as he was brought before me, I knew just exactly how far I could trust him, But I did not dare to bring this upon the surface; although at times I managed to do it slightly because I was convinced of its truth. No man who will become a good physiognomist in this world, will often be deceived, for it will lead him to correct conclusions. This hereditary or inherent tendency of matter is demonstrated in human form from the outgrowth of a long line of ancestors. This, some writers call predestination. I do not. I call it simply the outcome of the environments or the circumstances of life. There is not a good, well-minded or pure person within the sound of my voice this afternoon, but what, if he had been born among the criminal classes, would have, perhaps, become just as bad as they are; and you must keep this view always before you if you wish to become a good judge. So much for the mortal state; and now for the spiritual. In the after life I have found this that no belief can influence your happiness one iota, but your acts will. They are the currency of spirit life; they are the influences that make up all that you were as a mortal, opening and unfolding in the immortal life. This life is but the bud of existence; in the after life you produce the full flower, only with this difference that that flower can never bud again; it must always become more and more widely spread and opening to new beauties on all sides. Each and every one of you will piled up on his counter, when he gets a purchaser tor and Publisher, Milan, Eric County, Ohio,

Another control.

be rewarded according to your own merits and you will be very foolish if you lean on any other's breast for support. You must work for your own happiness either now or in the after state. Nothing can prevent this, it is the fiat of the eternal and must be obeyed. It is one of the immutable laws of matter. That is all I have to say. As for my friends in the mortal life, they are all now placed in circumstances where they can make the preserve if they desire to do so the transfer of the same to do so the same and the same to do so the same and the same and the same are the same as the same are same are same are same as the same are same as the same are same as the same are same are same as the same are same as the same are same are same as the same are same as the same are same as the same are same are same as the same are same are same as the same are same as the same are same as the same are same are same as the same are same as the same are same as the same are same are same as the same are same are same as the same are same are same are same as the same are same are same as the same are same are same are same as the same are same are same are same are same as the same are s themselves, if they desire to do so, and they can damn themselves if they like. Died at Cambridge, Md. You will sign me,

JAMES A. STEWART, Late Judge of the Maryland Court of Appeals.

Again the Control changed. I am very weak, I cannot speak loud. I wish to send a word to my friends across—by the modus operandi of this man. Tell them that I have reached a certain plane of happiness; that I have found many here to strengthen and sustain me and bring me forward. Some of them direct me right and some of them would direct me wrong. My own judgment has to act just as much in this spiritual state as it did in the mortal. I have got to face certain difficulties, and in the words of an old hymn, "Through tribulation—keep the way," to clear myself; and we will all find this out ooner or later. I have a son living in New York. He will know this when he sees it, although I am afraid his pride, and bigotry of religious belief, will keep him from acknowledging it; but nevertheless, there is nothing to be won without that little word "try." So I have come here to-day to endeavor to win people to a true idea of this future life. I will say to them, depend upon yourselves. Try to build yourself up here in all that is good, pure, true, and virtuous, and you will receive in this after life an immortal crown of glory, in a spiritual sense. Not what you call a crown, but a certain beauty of unfoldment that will ever make you happy. My name is "Elizabeth Gibbons," the wife of Dr. William Gibbons, of Wilmington, Del. I departed this life some ten years ago, and this is to my son, Dr. Gibbons of New York.

Again the Control changed. GOOD AFTERNOON: -Fame-mortal fame-is ut a poor garland to carry with you to the future life, when it is won at the expense of that precious thing called human blood. There may be great sacrifices made on what may be called the altar of liberty, but liberty is a phantom—to-day you grasp it, t-morrow you have it not. What is freedom? True freedom will be won by the human brain, never by the sword. He who understands this the soonest and becomes the boldest advocate of it, is the man who, in the future, will become the saviour of his race. It is not the cries of orphans and widows ringing in your ears that will bring you happiuess in the future life, but it is the voice of happy spirits flocking around you like old John Howard will exchange all my fame for such reward as he has. When you see happy mothers, happy fathers, happy children crowding around you, and thanking you for lifting them up from the gutter to happiness, that is an angel's place in a future life; but that which, when you come to stand in a future life will say, "Do you remember me, I was so-andso; I was torn to pieces with a shell on board of your vessel in order to make your fame." Ah! I tell you, friend, Oh! I could weep here to-day to think of the folly of this thing called martial fame. Beware of it! It is a snake that will cheat you out of years of future happiness. My feelings overcome me here to-day, because I feel every word I say, and I cannot express much further what I want to say. But I will say, that one who was dear to me in the mortal life has lately joined me in the spirit, and that she has become the one that is leading me up from these dark conditions to a brighter and nore glorious life in the after life. My name was Matthew C. Perry, commonly known as Commodore Perry. My wife died lately at Newport. I had two daughters, one married to George Belmont, N. Y., the other to August Tiffany. I would say to them, do not bring your sons up to fight, but bring them up to think, and they will become angels hereafter.

and I am the same self-willed iron-hearted man today that I was when I was here. I judge character from my own standpoint, and he who does not come up to that cannot associate with me. It is natural for me to be just what I was when I was here. I managed to accumulate some property and after I was dead my family amused themselves by squabbling over it, and they are welcome to it, for I could not take it with me, and consequently I left them to fight it out the best way they could would not step out of my pathway, of what I think is right or what I expect a man or woman to do. No! Not to become an angel and sit next to God. Because what I think is right is born in me. The germ here is to germinate afterwards, and I will not be deceived, according to my own judgments. If I do, let me abide by the consequence. In this mortal life I had no prejudice. It did not make any difference to me whether you believed in Jesus or whether you did not, so you brought grist to my mill, so that I succeeded; and I built upon my individual self, and I tell you there is not, as far as I have seen, an angel but what builds on himself for his own happiness. Selfishness is a bad thing in one way, but it is a grand thing in another, fo if you will teach people not to look out for them-selves, the nation will become nothing but tramps and beggars. In my mortal life I was a man that was convinced by solid sense and logic; no snitlling tears, and no plaintive cries could awake one sentiment of pity from me if a man brought it on himself; but if it was the indirect result of circumstances and they proved it to me, there was no man that ever had a kinder heart for humanity than myself. Every man in this mortal life has to struggle and fight his way—or to use the common expression, "Who has not been born with a silver spoon in his mouth."—that has to fight his way for every dollar. I tell you he is not often deceived in he man, woman or child he comes in contact with My individuality to-day is just as strong as it ever was, and I look abroad, and what do I see in the future or spirit life. I see a lot of sniffling customers that sit down and weep over their circumstances instead of having ambition enough to rise above them. I see others again that have push and energy in them. Why it will take a thousand years to put energy in some of these spirits! They have not an idea above drinking rum or smoking opium. If you could see the Chinese heathens you would see the kind of customers that you could not put an iota of life into, nor you won't for the next two thousand years, and this, mortal men and women, is the hell of the future life. These are the ones you have sent over here, and you will reap the reward in a reaction sucking the life's blood out of the people here to-day—they are the vampires of the spirit life. Well, I believe I have gassed enough; as to my relatives and friends that are left they can fight out that little quarrel as long as it lasts. I don't believe one of them has a right above the other, and so I cannot say one of them deserves it a bit more than the other does, and so let them settle their disputes among themselves. As for me, I am not going to let that interfere with my

happiness. You can sign me, WALTER E. HOWES, Boston, Mass.

Again the control changed. What place do you call this? The Chairman. This is Philadelphia. You are

n the office of MIND AND MATTER, the spiritual newspaper.

The Control. Well, this is a strange business. I went away an old man, and I come back a young one Look a-here; is this what you call Spiritual-

ism?

The Chairman. This is what we call Spiritual-The Control. Well, I thought it was a damned fraud; but I believe it is a fact. Excuse me for that one word; it slipped out. It is very expressive when you want to say something that you can't get any other word that will suit. I was an old man, and I have seen a good deal of life as a merchant in New York city. I retired; but I don't want you to think I retired because I succeeded in robbing the community; for I believe that I made all I could honestly and conscientiously, as far as a business man can fulfil those qualities. You know we can only fulfil them to a certain extent; we cannot get beyond that. For instance, if I wanted to buy a certain article off of another man, and he sticks me with it, I have got to stick somebody else. Of course it is cheating; but still, at the same time I would only have my wife and children and myself out in the street if I did not. I only have to adapt myself to what I meet. I do not honestly beieve, and I do not say it here it to-day to disparage nonesty; but I do not believe there is a single

for them, will point out all their bad qualities. If there is such a man, I have failed to meet him in my mortal experience. But as a spirit, and to speak more seriously, for I did love a joke in my mortal state, I find over here that different kinds of minds become attracted to each other, and each and every one seems to be seeking for the fulfilment of the requirements of his own spirit, whether he awakes to those requirements to-day, or awoke to them a thousand years ago, he must awake finally, or the monotony will kill him out. So I have reached just a certain place where I am neither what you would call blessed or cursed; neither damned or saved. I must work these out for my-self is the law of this future life. When there is a certain law laid down, it is just like a city that has but one road by which the people can get out. Every one is obliged to travel that path. Now, each spirit that has come here to-day—for I have come here simply because I have been told so in spirit. Each and every one comes out of this same road, and that road goes right straight on to one place. We are all bound to that place; but there are many by-paths laid out from this that each and every one can wander in as long as he likes; and when he reaches one of these by-paths, he looks at it and feels tired out and seeks rest. He will go there and take a rest for the time being. But still there is soon a new motive. He asks, "Is this all there is of life? Is this all the happiness I can expect? Is this all I can get out of life?" After he has asked himself these questions, it seems it promotes a desire in him, and he goes ahead until he reaches more and more and becomes deeper enlightened in the knowledge of what is beyond all time. There is a beyond, forever, if you go on for countless ages. There are always new elements of happiness. That is the logic that is taught over here. I am only giving it to you as well as I can, yet under your conditions here to-day I could do no better. No man can shed a greater light upon an audience than that audience is constituted for or able to receive, and that is the way it is with some here to day. I am confined. I might show you even the process by which we pass out of this life if you had given me the conditions to do so; you could see it here demonstrated before you if you had the conditions. You could stand there and see the spirit escaping rom the body. Some can see it even now, but it is not possible to all, but it will be. Soon the time is coming, the day of the opening up of everything will soon be upon you, and you will soon have a revelation in its fullest extent. To my daughter, I. L. C., (I do not wish to give her full name), of Morristown, N. J.

HIRAM BROOKS.

Again the control changed. Good DAY, SIR: -I have been attending these circles ever since they opened, and there is one question that was put forward here that has interested me much, and that question was elaborated as well as the conditions would allow, at the time, but not sufficiently to suit me, and that is: "What is the possibility of materialization?" There are many that deny that such a thing exists as materialization; but these very people will not deny that there is such a thing as clairvoyance existing. Now subjects of clairvoyance are a species of materialization; only with this difference, that in the materialization they become visible to everybody. In a case of clairvoyance they become only visible to one, and no clairvoyant medium, no trance medium, when told of what occurs through them, have any right to deny that such a thing as materialization exists; yet many do it. Now materialization is what all nations have looked for from time immemorial. This is the great millenium that we are all seeking, and when the day comes that your own fathers and brothers and sisters and all your relatives shall shake hands with you across this bridge or chasm of death, and come right into your presence with all the glory and magnificence of the after life, that day is the millenium. And when that great day, when the archangels will come to you, has arrived, you will find that this has been the hope of all nations. This is Christ come in the clouds of glory, with Again the Control changed.

"Good Afternoon:—I am none of your crying sort, I ain't. And the reason why I don't cry is because I was a politician, and they don't often cry.

"Good Afternoon in the clothed of golly, with the millions of angels. These are angels who are developed spirits, that is all; and in order to see this time, it is the office of every man and wobecause I was a politician, and they don't often cry. t has been some years since I left this mortal life, to help this great cause along; help it right to this point; when you will receive this great and glorious culmination of every spiritual thing that your own soul calls for. It will bring you all that you can wish for, and it is your duty, each and every one of you, to work for this great thing. What is required is light, more light; not the sunlight, but dired is light, more light; not the sunlight, but the light of a purer mentality, the light of the brain that will refuse nothing that is proved to be a positive fact. What is this thing we call truth? It is only an adaptation of certain things which everybody believes in; that which every one knows o be the truth is what we acknowledge to be the truth; and that is the only criterion we can go by, because the truth of this present generation is only in an undeveloped state, and the truth pure and unadulterated will not reach this earth in the next thousand years. But it is the duty of every one to approximate as near to what their own conceptions and consciousness tells them to be true. It is their duty, and the man who deals falsely with that duty is recreant to the true puroose of mortal existence. My name was

# Editorial Briefs.

JOY H. FAIRCHILD.

W. HARRY POWELL, the slate writing medium, writes us that his labors in the East have been attended with great success. He will return to his home in this city on or about November 1st, to remain a few days.

WE would ask our friends who were entitled to eceive the former premium pictures of "Billy the Bootblack" who have not received them, to give us a little time, as we have entirely run out of a very large supply of them, but will have additional cop-

JUST as we are about to go to press we have received from Terre Haute the committee's replies to the misrepresentations in the last Journal by Col. Bundy, Wm. Emmette Coleman and others. They will appear in our next week's issue. Those who want to know the truth of the matter will do well to send for that paper.

MRS. JAMES A. BLISS has returned to her home from a very successful engagement in New York City, she has received calls from friends in Ohio, New Jersey and the District of Columbia, to visit hem and hold materialization seances, but has been obliged to decline them all on account of present delicate state of health.

WE find that the materializing seances of Mr. H. C. Gordon, 691 North 13th St., are more interesting than ever. The forms assume such tangibility, (several appearing side by side at one time) and give such tests as to make themselves recognized. This medium has engaged the services of a good organist, and now the seances are conducted under that pleasurable and attractive condition.

OUR readers should bear in mind that the premiums we offer were not originally designed for premium pictures, but have never sold for less than two dollars each. They are the same pictures that Messrs. R. H. Curran & Co., of Boston, Mass., will not sell for less than the above named price upon any condition, and the only reason that we can offer the choice of them free to yearly subscribers, is simply that we are ordering large quantities of them, and wish to give our subscribers the benefit of a superior bargain. Do not fail to read our premium advertisement on the third page of this issue.

QUARTERLY REVIEW is the title of a small but spicy sheet that has found its way to our desk. The editor is the son of R. N. Wilcox, one of our subscribers, and is a lad of thirteen summers. He has commenced young in the editorial field, and should be encouraged. We clip a short editorial from the last number, that our readers may see that there is the determination on the part of this young editor to make his paper a success.

"From the noble response and kind words we have received from our many readers, we have been prompted to make some changes which we hope will please you all. It will be our study to add from time to time such improvements as our time audjudgment will permit. We hope thereby to mecit a good word from you for that which will display taste, and a kind thought for that wich is true and good. Our friends are responding nobly towards the support of the paper. We trust in a short time it will be self-supporting. It will be liberal in its views, and free to all. Send in that which you think will please others, and let us have a live paper filled with the best thoughts of the day." Its subscrption price is but ten cents per year. Send for it, friends. Addresss, R. P. Wilcox, Edi-

# IMPORTANT ANNOUNCEMENT!

To Present and Future Subscribers to "MIND AND MATTER." We congratulate our subscribers, and those to become such, upon having made arrangements by

which we can furnish in future, for a limited time. A FREE PREMIUM TO EACH YEARLY SUBSCRIBER.

Consisting of a choice from the following of

JOSEPH JOHN'S BEAUTIFUL PARLOR PICTURES! Published at \$3.00 per copy but since reduced in price to \$2.00 each. NOTICE BELOW HOW BOTH CAN BE HAD FREE OF CASH COST.

# THE ORPHANS' RESCUE,

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters." nearing the brink of a fearful cataract shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given

Size of sheet, 22 by 28 inches, Engraved surface, about 15 by 26 inches.

"The Curfew Tolls the Knell of Parting Day."

This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



CURFEW The ploughman homeward plods his weary way,

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

Many competent judges consider this The Master Work of that distinguished Artist Medium. In successful combination of Rural Scenery and exalted Poetic sentiment it has certainly never been excelled by brush of American Art. Stein-copied in black and two tints in a high style of that art, by the well known, and Eminent German Artist THEODORE H. LEIBLER. This form of reproduction in art is peculiarly well adapted to this subject-in some respects the best effects are secured by it.

Size of Sheet 22x28 inches. Tinted surface 171x21 inches.

While these pictures interest and fascinate children and youth, they successfully meet the demands of cultured minds, rendering them fit for either the nursery or parlor of the cottage or palace, and the portfolio or gallery of the connoisseur in Art. As these works are of different shapes the painful monotony often observed in too many matched works on the wall is happily obviated.

# "MIND AND MATTER" WITH PREMIUMS.

TERMS OF SUBSCRIPTION. To Mail Subscribers. One year, with choice of one of the above named pictures, \$2 15

choice

### both . HOW TO GET BOTH PICTURES FREE.

A Present Subscriber, or any one ordering the paper and one picture, and sending also the name of one new subscriber for one year, or two subscribers for six months, or four for three months will be entitled to the other picture free. Postage on both paper and picture is prepaid by us, and the latter safely enclosed in strong pasteboard rollers.

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. This beautiful and impressive picture representing the BIRTH PLACE OF MODERN SPIRITUALISM, in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist

medium, 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 resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light for the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

# DR. J. WM. VAN NAMEE'S PREMIUM OFFER.

To all raising a club of three subscribers, I will send post paid on receipt of their names from your office, a copy of my volume of Poems, the price of which is seventy-five cents, and my pamphlet, also a photograph likeness of myself taken in London, England, while there during the summer of 1873. To all raising a club of five subscribers, I will send the above, and give them a written examination of character or disease on receipt of lock of hair, name and age.

# PHILADELPHIA MEDIUMS.

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

MRS. W. H. YOUNG—Healing medium will be in Philadelphia, Monday and Wednesday of each week. Hours, 9 a.m. to 3 p.m. Mrs. Young has been travelling and made some wonderful cures through out the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, No. 2049 Market st. MRS. N. L. FINSON. — Electro Physician; Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 136 North Eleventh street.

DR. C. BONN—No. 939 N. 7th street, every Wed nesday evening at 8 o'clock, Developing School (Circle) for Drawing and Writing. Admission 25 cents-including Paper and Lead Pencils.

MISS H. LANE.—Electro Magnetic Physician. The Electro Magnetic treatment successfully applied by MISS H. LANE. No. 1131 Mount Vernon street, Phisadelphia. or at the residence of patients. Diagnosis and Consultation free. Terms for treatment very reasonable.

MRS. A. E. DE HAAS—Clairvoyant examina-tions and magnetic treatment. Office hours from 9 A. M. to 12 M. and 1 P. M. to 4 P. M. No. 1231 North Fifteenth street, Philadelphia, Pa. MRS. KATIE B. ROBINSON, the well-known france-test Medium, has returned to Philadelphia. Pa.. and will give sittings daily to investigators, at No. 2123 Brandywine street.

MRS. E. R. FRITZ—Clairvoyant Physician, 619 Montgomery Ave. She treats diseases of the worst form without the aid of medicine. Diagnosis of dis-eases on Saturdays, free of charge. Dr. HENRY C. GORDON—Materializing and Slate Writing Medium, No. 691 North Thirteenth st., Philadelphia. Pa. Seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seauces at the same place every Tuesday and Friday evenings. Test and developing circle on every Wednesday evening.

mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. MR. AND MRS. T. J. AMBROSIA-Slate wri

Shackamaxon street. Circles at residence Sunday and Thursday evenings. Friday evening 2570 Frankroad Road. Wednesday evening at Frankford. Friday evening, 830 North Sixteenth st. Sittings daily Mrs. SARAH A. ANTHONY—Test Medium— No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. Mrs. GEORGE—Trance and Test Medium—No. 580 N. Eleventh st. Circles on Tuesday evenings. Sit-

MRS. FAUST, Test Medium, 936 N. Thirteenth St Private Sittings daily from 9 a, m. to 5 p. m.

# Philadelphia Spiritual Meetings.

THE CO-OPERATIVE SPIRITUALISTS will meet at No. 240 S. Fifth street. on Sunday, at 2.30 p.m. until further notice. A full attendance of members is

FIRST SPIRITUAL CHURCH of the Good Samaritsn—At the Northeast corner Eighth and Buttonwood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual So ciety.—At Thompson street, below Front. Free ference every Sunday afternoon, and Circle in

LYRIC HALL SPIRITUAL ASSOCIATION.—At No. 259% North Ninth street. Free conference every Sunday afternoon at 2:30 o'clock.

SPIRITUAL MEDIUMS.

### J. V. MANSFIELD. Test Medium, answers sealed letters at 61 West Forty-second street, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

SALLIE L. MECRACKEN.—Psychometrist and sallife-SALLIE L. MECRACKEN.—Psychometrist and Symbol Clairvoyant Readings of character and lifeline symbol \$1.00 Business questions answered ten cents a piece. Life-line landscape symbols in oll colors one dollar for reading which will be deducted if a painting is ordered price according to size and subject. Requirements for all the above Lock of hair age, sex. married or single in applicants own writing. Also the following general symbols painted to order on acadamy board ten by twelve inches, for five dollars apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price. Address,

MRS. LIZZIE LENZBERG Trance Test and Business Medium, No. 88 4th Ave., New York City Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

# DR. D. J. STANSBURY

will write you a Psychometric Delineation. Diagnose Disease, or answer brief questions on Health, Business, Marriage, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents, (stamps.) Consultations at Office, 10 to 12 a. m., and 2 to 5 p: m. \$1.00. Call or address, 164 West 20th street, New York City.

### An Examination of the Bliss Imbroglio, Both in its Legal and Spiritual Aspect; by Thomas R. Hazard. Price 15 cents. Can be had of JAMES

A. BLISS, Office of MIND AND MATTER.

HEALING MEDIUMS.

### J. H. RHODES, M. D, CLAIRVOYANT, HEALING, MEDICAL AND ELEC-

TROPATHIC PHYSICIAN. No. 440. North Ninth Street, Philadelphia, Penna. No. 440. North Ninth Street, Philadelphia, Penna. Electro-Magnetic treatment scientifically applied by a well-known. successful healer, for the past twelve years, who has cured hundreds of the sick and afflicted who had been given up to die by many of our most learned and celebrated physicians in this city. He makes no specialty of any one or more discases, but treats for all diseased conditions, either with medicated electricity, or with spirit and vital magnetism and medical remedies as the patient may require.

To all that are sick we say come and be cured. The poor treated free every day from 9 to 10 at the office.

440 N. NINTH STREET, PHILADELPHIA, PENNA. 440 N. NINTH STREET, PHILADELPHIA, PENNA. Public invited to clinics.

He has also a lady assistant who is a good healing and clairvoyant who has made some wonderful cures. Spiritual books, pamphlets and papers for sale. A full assortment of Spiritual, Liberal and Progressive works at publishers' prices.

Subscriptions received for MIND AND MATTER, with premiums, \$2.15 per year; Banner of Light, \$3.00; R.-P. Journal, \$2.50 per year.

MADAM PHILLIPS, M. D. MADAM PHILLIPS, M. D.

MADAM M. J. PHILLIPS. Healing Medium, 169
Prince Street, Bordentown, N. J. Mad. Phillips has
treated hundreds of persons afflicted with Cancers
and Tumors, both internal and external, during the
past five years, and has cured in every case. She
treats all kinds of acute and chronic diseases, such as
Catarrh, Bronchitis, Consumption, Asthma, Dyspepsia, Liver and Kidney Complaint, Rheumatism,
Dropsy, Neuralgia, Paralysis, Fistula, Scrofula, Nervousness, and all kinds of Female Diseases and old
Sores of every kind. She cures in many cases by the
"laying on of hands" while entranced. In some cases
she cures Neuralgia and Rheumatism by Magnetized
Rings. The patient sending the rings will have them
magnetized and returned to them with directions for
\$\text{Si 00}\$. Those wishing to consult her can do so by
sending a lock of hair and full name of patient. (It is
better that none but the patient shall handle the hair.)
Terms: Two dollars for Examination and Medicines,
which will be sent by mail to the patient with directions. Office hours from 8 A. M. to 12 M. and 1 P. M. to
1 P. M., except Thursdays.

DR. SARAH E. SOMERBY, Clairvoyant and Mag-DR. SARAH E. SOMERBY, Clairvoyant and Magnetic Healer, No. 18 Bond St., New York City. 78

## MRS M. K. BOOZER

Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. The diagnosis is thorough, and goes to first causes. Chronic cases considered incurable solicited. Mrs. Boozer's controls will instruct patients in the laws that govern and build against the destructive agencies of life. The unseen forces—when and how operating a specialty. In psychometry, no name, age, or sex required; simply a lock of hair or patient's hand writing, the latter preferred, and either separately enclosed. Examination, sitting or pschycometrization \$1, Examination and prescription \$2.

DR. H. S. WELLS, Clairyoyant and Magnetic Healer, cures Chronic Complaints by Magnetized Paper and Remedies, Requirments are Age, Sex and description of Case. Send \$1,00 for paper, \$3.00 for remedies. Norwich, Chenango Co., N. Y. C. J. RAICHARD, Healing Medium, Highgate Centre, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00, renewal 50 cents. enewal 50 cents...

renewal 50 cents..

J. WM. VAN NAMEE. M. D., Clairvoyant and Magnetic Physician, 190 Third Avenue, New York City. Examinations by lock of hair \$2.00.

MRS. L. A. PASCO, 137 Trumbull st., Hartford, Conn. Clairvoyant and Magnetic Healer and Psychometric reader. Reference given when required.

SPECIAL NOTICES.

HAVE an honest and attractive mining project which strikes me very favorably. I will send its story to any one desiring it, if asked by postal card or otherwise, J. WETHERBEE, 18 Old State House, Boston, Mass.

# TO SPIRITUALISTS ONLY!

The special cheap editions of the Steel Engravings—"THE. DAWNING LIGHT," (For House, at Hydeville, N. Y..) are now exhausted, and having been sold not only without profit but a loss, we shall nereafter print and sell them at One Dollar per copy, postage free, and THE ORPHANS RESCUE, at Two Dollars, as usual. Address R. H. CURRAN & CO., Publishers, 22 School street Boston.

STATUVOLENCE.
Wm. Baker Fahnestock, M. D., of Lancaster, Penna., will give lessons at his residence to those wishing to teach the STATUVOLIC ART, until Oct. 31st, after which date his address will be Walhalla, S. C. Will return to Lancaster about May 1st, 1880.

ADVERTISMENTS.

### Send for the Annual Announcement of the American Eclectic Medical College, Of Cincinnati, Ohio.

For 1879-80, Fall and Winter Session will begin October 1, 1879. Spring Session will begin February 2, 1880. Large Faculty and low fees. Progressive and and Liberal Journal and Catalogue free. WILSON NICELY, M. D., Dean, P. O. Box, 1,408, Cincinnati, O.

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

### MAGNETIC and VITAL TREATMENT Send 25 cents to DR. ANDREW STONE, Troy, N. Y., care Lung and Hygienic Institute, and obtain a large, highly illustrated book on the system of Vitalizing Constructive Treatment.

AMERICAN HEALTH COLLEGE.

Vitapathic system of Medical practice. Short practical instruction and highest diploma. Send stamp for book of explanation and references, to PROF. J. B CAMPBELL. M. D., V. D., 266 LONGWORTH ST., Cincinnati, Ohio.

# VITAPATHIC HEALING INSTITUTE

598 First Street, Louisville, Kentucky. For the treatment and cure of Hay Fever and all Acute and Chronic Diseases, with nature's great vital remedies, Water, Heat, Electricity, Magnetism, and Vitalized Medicines. Felons cured in 30 minutes. Female Diseases a specialty. Our Catarrh Remedy, Fruit and other Baths are unequaled. Rooms and Board if desired. For particulars apply to or address (with stamp)

WM. ROSE, M. D.,
MRS. WM. ROSE

SPIRITUAL PUBLICATIONS.

BANNER OF LIGHT. THE OLDEST JOURNAL IN THE WORLD DEVOTED SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY. At No. 9 Montgomery Place. Boston, Mass COLBY & RICH. PUBLISHERS & PROPRIETORS.

LUTHER COLBY . . . . BUSINESS MANAGER, LUTHER COLBY . . EDITOR, JOHN W. DAY . . . ASSISTANT EDITOR. Aided by a large corps of able writers.

Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing forty columns of interesting and instructive reading, embracing a Literary Department. Reports of spiritual Lectures.

ORIGINAL ESSAYS—Upon spiritual, Philosophical and scientific subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

the world, etc., etc.
TERMS OF SUBSCRIPTION, IN ADVANCE. 

### Postage fifteen cents per year, which must accompany the subscription. ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less ime in proportion. Letters and matter for the paper (to receive attention) must be addressed (post-paid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels.

THE TEXAS SPIRITUALIST. Monthly Publication Devoted to the Cause of Human Progress and the Elucidation of the Spiritual Philosophy.

C. W. NEWNAM, - Editor and Proprietor. C. T. BOOTH,

Associate Editor.

TERMS, \$1.00 PER YEAR.

One copy free to any one sending us ten sub scribers at regular rates.

Correspondents will please forward their favors as early in the month as possible. Address all communications to,

THE TEXAS SPIRITUALIST.
Hempstead, Texas. THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualism is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25 cts., payable to Mr. W. H. HARRISON, 38 Great Russell Street, Bloomsbury. London, is \$3,75 or through Messrs: COLSY & RICH, Banner of Light office, Boston, \$4,00

# Griginal Poetry.

### UNION OF PURPOSE.

BY LOIS WAISBROOKER Of workers we're a fealess hand One common cause unites us. When hearts are joined, to join our hand For love and truth delights us. For love and truth bring liberty, The freedom God hath given: And freedom, truth and love shall make This earth like unto heaven.

Conservatives may threaten hard; 'Tis little that we'll heed them; Just let them come, we'll pledge our word That we will give them ... Freed Aye, freedom that shall make their souls Expand like opening flower, The liberty that's fit to dwell In truth's immortal bower.

Hardships cannot our spirits shock; We know they lie before us; But standing firm upon the rock Of truth; her banner o'er us; We'll gladly meet the gathering hosts Of superstition hoary,— Their shafts can pierce us but to bring A conqueror's crown of glory.

We'll ne'er permit the hosts of night To shut the gates of morning-To intercept the rays of light That on us would be dawning No! by the truths already born, And by their birth throes anguish, Though myriads of fees unite, Our cause shall never languish.

### PHYSICAL APPEARANCES OF SPIRIT-UAL REALITIES.

A DISCOURSE BY THE SPIRIT PHŒNIX, GIVEN THROUGH THE ORGANISM OF MRS. CORA L. V. RICHMOND, TRANCE SPEAKER, AT CHICAGO, ILL., SUNDAY, A. M., **SEPTEMBER 28TH; 1879.** 

[Reported for Mind and Matter.]

Oh, Thou Eternal Spirit! Thou life and light! Thou ever-giving Soul! from Thine infinite love and abiding truth; from the source of Tby wisdom and knowledge, all things must emanate—..!: laws be fashioned—and the visible universe must express but a portion of that infinitude that the soul perceives; nearer to Thee through the attributes of mind and spirit, brought nearer by the manifestation of Thy power and presence within the soul; we still perceive that the visible universe expresses but a portion of that law and of life which the invisible is the supreme, the eternal. As man, himself fashioned of clay, can but feebly express the thought and aspiration of the soul, so Thy law of love must be manifest to the inner perception, the inspiration, the power, out of Thy spirit through the avenues of the soul itself.

With what sublime perfection hast Thou fashioned the firmanent, the stars and the earth! How responsive to the laws of its being! Shall not the responsive to the laws of its being! Shall not the soul approach Thee with a surpassing power? Shall we not unfold more and more toward the perception of the Infinite? And the life and light that is within, may it not be portrayed in the myriad forms until at last its power and love iness re-

main forever potent? Oh, may Thy life beam upon human thought. May the consciousness of immortality thrill and pervade the outward being until all of life is freighted with its messages; until the earth is filled with its prophecy; until death and darkness, doubt and terror, are removed, and the glory of the im-Unto Thee, oh Divine Soul! Unto Thee, Infinite Parent! Unto Thee, Life and Light Immortal, we render praises now and evermore.

The visible universe is what man, endowed with physical sensation, bases his thought of reality upon, and from this important basis he concludes that the measurement of reality, in the universe, roust be made.\(^1\) If the basis were right, the superstructure which may be reared upon it would be right also. If science in her premises is correct, then the physical universe is the reality, and its belongings must constitute the sole basis of human independent.

judgment.
All knowledge must be derived from the appearances of nature. That which is invisible, unseen, imperceptible to any outward senses, or even judged of by the mind, and its aspiration, must be concluded to be unreal. Jam not surprised that the absolute materialist considers there is no immortality, (I mean immortality for the individual man), since the outward appearances of nature would indicate no such immortal life, while the substances of nature are immortal, and primal atoms must inevitably be eternal in duration. There is no evidence that any form of organic life is forever perpetuated, and such life can only be perpetuated through successive deaths and births. The result is, to the mind that observes, appearances and phenomena merely; that life in its very basis is transcendental; that only a general and universal being is eternal; that atoms and primal essences may be existent forever; but that man, being organized physically, and compounded of various primal substances, which had their combination at birth, and have been subsequently added to by every form of aggregation, that man's mind must of necessity be

the result of this organism. I say I am not surprised that the real materialist. and the devout student of natural appearances, should consider this the sole basis of life; and who believe that form of man includes all there is of his being, and with the decadence of the form the spirit, or mind, must also cease as an entity. But a closer student of natural law is not deceived by appearances. We are perfectly well aware, as investigators of science, that the manifestations of nature do not always indicate natural law; that is, they are not always faithful representatives of what the law is; that the sensations of man, upon which he predicates most of his observations, are liable to every manner of deception; that appearances do not indicate reality. Take, for instance, the sience of optics. The eye of man rarely perceives the real, only the apparent relationship of objects. And it is only by careful study and the employment of mental attributes, that are not connected with visible appearances, that man can fully arrive at the actual appearance of objects. The indications to the visible organs are not only deceptive, but frequently doubly at variance with the fact. Light, color, size, form-all depend upon mental as well as physical perception; and such is the fault in the construction of the eye, that frequently two persons, observing the same object from precisely the same standpoint of observation, will see that object varying in size to such a degree as to almost cause them to conclude that they are leoking upon different objects. Not only is this the case, but a manifestation occurring within a space of time shorter than the sixtieth part of a cond makes no impression upon the eye whatever; consequently whatever manifestations there are in nature occurring more rapidly than the eye can take cognizance of, man does not perceive. Very many of the performances and manifestations of nature take place thus rapidly, and you can only discover them by tracing the effect, and a law of logic, or mind, or of sequence, is brought into action here that is not one of the physical sensations,

The same is true of sound; a mumbling sound, a rapid sound, a sound without distinct pulsation, intenation and tune, can make no impression upon the sense of hearing. The vibration is not recorded: the interlude is essential in music; the stop is essential between every note almost; and those powers that indicate the measurement of time are the real measurements of human sensation. If sound occurs more rapidly than can be recorded, then the human consciousness only perceives a mumbling and unmeaning succession of sounds, or a continuous roar. The pulsations of the sea are distinctly audible when close at hand; a little way off you only discern the roar. The sounds in a city, when you are near, make distinct vibrations of harmony discord; depart a little upon an elevation, and there is a sound like the sound of the sea. The is neither a scientific course nor is it the course same is true of the wind in the forest; the same is you would adopt with reference to any other expetrue of music at a distance, since you cannot per-

but one of the attributes of the mind.

ceive the distinct vibrations; and persons who are slightly deaf may not discern those subtle sounds that are perfectly audible to one of an acute and carefully trained sensation of hearing. Qualifications of this sense prove that a mental action is possible, and that the observation and discernment of different sounds depends not so much upon the mind itself as upon the consciousness that is behind the sensation, arranging, regulating and perceiving the difference.

The sense of touch is also liable to great deception. The prestidigitateur, sorcerer, the charmer, will make you feel things that are not there, and the simple experiment of passing one finger over the other, and then having one ball, one pebble, or one cent in the hand, by rapid motion you produce two sensations, and you think there are two. This is one of the illusions of sensation. The nerves are many. By producing action in rapid succession upon many nerves at the same time you will think there is a plurality of objects. Instead of which there is only a plurality of sensations.

I give this familiar illustration to show you that not only is sensation unreliable, but that appearances in nature are not only far removed sometimes from the reality, but also far removed from the mind of cause and effect seemingly. The mirage the appearance upon the atmosphere of far off islands, or upon the sea of ships floating upon the air, will prove what natural appearances there are that are illusive; while cloud, mountain, stream and wave, valley and river are, often extremely illusory as regards their nearness, or their actual distance from the place where you may suppos them to be. Frequently manifestations of this character in nature, so captivate the mind as to suggest the dreamy, the transcendental, the imaginary; and upon this basis many materialists suppose that all imaginings, all transcendental musings or supernal visions, are of the nature of these illusory appearances in the phenomena of natural life. But all appearances of nature must be short of the reality.

I speak thus decidedly because every appearance s less than its possibility. Witness floriculture, horticulture; the first native wild rose differs as essentially from the choice specimens exhibited in England, France, or even in this country as the first specimen differs from no rose at all. With this change of appearance you may expect that at some time the culture of flowers will be carried to such a degree of perfection that possibly a perfect rose may be evolved. Yet from the one type there is indication of the intention of nature, and the appearance falling short either of the highest culture or short of the primeval intention, may be proof to you that beyond the physical appearance, even of the cultivated rose; beyond the appearance of the simple native rose; is a spiritual intention as surpassingly fine and beyond the manifestation, as is the thought of the poet beyond his song, or the theme of the composer beyond the actual sound that repeats but in miniature the grand harmony

By comparing your own execution of an intention with what you intended to do, you may be judges of the difference between appearance and reality. Probably you are all painfully aware that the ful fillment rarely equals the design; that no artist succeeds in portraying his ideal; that the thought transcends the fulfillment, and that everything shaped to the highest degree of perfection of which appearance is capable of rendering it, still cannot equal the thought that is in the mind or the imagination, that goes beyond the reality—the seeming reality. If this be true it leads the mind to inquire not only from the basis of reason and logic but of bsolute scientific deduction, what is the reality compared to the appearance of it? And we are constrained in the pursuit of astronomy to always make allowance for apparent deflection, for apparent rays of light, for apparent position, and make every calculation upon the basis of mathematical reality. Mathematics is not an appearance but is a mental system of observation by which we are enabled to make allowances for physical illusions and deal simply in figures which, by computation, will not deceive. Mathematics is the mental expression of the spiritual reality; is the scientific asis of all observation; and being beyond the physical senses is confirmed by mental tests entirely. Physical appearances may deviate from former observations but the reality deviates never, so far as physical law is concerned

The same is true of chemistry. Appearances are exceedingly deceptive here, and substances flow together that seemingly were apart, and forms are fashioned that seemingly have no reality save the oned that seemingly have no reality save the void or empty space.

In the manifestations of Spiritualism, such a In the manifestations of Spiritualism, such as materialization, and other forms of physical evidence, it is exceedingly important that investigators; should take into consideration the difference between appearance and reality; the difficulties of making appearance wear the form of the reality; and the interposition or interpretation that may occur; chiefly from your lack of observation; chiefly from lack of correctness in your discernsisting the content of the conte ment; chiefly from lack of physical surroundings that may be obedient to the real laws of the spirit Appearances occur, the result of spirit manifesta on, wearing the semblance of your friend. This is exceedingly good evidence. Suppose appearanes occur that did not wear the semblance of your riend? It is still good evidence, because the appearances are there; the forms are expressed. Bu uppose an appearance or form, that wears the imression of the medium—this you say is not good vidence. But if it is not the medium, it is just as good evidence as the other. The appearance is simply an indication that the projection has been made from the physical form of the medium wearing that semblance because that semblance is already n existence, is more easily reproduced than a new semblance, than the semblance of your departed riend who may not have the power to project a orm corresponding to their spiritual reality. Spiritual manifestations of this kind become more and more satisfactory as you become better and better qualified to observe them, less and less deceived by your usual imperfect senses. The pre-judgment of appearance of this kind is, that you expect them o conform with the usual appearances of nature. I'his is only a mistake. You should have no exectations upon a subject which you are not qualiied to judge upon.

There should be no basis, no theory, no previusly formed opinion. The appearance that presents itself should be carefully judged as a new appearance, and should make its impression upon the mind with reference to the then condition, and not with reference to your preconceived idea; since the idea colors the capacity of observation, and you are not a disinterested observer, if you are either over-doubtful or over-credulous. The manifestation must occur in accordance with the spiritual law, more or less perfect in operation. If it is in operation imperfectly the manifestation will be ai imperfect appearance. But any appearance of a physical kind whatever, independent of human acion, is just as good an evidence of spirit power as the most perfect appearance. It is not so pleasing, not so gratifying, does not convey, perhaps, so in dividual an evidence and message. But, if it be an appearance projected from the spiritual to the material, at that particular time, and for the purpose of conveying evidence to your mind, I say any form, whatever, even though it be vaporous and cloudy, is an evidence of spirit power; and individual satisfaction grows more complete as they appeal to you more and more individually. But as observers of manifestations you are found to record that which is impersonal, as well as that which is personal; and the testimony that is given to the senses is just as valuable as testimony to the individual, whether it be a form of your friend or the form of some other person's friend. In science we are bound to be personal in investigation, and we are bound to accept all facts. The evidence to us, individually, of our own spirit friends, the testimony that comes to the mind of the individual departed is valuable to the affections, to the social ougings, and to the spiritual sympathies. This belongs to another region of thought and properly is associated with the æsthetic, the social, and the

effectionate, in man. The illusory appearances that are sometimes mistaken for fraud should also be carefully considered. I mean by this that the hand, arm or form of the medium may be taken as a model for that which is intended, and every condition be found perfectly in accordance with what your mind requires as a test, if you are patient. But any interruption is liable o reveal appearances that are unsatisfactory. And these appearances are no more to be taken as evidence of fraud than the appearance of imperfectious in the construction of a building, or a statue, or a picture, is to be taken as failures in that direction. You are to wait the completion of the experiment. If it is then unsatisfactory you are to draw your own deductions. But any course that interrupts the process, or in any way adjudges of appearances without the due exercise of an unbiased judgment, ANNIE STEWART-LAURA MORGAN. ETC., ETC.

Would you pull up the flowers to see if they were growing? Nature insists upon her own condition there. You must let them grow, or not grow, as they will, but they must not be disturbed If you cultivate them you must do so with tender hand, and guard safely. Nature insists upon her own forms, her own conditions, her own light, her own storms, her own dews, and such as shall conform to the organic growths of the objects of nature. So nature insists upon seclusion, quietude, privacy, secrecy, for her incubation of her germs. She does not allow you to discover how this incubation takes place unless you shall do so under carefully arranged conditions in conformity to her laws.

The same is true with the higher order of manifestations in the universe. And this is especially rue of chemical experiments, or picture taking by the sun's rays, or any manifestation that requires to see Col. Bundy giving more credence to report delicate skill, careful handling, or such of the reuirements of nature as the student is ready to give. For are you ever, in these manifestations of natural law, to be deceived by appearances. A plant may apparently be dead and yet be alive. There may apparently be no growth, and yet the roots are hooting down under ground, prepared to send forth the shoot, the plant, and the tree.

Spiritual communications, or rather the appearances that form the manifestation of the spiritual reality, are to be taken in the same manner, with this exception, that being governed by intelligences of a personal nature, and being manifestations through individuals that also have intelligence, you have to take into account the disturbing influences which these opposing intelligences may exercise This you are bound to consider—what prependerance of psychological power there may be to interrupt or divert the nanifestation from its original intention. Beyond this you are to consider it as a distinct and individual expression of intention, more or less perfectly developed, or unfolded, according to the conditions, physically, that surround

or pervade the circle seeking it. Appearances of spirit forms upon the physical atmosphere are to be considered, not as the spiritual body, but as a projection from the intention of the spirit into the physical atmosphere, thus attracting such particles, or atoms, or substances from the atmosphere, or from the circle as may be required to make the appearance. It is not to be supposed that it is the form that the spirits wear in the spirit world but only a prototype of it. It may be the form or appearances that they wore upon earth, with the garments attached, to more fully and perfectly express the idea. And this is similar to paintings and pictures in the old time custom for the better completion of the artistic idea. You will understand that the spirit form may transcend these appearances to the degree that the rose transcends the rose, or the perfected rose transcends that which is dwarfed and faulty. The physical appearance may fall so far short of the spiritual reality that even with your external visions you may be disappointed. You must ever be disappointed if you will insist upon physical appearances for the purpose of por-

traying spiritual reality.
You must expect that the physical appearance will disappoint you, for the reason that I have stated that the appearance is subject to the material, and matter is less than spirit, as every performance is less than the thought of it in the creative mind. You must therefore conclude that this appearance is given for your gratification; while with the spiritual reality there is greater power, and you are enabled perhaps, to perceive the spiritual by the vision of the spirit. You are cautioned neither to be disappointed nor allow your discern-ment to effect you with reference to your spiritual perception; that you must conclude that every appearance brought within the scope of the physica senses must differ in great degree from either the intention of the spirit, or from the spiritual reality and that if you would perceive the spiritual reality you must perceive it with other faculties than thos of the senses; with other vision than that of the external eve: with other sensation than that of the body. Clairvoyance, psychometry, or spiritual eyes or perception, opens the avenue for this other kind of perception; and you discern the spirit more fully and perfectly when you discern it with

the spirit than with the external form. I wish to call the attention of all Spiritualists, especially, to this fact and line of argument, that every form of manifestation brought to the level of the material senses must be an appearance only, and must be a manifestation adapted to the transi- control through whom the spirit faces had been oblike the clairvoyant's vision and perception of the spiritual sight, must be more nearly partaking of spiritual sight, must be more nearly partaking of the reality than that which is seen by the external senses. The absolute perception of the spirit is from spirit to spirit.

"Now," says the prophet, "we see through a glass darkly; then face to face." This means that the physical impedes the spiritual perception, and whenever there is inter-communion between spirits of the spiritual perception.

its either within the form, or spirits out of the form, who seek to manifest to you through the avenue of physical sensation, it is through the glass darkly. But wherever there is perception of spirit-ual presence by other than the physical, by such consciousness or intuition as men have been accustomed to consider dream and imagination, there is greater reality: such consciousness as wakens in your thought the glow of aspiration, the theme of ove, the sentiment of prophecy and fills you to overflowing, as a fountain may be filled from the invisible source, or as daylight itself fills and thrills the atmosphere from the great source of light, even before the sun is visible to your eye. Such is the

spiritual source of being.

It was believed by Berkely and his followers that all physical life was but an appearance merely and that the spiritual is the only reality. This is much nearer the truth than the opposite proposition of positivists or materialists, that all physical life is the reality, and that the spiritual or mental is appearance merely. The Berkeleyan school has this advantage, that it appeals more to the spiritual nature of man while it has the promise of all religions for its fulfilment. In this manner you should judge of religion, the physical, or the Christ, being leemed by the church as the absolute expression of the infinite—is still less than the infinite, as matter is less than the infinite. And every form of human manifestation must be considered as much below, or less than the spirit, as is every manifestation of your physical lives less than the aspiration or endeavor of your minds and hearts.

How few fulfil that which they hope or desire; how few express the highest thoughts in them; how few comprehend that beyond appearances (and this engenders the broadest charity) the real nature may still abide much less imperfect than portrayed in the mind; how few take into consideration that the realm of spirit is boundless, while the realm of matter and time is limited.

How few consider that the broad avenue of enowledge, of inspiration, peopled with a million minds and a million varieties and attributes must lead to eternity, while the avenues of time and of sensation are continually narrowed and limited simply by the gauge of human sensation and the narrow boundaries of human time and the limits of human organization. Passing into the realm of reality we have everything; in the realm of appearances but few things. Passing into the realm of the spirits, we have infinite possibilities. Abiding in time and sense you are fettered continually by the lim tations of time and sense. Buoyed up by the ambition of the enthusiast, of he who seeks to co..quer a position in the world, time and sense is in some degree conquered. Buoyed up by the enhusiasm and imagination of the poet, time and sense depart and you have wings for every song and every theme eukindles lofty aspirations.

But religion herself is from a broader realm; opens the avenue to imperishable worlds, the spirit inquestioned and unquestioning, through the avenues of perception, opens vistas where there were but-windows before, and those windows exceedingly darkened by the allurements of time and sense, reveals stages of existence unknown to the senses and concludes by fully revealing the fact that the shadow is in the material, while the reality is that which matter eclipses.

THE ORPHANS' RESCUE.—A painting by Joseph John seems to excite an extraordinary degree of interest, if we judge from the crowds of people which gaze upon it at all hours of the day. picture is entitled "The Orphans' Rescue." The sentiment expressed is one that cannot fail to touch a responsive chord in every pa ent's heart.

A magnificent engraving on steel, from this painting, has been executed by J. A. J. Wilcox. The engraving is of a high order of excellence and in all respects an honor to American art. The very spirit and sentiment of the original has been preserved. This picture possesses all the elements of an extensive popularity, and we are not surprised to learn that the demand for it is already so great that a second plate is in active preparation.—The Commonwealth. Boston.

BY HENRY LACROIX.

The publication in the Religio-Philosophical Journal, of Chicago, of the 20th irst., of a long tirade of accusations against Mrs. Stewart and Laura Morgan, of Terre Haute, Indiana, with a heavy weight of appended affidavits—a few of which I do not value much—gives out to everyone to understand that the two mediums in question still more than they know. are nothing else but frauds, and, as an inference that those who have testified to their genuineness, even in the colums of the Religio, were unruthful, imposed upon, not to say fooled. It pains me ers, who seem to repel the spirits and their ordinary manifestations, than to those he before favored by publishing their favorable reports. After reading the warm letter of thanks which Col. Bundy personally wrote me for the "good, excellent ac count," of about ten columns that I had sent him. published in the Religio, 23d June, 1877, it appears strange to me that that gentleman should now get o much opposed to those whom he allowed me to praise as genuine, excellent mediums, endorsing them as such himself thereby. Why, surely, those two mediums cannot have changed so much since as to deserve all that is advanced against them. I cannot, for one, believe it.

I have witnessed through the instrumentality of

particularly, many astounding facts. Assisted by clairvoyance and disinterested—as I paid my way through—and besides not being over fond of being fooled by any one, I claim, therefore, that I was in good condition to test the pro and con of the manifestations that occurred. I would present the following extracts to substantiate what I have said. "Marie-Celeste, our sweet and lovely girl, came next, and carried out into action a mental, floating reflection which had passed through our brain the day before, viz.: Why none of our children had taken hold of us by the neck to kiss us? This she did at once most sweetly, as if to convince us that she at least had seen that passing thought, or un-consequential mood, and wished to prove to us her After a short almost constant presence around us. conversation together she proceeded to rise from her seat alongside of us, put a large flower in her hair-and went back to heaven, her home, through

Mrs. Stewart and Laura Morgan, through the first

the cabinet." "At the public seance on Monday, May 21, our Marie-Louise fulfilled one of our ardent wishes by coming and referring to certain spiritual manifestations and unravellings, which had taken place the night previous in our room, and that she and her sister Marie-Celeste, had witnessed and otherwise

participated in." "Our daughter Marie-Celeste opened the doors after to show the medium and stood before the audience in full view. We introduced her by name as a matter of course. At our request, she then disappeared-downward-through the flooring, holding on very tightly to our hand even after her head had completely settled out of sight, our two hands

coming and resting with a sound on the floor-"That unmistakeable, genuine manifestation, add, took place in good light, outside completely o the cabinet, before some twenty witnesses beside myself, some of whom, I was told, were skeptics. I cannot recall the name of anyone who was then resent, apart from the members of the committee. "Eleven of our children had filled a good tangible appearance at this circle during our two weeks stay. The twelfth (Henry Auguste) could not be materialized and therefore we cannot speak of him. Others, as stated, added to that number—and several of our children took advantage of their ability at materializing by making repeated calls.'

"It came to pass after we had been about a week at Terre Haute, that the mediumistic photographer, Mr. Price was prevailed upon to investigate Spiritism and frequent Mrs. Stewart's public seances. Some of his relatives came out of the cabinet and were recognized by him, apart from that, spirit Alloway, ex-partner of Mr. Price in the hotographic business, who had passed away but a few years since, also made an appearance, and was fully identified by the inquiring mediumistic artist. He spoke to him audibly so as to be heard by many of the audience and told him that he was the tory and transient nature of physical sensation, the ned, earnestly advising his earthly friend to go while all appearances brought to the perception of on with the glorious work, and that good, steady the spirit, like the visitor of seer and prophet, or results would come therefrom. The spirit came three or four times during our stay to encourage

his medium and give him direct instructions about the modus operandi to follow."

Of what value, I would ask, is Mr. Price's affidavit (its unsupported portion particularly) in the face of the above which I dare him and others to contradict? Did he not undertake, a year after, on my second visit of three weeks at Terre Haute, to produce spirit pictures for me and Laura Morgan in his new quarers, after he had been cast aside for his tricks by Dr. Pence? He failed, however, in the two attempts. But to return back and view the now sworn assertion of Mr. Price—that through Mrs. Stewart and himself no genuine spirit photographs were produced. I would cite the following and

ask Mr. Price to deny it. "Mr. Price having been offered by Dr. Pence a room in his large building to carry on more conveniently his new avocation, this gentleman concluded to take up his artistic quarters there. Soon, or the very day on so doing, (May 22) the two first experiments made on ferrotype plates turned out to be the best and clearest pictures that we had ever seen before produced. At our insisting request the camera had in both cases been covered over completely with the cloth. These pictures were the likenesses of Charlie Smith, the principal control of the band of Mrs. Stewart, and of George Powell, her brother—and verily, verily we must say—said pictures are as perfect as any made under ordinary circumstances. The mustache of the first is so well delineated apart from other clearly defined details as to enable us to count almost the hairs forming it. These two pictures in after-handling by somebody, before they were varnished, were some what spoiled by a few scratches, but we preserve them as great curiosities. The news was quickly spread in Terre Haute about the new development and converts and others rushed in to see and try the spirits. The same night at the public circle spirits Charlie and George each came out of the cabinet in turn and got a good number among the audience to compare said pictures alongside of their individual faces, the test turning out very satisfac-

torily indeed to every one, ourself included. As to the first cabinet picture which Mr. Price speaks about as bogus, with twenty likenesses, I had expressed my doubts about its genuineness, as some of the Indians were line engravings. In my eport I so state. But most, if not all the pictures I obtained then, out of the seventeen negatives which are in my possession, I claim to be genuine, notwithstanding Mr. Price's affidavit. The ferrotypes of my daughter Marie-Louise, in briddless, with her lover, are not in any way bogus. Both are represented there as they had previously materialized themselves before me and others. On one of these ferrotypes are beside ancient hiero-glyphics, such as I had obtained on a card some years before at the Eddys'. .

It matters not to me whether the medium, Mrs. Stewart, is honest or dishonest, as a rule. I judged facts as they happened through her, and these were sufficiently numerous and good to enable me to endorse her as a genuine medium. I know enough of spiritual laws to be able to understand, however, how it comes to pass that some people are humbugged by spirits and mediums, even Spiritualists, when they get themselves into improper conditions. I have gone through the mill of experience in that way myself and learned thereby to behave myself properly before spirits as before men and women in the flesh.

As to Laura Morgan, I must state this much that my children, coming through her mediumship, appeared to me, as a rule, with the same features and expression that they bore in and out of Mrs. Stewart's cabinet. On several occasions they there also gave me conclusive tests as to what had happened to me in my own room and elsewhere which bings were unknown to the medium and everyone else. I once placed a guitar in Laura's cabinet and requested one of my spirit daughters, Celeste, to play something, which was done. Out satisfied, however, with the execution, as the door of the thumping which, I thought, might be produced by the medium (notwithstanding her hands had been tight took great pains to test them, and carefully investigated the granding and the standing and tied) it suddenly occurred to me to test the unseen musician. I said: "If it is you, Celeste, play me musician. I said: "If it is you, Celeste, play me they are honorable, truthfol gentlemen that I a French-Canadian tune that I will name—Vive la know would not lend themselves to supporting or Canadienne"—which was immediately done in a palming off upon the people of this country what pefect manner. I then requested a second proof and asked for "A la Clairefontaine," which also was very well executed. Now, these are facts con-cerning this medium which I am honestly bound to advance in her favor. This young girl, I knew, remain yours truly, had no knowledge at all of the foreign airs I asked

for. That experience took place during my second visit at Terre Haute, in the spring of 1878.

This—world of strife—I must say, is made in a great measure, by ourselves, and we have to reap as we sow. Talk about approaching female nature with tenderness, delicacy and care; but what about the spiritual phenomena? Is that to be dealt with roughly, coarsely, with unclean hands and heart, with a flaming, prejudiced and hostile mind? The world will learn, must learn about those things, and even Spiritualists, mediums themselves, must go through the ordeal of experience and learn

Letter From G. G. W. Van Horn, the Magnetic Healer, who Triumphed Over the Enemy.

KANSAS CITY, Mo., Oct. 14, 1879. Editor of Mind and Matter: DEAR SIR;—I send to-day a club of five new

yearly subscribers for MIND AND MATTER, and enclosed please find a postoffice money order for eight dollars for same. Mrs. M. Jameson, of 1435 Main street, this city, test medium, is the getter up of the club. Your paper is highly spoken of by the many new

subscribers in this vicinity, and other friends, no doubt, will send in their names to swell your list; certainly is making its mark here among the liberal class, and hope it will do its own good work ou the broad gauge plan and that true sensitives of the cause can have justice done them. There is but one sure way of doing this effectually and that is by searching for demonstrative facts among all classes of mediums. Mere assumptions of facts and theories will not suffice or satisfy the cravings f the investigator.

It has been, of late, with the secular press to first circulate and ventilate an expose before a conviction could judicially be rendered by the plaintiff, and when the accused was convicted and had received their sentence (as was the case with myself in my late persecution). A counteraction generally comes up in the public mind after the victims have been made a target of by the unscrupulous perse cutors and destroyers, when, lo and behold! it is soon discovered that wrong has been done the victims, and that by unearthing new facts the defendants are vindicated.

If persons, that are ever waging war on prejudicial surroundings, would be more cautious in their investigations of facts, and their evidence were put to the same test conditions that mediums are often ubjected to before their side was ventilated and magnified in the public press, then there would be a different version and the public mind could de cide more judiciously before injury was done; would not this be considered more satisfactory to all lovers of truth, and then if this was done the guilty would receive their just deserts and the innocent would vindicate themselves, when their enemies attempted to dethrone them This is my version of the matter. I may be wrong; if am, it is not sufficiently clear to me, it may be to

Changing the subject, friend Roberts, I am still at liberty, having passed through two sessions of the Grand Jury since my liberation and resumption of practice in healing the sick. The M D's have been driven to the wall and have learned that dis cretion is the better part of valor. They lie low and roost high of late in this city, and do not at all even mention the matter or attempt to renew the attack. Is victory achieved? Yours respectfully, G. G. W. VAN HORN,

Magnetic Healer, 533 Main St., Kansas City, Mo.

KIND WORDS.

John Hardy, Boston, Mass., writes: "Go on in your noble work in the support of the good and the

Dr. D. Ambrose Davis, of Chicago, Ill., writes: If you are not the most spiritual, you are certainly the most spirited editor in the crowd. My

plessing for your every effort." J. H. Haslett, of Port Huron, Michigan, writes: I mysetf have tested Mrs. Stewart, and know he materializations to be genuice."

Dr. S. W. Hall, Troy, N. Y., renewing subscrip-

tion, writes: "Just as long as you publish MIND AND MATTER just so long you may keep my name on your subscription list." Mrs. C. A. Haskell, Marshall, Minn., writes: Go on brother, ever fearless and bold, and God and the angels will bless you for your untiring efforts in defending poor persecuted mediums and

disseminating the truth. Mrs. Sarah Graves, 40, Hastings Street, Grand Rapids, Mich., writes: "I speak of your paper in terms of praise whenever I hold meetings, and give

mine away when read; may the good angels pros-per you and MIND AND MATTER." Jas. J. Wheeler, Delavan, Walworth co., Wis. enclosing subscription writes: "I like your paper. Other editors are necessary elements in the world of progression, but the world has never moved suc-

cessfully in the right direction without the aid of the honest, resolute, and brave." H. C. Beers, Byron, Mich., writes: "Please find enclosed P. O. order for MIND AND MATTER, and the premium pictures. I had a sample copy handed

to me and I like the tone of it, it means business and that is what I like; you put Col. Bundy of the R.-P. Journal where he belongs. Mrs. L A. Pasco, 137 Trumbull st. Hartford,

Conn., writes: "I feel I cannot do without your paper and I do thank you for your defence of meiums. We need strong true friends and kind cheering words. May God bless you, my brother, and may the Divine Messenger be near you to aid in the grand work you are performing. E. M. Jordan, Urbana, Ill,, renewing subscrip-

ion writes: "I am very much pleased with the i lependent tone of your paper, and its fearless efence of mediums. Your articles on "Spirit Enemies of Spiritualism" have given me much cause for thought, and accounted for many things o my mind in my own experience that was before dark. The angel world will sustain its organ."

Wm. Gathercole, Richmond, Washington county, lowa, renewing subscription, writes.—"I, like the tone of MIND AND MATTER; it suits me well; took the R.-P. Journal from the first number until the beginning of last March when I received a sample copy of MIND AND MATTER. I dropped the Journal; I was tired of reading it long before that time but I did not know where to better it. I have been a medium for twenty-two years; a healer a part of the time and a part of the time a speaker. I am now about 66 years old. I like the way you treat Jesuitism; I hope you will go on, as with a two-edged sword, to divide Jesuitism from Spiritualism that we may come out more than victori-

R. P. Alexander, of Winchester, Indiana, forwarding new subscribers, writes: "I will do all ] can to aid the important work you are engaged in obtaining subscribers for MIND AND MATTER. hat it may go out on its mission of right and justice; in advocating and defending the mediums who are devoting their time and lives as instruments for the diffusion of the facts and principles of immortality, so much needed in this age of materialism a d bigotry. I am trying to get up a club of eight or ten subscribers for your paper; there is that number that say they will subscribe when they can conveniently do so. As a matter of course, we have to wait and work it up patiently. I am yours for right and justice.'

> Another Witness on the Stand. PITTSBURG, Oct. 13, 1879.

Editor of Mind and Matter: DEAR SIR:-Please send me MIND AND MAT-TER to the amount of the scrip enclosed, of October 11th. I am anxious to read the defence of Dr. Allen Peuce. I spent three weeks at T rre Haute attending the seances of Mrs. Annie Stewart, in July and August of this year, and I know that the Pence, Mr. Hook and Mr. Conner, and I know that they knew to be a fraud. The expose, as published in the Journal, is a fraud, and if justice rules the Journal will yet have reason to repent of its base and unjust course. Wishing your paper success,

WM. FLEMING.

AN APPEAL TO THE LOYAL MEN AND WOMEN OF AMERICA.

As Recommended by Thomas Paine.

BY JAY CHAAPEL.

This appeal was written in my presence, April 12, 1879, in the following manner, through Mrs. Marthr A. Van Auken and A. E. Tilden, M. D., who are healing the sick at 1382 West Main street,

Rochester, N. Y.

They jointly held a common lead pencil passively between them; he clasping it with his whole hand, and also the fingers of her left hand, sufficiently so that they might touch it, which when writing stood nearly perpendicular. The pencil was held quietly for about a minute, when it moved off without the least effort on their part. They had no idea beforehand of the subject to be written upon, nor of the spirit who is to write.

In this particular case while the pencil was moving rapidly and easily over the paper, Dr. Tilden and myself conversed freely about what was being written, and wondered who the author could be. This made no hindrance whatever to the writing; their hands were moved steadily on to the close, impressing these burning earnest words on the paper entirely regardless of our speculations. Many bjects of importance are written upon every day in this manner, the penmanship varying in style according to the different spirits who control. do not intend to convey that it is a fac-simile of the writing of the original individual, though at times t resembles very closely that of the person when in the form. Sometimes it is plain and easily read, at others a mere scrawl like that of a Philadelphia lawyer. The t's however, are always crossed and the i's dotted, thereby rendering it much less difficult to decipher.

An Indian spirit bearing the name of "Sunlight" who aids in healing the sick through Mrs. Van Auken, and who had learned to write a little, and though making immense letters, quite illegible at times, was very proud of his achievement, was asked why he made his letters so large, he replied

in still larger letters, "Big men write big."

All who have watched without prejudice, the progress of events in the cases of Heywood, Bennett and others, will readily admit, I think, the mportance of weighing carefully and acting upon the sentiments promulgated in this appeal. I hope no war and bloodshed will come to us as a nation. After years of financial darkness and depression we are beginning to see some glimmering lights in that direction, and should another war with its heart rending calamities resound in our ears, we would be engulfed still deeper in the financial maelstrom. I counsel peace, forbearance and wisdom; but when honest, tender and sensitive men and women are arrested, convicted, and imprisoned for crimes they are entirely guiltless of and sub-jected to treatment unfit and demoralizing even for highwaymen and murderers, it is full time for every one with one spark of honest zeal for liberty and justice to "Awake and Arise" and be prepared to meet a bigoted, tyrannical, and vindic-

' Charles Sumner has just said in this city, through The Olive Branch, that "it cost rivers of blood and millions of treasure to establish upon this continent what is called 'freedom.' It may cost oceans of blood and countless millions to preserve this freedom from the hand of the usurper Church and State, though separated by law, are

joined in principles." Remember he says, "what is called freedom." Long have I seen that our boasted freedom is a myth, a shibboleth, and that true freedom is in chains and trailing in the dust. Clergymen and politicians are doing all that is possible by truckling to the oppressions of Christianity and constitutional law, to bring on another war against freedom and the rights of human nature; the same as they did before our late rebellion in truckling to the crack of the slave drivers whip, and the decisions of the fossilized judges sitting in such solemn, though disgraceful dignity, in our

I come daily in contact with nearly all classes of people, in the country and in the cities, and it is as astonishing as saddening to see how few realize the oppressions of the church power and the imthis morning, three students from Hamilton College members of rich and influential families, and when I spoke of Mr. Bennett and the cause of his unjust confinement, they looked at in: across the table with staring and doubtful eyes. They knew nothing of the case. Why should they when their Presbyterian professors do all they can to keep them in the dork by convention to the dork by the them in the dark, by counselling them to not read Spiritual and Free Thought journals.

Not only this, but I meet some Liberalists and Spiritualists, (I hope the number may daily grow less,) who sit in silence and utter no protest against the inhuman wrong done this old man, by shutting him up in a prison on a charge of obscenity, when his whole life has been one of purity and industry.

"We must forget all feelings save the one: We must resign all passions save our purpose; We must behold no object save our country, And look on death as beautiful.

So that the sacrifice ascend to beaven And draw down Freedom on her evermore.'

Spiritualists and Free Thinkers of all grades and shades of thought, read the following appeal and hand to your friends and neighbors. Utica, N. Y., Sept. 17, 1879.

THE APPRAL.

"We, the undersigned, loyal men and women of he United States of America, do most earnestly ask you to consider the urgent necessity of enlistng the sympathy and hearty co-operation of every. oyal man and woman in this great struggle of right against wrong.
Our rights are invaded. Our noble champions

of truth and freedom are persecuted and dragged into courts of so-called justice, and tried and convicted for crimes they are not guilty of. Freedom of speech, freedom of the press, freedom to act according to the dictates of our own consciences, are faily trampled upon by human vampires that seek o fatten and foster their own licentious propensi-The one idea of man is to get all he can grasp

regardless of all that others may suffer in consenuence. The church of whatever denomination is cesspool of corruption, and the hell they preach of is the most fitting comparison one can draw of t, and nothing but the teachings of those that they are pleased to call Infidels can save them from the pit they themselves have dug.

The churches must fall, and the efforts that are

now being made by their defenders are certain proofs that they fear the result of the liberal thoughts that are expressed by their opponents. Who is to come to the rescue, and save our noble men and women from the perils that await them? Again we ask the aid of every true man and woman in this great work of human redemption. Can you sit idle and see such men as are now

preasting the storms of persecution cast into prison o languish and die? Awake! Arise and buckle on the armor and step forth into the ranks e'er the battle sound breaks upon your ear, with such deafening roar, as to fill you with dismay and terror. There can be no compromise with priestcraft. The usurper must be laid low. There are stains of human gore that can only be washed out by human gore. Now is the time to rally and unite your strength against the enemies of human rights and freedom. Do not allow a lethargic sleep to come over you, but rouse yourselves to action and repel the invading foe. Behold the sufferings of those around you! Witness the demoralizing effect of the Young Men's Christian Association. hypocrisy is a standing by-word in an enlightened society. To pander to the vile is to make one's self vile.

It is our wish to gain the attention of reformers and philanthropists, and get them to circulate petitions broadcast over the world, expressing indignation and contempt towards the tyrants that seek to destroy the liberty that our forefathers fought so nobly to obtain.

To you, brothers and sisters, and Spiritualists, cease for a time, to seek to find all there is that is beautiful in spirit communion, and look these truths square in the face and find out by every possible means the right steps to be taken. Let your hearts be inspired with the same patriotic fire hat burned in the heart of our noble brother, when he exclaimed, 'Give me liberty or give me death.'"

THOMAS PAINE.

THE "ORPHANS' RESCUE." The thrilling incident which the picture illustrates is quite graphically represented in the attitudes and expressions of the figures and in the surrounding scenery.—Evening Transcript, Boston.