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NO 50.

THE GOOD THAT YOU CAN DO.

What good can I do," you ask, my friend, Is that what you want to know

BY HORACE M. RICHARDS.

Yes can do good in ways without end, Do good, wherever you go. A kindly word, or a loving deed May lift from some heart its care.

And many there are who feel this need — You can find them everywhere. There are hungry ones who lack for bread, Who can find no work to do:

Who have struggled on till hope is dead;

They, perchance, may ask of you. There are mourning ones throughout the earth Who are weeping bitter tears. You can tell them of the higher birth—

You can soothe their foolish fears. There are erring ones whose lives are dark, Who travel the paths of sin—Go gather them in to virtue's ark;

Tenderly gather them in. There are those who lie on beds of pain In need of your care and love, Who perchance can ne'er find health again—

You can point to Life above. Where ere you go there is work to do, You can find it everywhere. The Master will show it unto you, If you ask it of Him in prayer.

Philadelphia, Pa. .

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS. [CONTINUED.]

At the time I received the two communications given at the close of the last week's number of this narrative, the obsessing spirit enemies of Mr. and Mrs. Bliss had so far gained control of them both that a final separation seemed inevitable. They were both wretchedly unhappy and seemed to think that each was the cause of the other's distressing annoyances Being wholly unconscious of the in-sidious hostile power that was striving to drag them down and separate them, it was impossible for me stay the growing power of the enemy over them. I was fully aware of the cause of all the trouble before I received the communication from Ignatius Loyola; above referred to. In that com-

possible, to separate the serhalves. Which half you represent we can hardly tell. It may be the half that belongs to us" the matter over a (meaning Mrs. Bliss, she being a member of the is. Your friend, Catholic Church). "But let me warn you not do We intend to monopolize, for the benefit of humanity, all these manifestations. We intend to separate your serpent and break its entire influence and utterly crush it. The smaller serpents are readily crushed. We do not fear them," &c.

Had I been at any loss to know the cause of the condition of the minds of the mediums towards each other, that communication would have settled the matter with me. The infernal effects of that baleful and malignant influence were only too apparent. The dark and cruel spirit that uttered those odious sentiments was at last driven from the con trol of the circle, and the spirit of my angel guide and guardian, my radiant spirit child, took control and addressed me as follows:

"Dear Father : - Do not think that my spirit condition is so pure that I cannot be affected by the atmosphere of those who come about me in darkened conditions when I come to your side. I am sent here to day on a most important mission, and I feel I shall have your help to faithfully fulfil this mission. We have seen the great movement that has been made upon your position by this Prince of Darkness and his followers. We have almost trembled at their power; but it is in our hands, dear father, yours and mine, to break this terrible power in such a manner that it cannot return.

"Let the whole weight of your influence be exerted here to neutralize this terrible difference between our mediums. Let there be no censure or unkind word said to them; but rather bok uno them with sympathy even as we look upon them. "Oh! dear father, we love our mediums. love them dearly. We love them because they love We love them when we think how patiently they endured their sufferings that we might be enabled to return to earth. We desire to place them both in a position where they will be fully repaid

for all their anxiety and sufferings. We must keep them together. We can do it, we know. Love them, dear father, as we love them. Pour oil on the troubled waters and soothe them with words of encouragement and consolution."

This remarkable sitting, it must be remembered was with Mr. Bliss, one of the persons who was the subject of both communications. I felt that they were intended to enable me to meet this crises in the struggle between the spirits of Light and those of Darkuess, for the control of these sorely tried mediums. I, therefore, at once concluded that I would bring the mediums together and read what had been given, through Mr. Bliss, to them. effect was lke magic. The siell which had held them was broken in a moment, and their ra-diant faces showed the great victory which had been

Four days after that I visited Dr. J. V. Mansfield the world-renowned medium, in New York, and had a protracted sitting with him. During the whole time the adverse spirits managed to hold control of the sitting. I cannot submit a more instructive episode in my "experiences" than to relate the events of this seance.

Soon after entering the Doctor's office, he told me that Col. Bundy of Chicago had either written to him or had called upon him to consult the spirits, and that they had most cordially approved his course in conducting the Journal. me to address the following folded and concealed

"STEVENS S. JONES :- What have you to say in regard to the Religio-Philosophical Journal's cour.e towards the mediums?"

The answer was: Thanks, my friend Roberts, for the call. I have often been with you since my departure to the spirit land. I have taken cognizance of the much that has passed between you and the Colonel, publicly and privately. I have been pained to know there has been so much feeling expressed by both parties, for I am confident it arises from a nderstanding of each other. Had I lived nothing of the kind would have happened. I do think the difference may be amicably adjusted, and you be of mutual benefit to each oth r, and great good result to the cause of which you are both exponents.

The paper" (the Journal) is in a flourishing condition at present—nothing could be more so with the short space of time it has had to do so. I pray for the prosperity of the Journal, and want you and the Colonel to bury the hatchet and work hand and hand in the cause which should be so precious to you both.

Your friend,

On reading that answer, I felt very sure that it my friend. Heed your first impressions, and go vine right to command and teach them." He then came from an interfering spirit. There was no forward regardless of what any one may think, say reason why S. S. Jones should have written that or do. evasive answer to my question. I had asked him a plain question and he had not attempted to answer but had sought to draw me away from the point of my inquiry. I well knew that S. S. Jones, as man or spirit, was not an evasive man in his dispo-sition, and hence concluded I had a deceiving spirit to deal with. I had then but a slight idea of publishing this journal, and all this talk bore upon that state of affairs. It was not for five months afterwards that such an answer could have had any relation to myself. Without letting the spirit know he was suspected, I wrote as follows, again

folding my communication, so as not to be read by the medium:

"S. S. Jones:—Have you ever communicated "S. S. Jones:—Have you ever communicated by that mediums? Please with me, and if so, through what mediums? Please name them, or otherwise designate them?"

The answer was. "Thank you again, my friend. I will say I did attempt to do so through the lady, Katie, and then again through the B. But in the attempt through the B, I was pushed aside, and his reverence, I. J. P. C., pushed me aside, and said what seemed proper to him. He will do it every time with Mr. and Mrs. B. As to the course the Colonel is pursuing towards the mediums, it is all right, if he does not carry it too far. The course with Mr. T, I think, was stepping over the mark of propriety; but the lashing done in that direction is not so much the Colonel as his outside coadjutors. I think the difficulty will be settled and all things move harmoniously for the future.

We ask Colonel Bundy who his outside coadiu ors were to whom this spirit referred? That it was not from the spirit, S. S. Jones, is evident in every line of it. Here was a spirit that was enirely familiar with what had been going on in Philidelphia, so far as my own movements were cons rued. But he could not conceal his purpose to mislead me as to his identity. In this answer he remembered that my first question had not been answered, and seemed to have read my thoughts on that point. The reference to Rev. I. J. P. Colyer, one of Mr. Bliss's guides, having pushed him aside, was of itself enough to show the deceptive nature of the answer. The intention was to make me feel that Mr. Colyer was hostile to Mr. Jones in spirit life, when I knew the opp site to be the fact, from both of them. To try the deceiver further I wrote and folded the following:

"S, S. JONES:—I have never felt ought but kind-less towards all workers for Spiritualism, and so I have no hatchet to bury. The question I asked was what you thought of Bundy's course towards the mediums; especially towards Mrs. Richmond, and Bastian and Taylor."

"Well, I thought you had a small one, i. e. a hatchet, but if I am mistaken then it is your duty to assist the Colonel to bury his, for I am confident not honest at that time in all I did? Think you Bliss he was controlled by a spirit purporting to be and did mutilate the cherry tree. Now write the pent—(meaning Mr. and Mrs. Bliss)—to cut it in Colonel a kind letter and I pledge you my word he will respond to it in the same kind spicit. Talk the matter over and know just where the trouble

> That ill-judged reference to George Washington the hatchet and the cherry tree settled the question that Mr. Jones had had nothing to do with either of the answers I received. Intending to try the deceiver further I concealed my conviction of his duplicity and wrote as follows: "MY DARLING DAUGHTER: -I want especially

o hear from thee concerning matters in Philadelphia. Thee in thy last communication to me through Mr. B. advised me concerning those medi-ums. Can it be) that there were obsessing influ-The answer was:

"Bless you my dear papa for this another oppor unity of talking with you. There are several forbidding spirits about you, whom I do not care to They are the same ones who have so approach much controlled Mr. and Mrs. Bliss. They are bent on the destruction of those two persons, if within their power. I tell you Father they are mediums of an extraordinary degree, but they are not above being deceived—more especially Mrs. Bliss. That old Friar X possesses Mrs. Bliss and personates several characters. She is not to be blamed, she cannot help it.

Your daughter,

That that communication came from the spirit of my daughter I know was not the case. That it was from the same fell spirit influences that were seeking to crush the mediums, Mr. and Mrs. Bliss, is manifest. Not allowing any appearance of disgust at the lame deception which was being perpetrated. I again wrote:

"MY DARLING DAUGHTER: -Angels of light less thee—I must find the means of breaking that power over both mediums in order to succeed in he contest I am waging against error. What spirit power can I invoke to assist in the overthrow of hat power?" The answer was:

"Well, my darling Father: I thought it was best you should know first what a spirit you have to contend with. I am confident, and so is my great uncle Mathew Roberts, that the Jesuit has his grip so firmly fixed on these two mediums that you wil not be able to break off their hold by any invocation. You may worry him out after awhile, but will it pay to waste so much strength and valuable time in that direction? You cannot depend on one word that old Friar tells you.

Your own

LILLIE." Here the interference of "that old Friar" becomes inmistakably apparent. I concluded to try the leceiver in a general way and wrote as follows: "Will any spirit friends who are present and who desire to communicate with me please do so? will gladly respond."

The answer was: "I consider myself one of your friends. Thereore am not out of place when I take control. am with you and have been in all your attempts and success in maintaining the position you have aken for years in defence of spirit communion You have fought some hard battles and although he musketry of your opposers has rattled fearfully about you, it has not in the least harmed you. To-day you are twice the man for strength and courage that you were one year since. Your friends are with you and you will succeed. In other words you are a success,

BENJ'N FRANKLIN." Believing that the same personating spirit was at work I sought to lead him on, and wrote as follows: "My revered, loved and bonored guide:-How can I uphold the cause of Spiritualism to the best purpose. Do you understand the work that is being done by adverse spirit powers. If so, how can we best overcome their efforts to crush the truth?"

The answer was: "As to that, we well understand what Spiritualism has to contend with. Was it not true, or had it not been true, professed bogus Spiritualists would have crushed it into dust years since. But the I was therefore, obliged to depend upon my memory very fact of its being a natural law, which is a law of God, it is immovably fixed and will progress in spite of all that the true and noble minds, that are its real advocates, have to contend with. to be an overturning of what is called Modern Spiritualism-a general uprooting and burning out of selfish and pretended leaders—and in their place

BENJAMIN FRANKLIN." These were the specious words put in the mouth of Dr. Franklin by a Jesuit spirit. That they came from a mind most skillfully trained in the art of double en tendre is very evident. The "overturning of Modern Spiritualism" and "a general uprooting and burning out of selfish and pretended leaders, spoken of is the settled design of the Roman Cathoic Church to dominate and control the spiritual movement through its priesthood, or failing in that, to endeavor to crush it. In these "experiences," have given amply proof of this fact. The only leaders there are or can be in the spiritual movement are the spirit leaders of that movement. This is evident from the fact that no mortal in physical life, can produce, control or successfully imitate the implest spirit phenomenon. The only question of leadership is in the spirit life and it must be settled there not here.

It is but simple justice to Dr. Mansfield to say that he was but the passive instrument of those influences that my presence called around him. As I have shown, I had called down upon myself the whole psychological power of the "Spirit Enemies of Modern Spiritualism," and my every movement was watched and followed by them. They were held around me by that fatal fascination light engenders in nocturnal insect life. That light, in my case, was not a personal attribute, but the effect of the reflected light from the supernal world. Supposing they could deceive me and knowing my implicit confidence in the incliumship of Dr. Mansfield, and my great esteem for him as a man, they sought to throw me off my guard through him. Those deceiving spirits have found, as will Col. Bundy, Wm. Emmette Coleman, Giles B. Stebbens, Wm. Denton and others, that I am not the credulous fool or unprincipled knave that they have publicly sought to make me appear. At a private sitting with James A. Bliss on July

15th, M. S. 31, (1878,) I received the following significant communication from a spirit purporting to be Ignatius Loyola. Before speaking he extended is band to greet me, and then said: "Do not understand that in shaking hands with

you that I do it in friendship or sympathy. I am not your friend or sympathizer, but I respect you as an honest and brave enemy. I am glad to meet you again to-day. I am glad to meet you on the same level as heretofore. Try and keep your mind tranquil and do not get excited." (This request was made because at a previous sitting I lost all patience at his insolence and had compelled him to vield control of the medium.)

"Perhaps you have heard a little of my historyperhaps you remember that once I was amongst earth's rulers, in a noble position. A brave cavalier, so-called. Perhaps you remember having read or heard of my having renounced the world and its honor, friends, and take upon myself the life of a Deggar—suffering bodily most intense agony and pain, WI had not been bonest in my motives?

Then I honestly recognize in the power of Rome and in the power of God and His Son, Jesus Christ, infallibility; and to-day in the Suprem Pontiff of the Spirit world, St. Peter, I recogni my master. Perfect obedience to all his command without a question, is the first great duty. I taught the doctrine of obedience, and it was the chief corner-stone in the structure that I raised and which stands to-day imperishable and indestructible. recognize no other authority than that Supreme Pontiff. St. Peter, the mediator between ourselves and the Most Holy Trinity, and his orders I obey without a question. The end justifies the means. The Mother Church is infallible. I recognize no other power than that church.

"I have learned something since I came here and that is that unwittingly I have exposed some of the plans of the movement against the heresy that you are sustaining. I pity you, from the bottom of my heart I pity you. I know you to be a brave and honest man; but for a man of intellect and good sound judgement, such as you are, to waste your powers as you are doing is pitiable indeed. Not to question whether you are right or wrong, it is enough that you are in the way of the Mother Church and we must say to you, regardless of all human considerations, stand back or be de-

"One year and more ago, I warned you to desist from your support of Spiritualism—to surrender and stop fighting against God. I told you then, and I clearly remember it now, that unless you did so that misfortune would follow you and overwhelm you. Why have you not heeded our warning? And why will you still persist against such fearful odds? This illegal use of the most sacred powers of our most Holy Church, we intend to prohibit You have no right to use them. They were given to us by the Father through the Son and Holy Ghost, to use for the glory and benefit of the Father of All." I here asked him to let me reply to him. He replied: "Not now, after a while. But know this that no argument will avail with me. You must stop your work and obey. This is our maxim-our motto.

"Now, sir, it may seem strange to you that I should use this medium to talk to you; that I should now so publicly dare to proclaim to you, just what we mean. But allow me to say, sir, the pattle now begins to assume a very important aspect, and I am willing to stand in the front and lefend the Mother Church, now, as I did when on earth. You may think and say that my energy and power might be more benificently used in some other cause. That may or may not be so, but my determination is fixed and nothing short of absolute victory will satisfy me. "It will require a very accute vision to see the next movement in this battle; but rest assured it will be most disastrous if not fatal to you. Surrender to us or flee from the battle field, for, unless you do, you will be destroyed. We have already crippled you in your business and we intend to you and yours unless you cease your opposition to our commands."

Having submitted to this bigoted and dictatorial harangue as long as forbearance would permit, I demanded that he would hear my reply. I told nim that I intended to profit by the example he nad given me, and which showed what mighty results, for the good or ill of humanity could be effected through individual effort, where steadfastness and zeal in the discharge of conscious duty was strictly observed. I reminded him that, in nis efforts to establish and perpetuate the most soul crushing and erroneous religious dogmas, he had sacrificed all that this world could offer him in the way of personal advantages; and assured him f he could do that to uphold and advance error, I thought I could well afford to make similar sacrifices to uphold and advance the cause of truth, right and justice.

No sooner had Ignatius Loyola yielded the control, than the medium was taken by a spirit purporting to be St. Francis Xavier, the colleague of the former in founding the Order of Jesus. When he took control the room had become too dark, it being then twilight, to write down what was said. for the points of his communication.

He begun by speaking disparagingly of Loyola, who was, he said, lacking in learing and ability, but he soon checked himself and said: "He, however, is my official superior and I question not his right to command me." He then alluded to his "(Xaviers') wonderful work among the Hindoos,

recounted the feats he had performed in his endeavors to prevent the manifestations taking place through Mr. and Mrs. Bliss at their seances, and called my attention to many incidents that demonstrated his spirit interference therewith that had passed from my mind until I was thus reminded of them. He seemed to be especially hostile to Mrs. Bliss, whom he regarded as a rebellious subject she having been christened a member of the Catholic Church. He over and over again reiterated his purpose, and the purpose of those with whom he was acting, to prevent the materializations of spirit forms. He said those manifestations of spirit ower were more obnoxious to the interests of the Holy Mother Church than all the other phases of spiritual manifestations combined. Indeed he went so far as to admit that unless they were effectually suppressed, the influence of the Catholic priesthood would be destroyed, and the power of that Church enart from ber

He said it was this fact that prevented all negoations, and that the Catholic Church of which St. Peter was the Spirit Pontiff, was determined to put a stop to this damnable heresy although it would have to annihilate all who were opposing

I then told him that he and those who were with him in this effort to suppress the truth would find that they were not warring on the media of the present day and those who were defending them; but against a spirit power that was far higher and weightier than that which he and his papistical confreres would be able to withstand. He seemed reatly staggered at this and appeared to realize he force and truth of what I said

He taunted me with the fact that the Jesuitical orces in spirit life had succeeded in influencing the Religio-Philosophical Journal to aid them in their efforts to crush out the evidence on which Spiritualism rests. He also boasted that they had thrown such an influence over the Banner of Light as to ender it too timid to make any decided stand in defence of that evidence. He said that Circle Hall where we then were, would be destroyed by an in-cendiary's torch, unless the circles were abandoned

t that public resort. He seemed to be very apprehensive about the movements and intentions of the Hon. Thomas R. lazard, and when I told him that that gentleman ad already published the fact that Jesuitism had nsinuated itself into the Spiritualist lines to destroy Spiritualism he manifested great alarm and error. So impressed was I with this communicaion that I at once wrote it down and soon after sent a copy of it to Hon. Thomas R Hazard at South Portsmouth, R. I. That steadfast friend of ruth will confirm what I state, when I say, that the poast of St. Francis Xavier about the controlling influence of the Jesuits over the conductors of the R.-P. Journal and Banner of Light, came to me at the time represented and that it is not written to meet a present emergency.

Sister Agatha, who said:

"It is useless for me to tell you again that I am no opposed to them. I have always been op posed to the m. It may seem strange to you that should be so much opposed to you. That I, who have taken holy orders should stoop to deceive you and others. I cannot help it. I receive my orders vithout a question. I am opposed to all you do Here the power of control gave way and the medium came out of the trance. That those were genuine spirit communications I know, the medium ing as unconscious as the chair on which he was sitting, while they were being given. I am just as sure that they came from the leaders of the Spirit Enemies of Modern Spiritualism. The reader will soon understand, from what is to follow, just what that visitation meant. We are very near the turning point in this mighty struggle of Spirit forces. and I trust you will give your attention particularly to what is to come. The position I have been compelled to occupy in this mighty combat of spiritual forces will then be comprehended, as it cannot be now.

[TO BE CONTINUED.]

Testimony Worth Much. COLFAX, INDIANA, Oct, 29, 1879.

M. ROBERTS :-Dear Sir :-- Your postal card was received and

contents noted. I am sorry you were out of No. 46, though if we can't get it of course No. 49 will e the next best thing we can do, and will willingly accept it, knowing you will do the best you can for us under the existing circumstances. The pictures "Orphan's Rescue" and 'Homeward" are received, with which we are perfectly

delighted. Have them framed and they will ever

occupy a place in our parlor.

Mrs. Hayden (being a medium) sends her thanks o you for the unflinching heroism you have shown n defending the character of Mrs. Stewart and Miss Laura Morgan. Let us ever be ready to sacrifice everything we hold dear, in defence of our rue and genuine mediums, and I know of no others who have more universally proven them-selves such than Mrs. Stewart and Miss Laura Morgan. Mrs. Hayden and myself have been in ooth public and private seances with each of those nediums, and have met our dear friend. Dr. Sam'l Maxwell, late of Philadelphia, (who is a cousin to Mrs. Hayden,) and in the presence of each medium he has given us such tests of his identity that we have not the least shadow of doubt of his presence in materialized form. We think none of the friends of genuine Spiritualism need entertain any fears as the final vindication of both these mediums as they have many earthly friends, and hosts of angel friends, who will still continue to give to the world evidence of their genuineness. Go on Bro. Roberts est assured the angel world and all good men will emain your firm and steadfast friends through this ife and the life which is to come. Yours for the triumph of Truth,

BEN. F. HAYDEN.

Spirit Communication Confirmed. NEW YORK, Oct. 31, 1878.

Editor of Mind and Matter:

DEAR SIR :- Permit me to say I fully recognize the communication in this week's paper signed "Shirley N. France." I became acquainted with the gentleman twenty years ago, while he was playing at Barnum's Museum, and I was connected with several New York journals. I have known him from that time up to his death. He was a man of superior qualities—from an old theatrical family. I shall see that his brother, Sid. France-also an actor, sees the communication Being a medium, I know what mediums suffer my cup has been filled to overflowing, and I am always glad to encourage, cheer, and testify to the efforts of those who work for the elevation of mankind, and the development of the interior. Yours truly,

J. WM. VAN NAMEE, M. D.

THE ORPHAN'S RESCUE is the name of a fine work of art just received. This beautiful line and stipple engraving is from a noted painting by Joseph critical examination. The painting was for some

AN OPEN LETTER TO PROF. WM. DENTON. TERRE HAUTE, IND., Oct. 26, 1879. PROF. WM. DENTON :-

vit banear arm

Sir: -Your letter dated October 13th, 1879, and published in the R.-P. Journal, of October 25th, I have just read, and am not a little astonished that you should use such language, and bitter denuncia-tion of persons, whom the reading of your letter would indicate that you know so little about. You have never seen nor have you any personal knowledge of either of the mediums-never witnessed a manifestation through either of them--nor have you personal keowledge of the parties under whose management and control the seauces are held. And

yet you say:
"I cannot express to you the satisfaction with which I read your thorough expose of the infamous villains who have been carrying on their all but infernal traffic at Terre Haute, in exposing them you are doing a great service to Spiritualism and every genuine medium."

Now, sir, from the high moral stand-point which

you claim to have reached in your researches into the mysteries of Nature: and your reputation as a gentleman and scholar; how do you reconcile the use of such wholesale denunciation as that, in so public a manner and against those you know nothng about, save only such knowledge as is gained by the want of discretion in persons like yourself, who without investigation utter such wanton abuse, and that against persons who are as free from fraud, and as capable of discovering the sham. from the true, as those making greater pretensions of knowing all there is of this great question.

"Our spirit friends, through a true medium, can often do but little, and sometimes nothing. They may rap, show hands, possibly a face, when conditions are favorable; but these sham mediums like the prestidigitators are always ready to perform when the money is forthe ming, and their performances are generally of the most astounding character. With them you can have your choice, Jesus or Gen. Washington, for fifty cents; and I have no doubt that a class of twenty at a dollar apiece

would call the great Jehovah himself."
If your knowledge of mediums is limited to that class who are yet in the primary department of development, it is not to be wondered at that you would utter such denunciations of mediums who are developed beyond your stand-point, and charge it all to fraud. But it is a little astonishing that a man of your standing, and occupying the high intellectual reputation as a professor of science and an investigator of Spiritualism-a medium-and whose wife is also a medium, and liable to the charges of fraud and dishonesty should without cause or provocation, so wantomly denounce mediums as good and as honest as yourselves or any other mediums, even if Prof. Wm. Denton does not know it. Your insinuations that our mediums are alone

working for money, and for fifty cents produce Jesus have been mentioned that occurred in our families the great Jehovah himself, is very small potatoes, Bro. Denton. They would not be mediums; if that was the case; they would be tricksters. Does Mrs. Denton read the soul of things for money? If so, are you a party to the fraud? Do you, Prof. Denton, lecture for nothing—give your time and re-searches for the benefit of poor humanity alone? Or do you get from fifty cents to one hundred do lars for a lecture? If you get some money for it, is what you tell them all fraud? If a poor medium gets fifty cents, and very often nothing, for submit-ting herself to spirit influence, and her spirit band are enabled through her mediumship t manifestations, then she is a fraud? And if they get nothing, the conditions precluding manifesta tions, then there is not money enough, according to your theory; then you are ready to swear she is a

Now, sir, pray what is true mediumship? The medium who is passive and subject to the control of the powers that be, or the individual who has learned the art of legerdemain and can at will produce sights that astonish the unsophisticated? Bro. Denton, mediumship is very little understood even among those who think they have explored the ealms of the unseen world, and descant learnedly of all its mysteries. For near twenty years, right in this infamous place, as you are pleased to term it, we have devitedly spent our time and money in searching after the truth through different mediums and different phases of mediumship, and we flatter ourselves, notwithstanding the bad opinion you and others have of us, that we have not spent

that time altogether in vain. We have learned to separate the wheat from the chaff; also to give the devil his due. And we are prepared to say to you, Prof. Denton, or anybody else, that the man or woman that charges Mrs. Anna Stewart and Laura Morgan as being frauds in spirit manifestations, such as full materializations of living, mov.ng, breathing, talking, walking, jumping, dancing, singing, eating, human forms, exercising all the functions of mortal beings, does not know what they

are talking about. For seven years we, as a committee, having charge of Mrs. Stewart's seances, and in the same room without change, subject to our daily inspection and close scrutiny, with every opportunity to watch every action of the medium, she living all the time in Pence's block, right under his eye; there is but one of two conclusions that you or any body else can arrive at; either that Dr. Pence, Samuel Conner and myself are the greatest fools or the greatest rascals outside of a State prison. For us to give our time and money to be particeps criminis in a fraud, not only on others, but ourselves and friends, without one cent of remuneration, would warrant one of those conclusions. But you might say we were deceived by this artful woman We have had kicks, cuffs, and lying slang enough heaped upon us to wake us up, and we are wide awake. It is just such unjust and miserable stuff as you have seen proper to throw at the parties here, that makes us feel indignant at such men as you and others are, who ought to know better. The time will come, and that not in the far future, when you and they will feel ashamed that you ever uttered such billingsgate against as good and true mediums as are now before the world. We challenge investigation, not only into the character of the mediums and their manifestations; but also into the character of those managing them.

Dr. Pence has been a practising physician in this place for about thirty-six years; has a drug store and stands as high for business probity as any man in our city and is above the wants of the world financially. Samuel Conner has lived in the com-munity a life time and has occupied high positions in the gift of the people and is respected by all who know him as a high-toned, honorable man. Of myself I may say I have been in business in this place as a builder for over forty-two years and have never been in States prison nor guilty of sheep stealing, that thepeople know of. If I had been, it would have been spread from "Dan to Bersheeba," for I am not popular with the opponents of Spiritualism in this place. But, Bro. Denton, you express great satisfaction at Bundy's thorough expose. Will you be kind enough to let us know what was exposed that gives you such satisfaction? We are at a loss to know. The mere saying a thing is so, does not make it so. I might call you Brother Denton, a horse-thief, or any other bad name; my ipse dixit would not make it so. Now, be so kind as to inform us in what the mediums or the "villains" connected with them are exposed? We are auxious to know and cannot discern the point; and John, engraved by J. A. J. Wilcox, and will bear a if you are clear-sighted enough to see it we will be obliged to you for the information. The first paraa new organization will be established—then will true Spiritualism emerge from the mire and filth which now surround it. Be then of good cheer will and where, he said, "millions of human beings had which now surround it. Be then of good cheer who are using might and main to de-

stroy all the mediums in the country except such as will bow to his will, which the mediums at this place never have done and never will do. You say to Bundy "the intelligent and the good are with you." That provokes a smile. Brother Denton, were you in your right mind when you penned that line? You are certainly not posted. Out of all the Spiritualists in this place, Bundy has but one subscriber that we know of and that subscription is by our committee to keep posted as to

his base conduct.

Five out of every six Spiritualists that come here, and there are not a few of them, do not take his paper, having dropt it when he commenced his tirade on mediums; and many more declare their purpose to quit his paper so soon as their subscriptions expire. If your statement is true, the good and intelligent are getting scarce.

One thing more, Bro. Denton, those who denounce our mediums and their defenders, with but few exceptions, are like yourself. They have never seen a manifestation of either of the mediums. What is the testimony of persons worth who are so eady to denounce without knowledge against the united testimony of hundreds of good and intelligent people who have time after time witness testified to the manifestations through both of the mediums. Chickens come home to roost, and it may be that they will come when they are not wanted.

Bro. Denton, in conclusion, let me say our mediums are in good health and are giving successful seances, and will continue to do so, notwithstanding the would-be expose of Bundy and his Jesuit

JAMES HOOK. Another Witness for the Terre Haute Mediums.

WINCHESTER, INDIANA, Oct. 29, 1879. It is with regret that I feel compelled to write in his way. Sir, if I know anything, I know that Mrs. Anna Stewart and Miss Laura Morgan, are greatly wronged by their accusers. I have visited Terre Haute several times with as smart men as Bundy, Kayner, and the other enemies of those mediums that have made so-called affidavits that the mediums are not honest and trustworthy. If they have investigated under inconclusive conditions, that is no reason why, after they have acknowledged the phenomena to be genuine in the seance room, they should go away and say it is

all a fraud. I have investigated the phenomena which they have sought to discredit, with persons rossessing as clear heads as any of them and they with myself say, "We find those mediums genuine and honest. We have had the pleasure of as strict tests of the presence of our spirit friends at their seances as anyone could ask or desire. Those spirit friends have come out of the cabinet so that we could recognize them by their countenances, motions and familiar conversation with us. Things If a stranger was to come to you, and state he was John Smith, you have nothing but his statement by which to know he is John Smith; but we have had their statements, their well remembered features their general appearance and familiar movements by which to know and recognize our

spirit friends at those seances. I have myself had the satisfaction of holding the nands of the spirits and the medium at the same time. I know that I was not mistaken about this absolute test of spirit presence. The mediums are genuine and are worthy the confidence of any peron who desires to have positive proof of the return and presence of materialized spirit forms.

Very truly,

JOHN E. CAMPBELL.

A Voice From the Soldier's Home. NATIONAL HOME, Wis., Oct. 27, 1879.

DEAR SIR:-I write you under peculiar emotions. Your specimen number is received and read with greediness. There is but one reason why you should not receive a large response of subscribers—that is, the want of means. Most of the inmates of this Home are like myself in one respect, without means of payment, having neither pension or pay. We are largely supplied with reading matter, such as it is. All the prominent sects are here represented by their publications, which are poorly read. The soldiers preferring miscellaneous reading to the stupid matter of the religious press, I have used considerable effort to obtain liberal reading for a large class of liberal minds we have here.

What I desire to ask through you is, will some Spiritualist, who is able, be kind to the poor old soldiers who have spent their lives and health for you and the Government, and remember them by sending a copy of MIND AND MATTER, the Banner of Light, the Religio-Philosophical Journal, to this office, to gladden our hearts and brighten our hopes? Should you do so, we will thank you in our hearts and in the spirit land. If you cannot well send all, send one. Fraternally,

E. SPRAGUE.

P. S.-Your stand in defence of mediums is nighly approved in this section. [We gladly place the National Soldiers' Home on our free list, and hope our Spiritualist contemporaries will follow suit. God bless these disabled veteraus and lead them to realize that they are still active soldiers in the great army of truth as it goes forth to occupy her rightful domain—the universe of God.—ED.]

J. M. Roberts, Esteemed Friend:

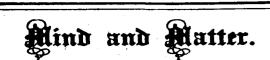
A sample copy of MIND AND MATTER (a deeply nteresting paper to us), directed to our, son S. S. Engle, came safely to hand; also another copy. given us by our much esteemed young brother, M. Allen, while on his recent visit in the West: and a day or two since, another copy directed to our son; and in his absence from home, I deem it right and just to write thee and say how well we value the paper, and how much we admire the outspoken words of truth therein contained, which will ever bear aloft the motto, "He is free whom the truth makes free, and all are slaves be-

We deeply regret our inability to take the paper. Since our sojourn in this land (1872) we have had two severe droughts; then the grasshopper scourge. Since which my husband has been an invalid near three years, and part of that time a helpless onewhich has paralyzed our prospects much. This, with our advanced age (my husband now past 71, and myself near that age) renders us unfit to labor as we once did. But as we journey along, the beautiful truths of Spiritualism are more dear to our hearts.

We consider it a blessed favor to have the reading of the Voice of Angels so kindly sent us by our beloved and highly gifted brother, D. C. Densnore. Blessed man! a rich fruition awaits him n the future for the good he has done here. We ook the R. P. Journal of Chicago eleven or twelve years, and when we could not pay for it they

topped it. Hoping success may attend the enterprise of thy valued paper commensurate with its merits, I am very truly thy friend. I thought this much was thy due.

SARAH ANN ENGLE. ASHVILLE, Mitchell Co., Kan., Oct. 18, 79. ["Billy the Bootblack" greets these esteemed and enerable friends, and says to us: "Mr. Roberts, send them the paper and charge it to me." Being



PHILADELPHIA, SATURDAY, NOVEMBER 8, M. S. 82 Entered at the Post Office at Philadelphia,

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J. M. ROBERTS. PUBLISHER AND EDITOR

For rates of Advertising and Terms of Subcription, &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.

Our Premiums.

Steel plate engravings of the "Birthplace of Modern Spiritualism," "Homeward" and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

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." This 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. Instructions to those who desire answers to sealed letters.-In writing to the departed, the Spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly but not stitch them, as it defaces the writing matter. The letters to secure attention must be written in the English language.

Enlargement.

Our First Volume will close with our issue of November 22d. We have tried to fulfil the promises made to our subscribers during the eventful year which is about to end. For the coming year we have decided to do more for those who have already subscribed than we hoped to be able to accomplish. We have definitely concluded to enlarge our paper from its present dimensions, 24x36 inches, to 26x38 inches. This is fully equivalent to an increase of one-sixth its present size. We trust our friends will duly appreciate our efforts to deserve their patronage, and will give us their co-operation in extending our circulation. We hope, and feel confident, that the unpleasant duty which has devolved upon us; that of demanding and enforcing peace within the spiritual lines, will have been fully performed with the close of the current year. We will then cheerfully proceed with the work which we set out to perform, of carrying Spiritualism in to regions and among people, who are in ignorance of the glorious and benificent truths of Spiritualism.

A Spirit Prediction.

During a seance at the office of MIND AND MATTER on the 30th of October, the medium, James A. Bliss, was controlled by a bright and advanced spirit, the guide of one of the persons present. When she first controlled, she uttered a beautiful Invocation to "the Father of Light, Wisdom and Truth," and then said: "O that I could become visible as I am in spirit life, that you might see me, and not merely speak as I am obliged to through this organism—that this veil might be removed. (Will you not materialize soon?) O, yes! but it is my desire to appear as you sit together here. I work for this and I assure you it will be my greatest pleasure to do so. The time will soon come when we shall remain for days materialized. Then my dear loved ones, purify the conditions as you are doing, and then the spirit world will use powers at their disposal to return and remain with you. This is the vision of the past, the dream of those that have lived in ages past. Prepare ye the way of the spirit world, and out of this dark and troubled condition in which Envy, Strife and Bigotry, have ruled, will blossom the rose of spirit manifestation. Let no selfish feeling come in your souls." The remainder of the communication was of a personal nature, but the above prediction is of too encouraging a character to be withheld from the public. It comes m a spirit noted both in earth and spirit life for great confidence that this prediction will be fulfilled.

The Charity of the Spirit World. #My feet have trod on thores to come to you.

Such was once the significant message of a guardian angel to her earthly charge, symbolizing the greatness of the sacrifice which a bright spirit makes who renounces the joys of heaven to come down and abide with the suffering ones of earth. The self-sacrifice of our Lord himself, who left his seat at the right hand of the Eternal Father to come down to save a ruined world, the spirit which prompts many a medium to continue in the field, fighting for the truth of spirit return, in despite of poverty, reproach and mental anguish, this is the irit which has prompted that mighty effort now making by the angel world to enlighten and save mankind. It is not for the fun of the thing that advanced spirits strive with the hardness of the human heart, and seek to lift up the grovelling soul, to open the eyes of the spiritually blind, to win the sensual organization to a higher life. As Elizabeth Fry left the comforts of her happy home to minister to the poor prisoners of Newgate, so did Christ visit the spirits in prison, so do the bright angels also visit the abodes of the wicked in spirit life, and so do they willingly minister to the spiritual needs of the inhabitants of earth. Who can be sufficiently grateful for the love, the long suffering of his guardian angel? With aspirations for the highest, with the opportunity to commune with the pure and exalted intelligences of the upper world, he yet devotes himself to his earthly charge, ever seeking to impress him for good, ever striving to protect him from spiritual and from earthly foes. This doctrine, which is an article of faith in the Catholic Church, is for Spiritualists a living fact. Such

charity is in immortal souls. We speak to the Spiritualist, to the initiated into the mysteries of the New Dispensation, to him who knows by blessed experienced that he has a spirit gulde, and we ask: Why does not your guardian desert you, as your earthly friends do, when you are in misfortune? Why does he not abandon you when you deserve to be abandoned to your fat-? Why not? Why does not the mother abandon her child in prison? She may not be able to reach him, for the laws of the moral universe are like those of the Eastern Penitentiary of Pennsylvania, and the suicide builds a wall of adamant between himself and his spirit friends. But the mother watches outside the walls, and sooner or later the prison doors are opened and she clasps the erring one to her heart. So we may grieve the Holy Ghost: we may crucify our Lord afresh; but im-

mortal love refuses to be balked of its mission. The divine compassion of the spirits who have been made perfect through suffering is touchingly portrayed in the inspired vision at the close of Levi's Science des esprits. This grand prose poet of our own time; the modern Isaiah, too little known, but destined to a deathless fame, sees at the

The second second

end of the world Satan himself converted by the personal appeal of Jesus and Mary; and rising into the marvellous world of poetry and visions, he beholds the glorious figure of the Christ in the act of showing to the fallen but now risen angel the grand asembly of the martyrs.

"There were found all the victims of human despo-tism, all those who had preferred to die rather than lie to their consciences.

The victims of Antiochus, the martyrs of ancient and those of modern Rome.

Some for legitimate beliefs, others for illusions and dreams, they had boldly faced the tyranny of men, and all were saved before God, for they had suffered to preserve the noblest and most beautiful of gifts—liberty!

Long time their souls clothed with white robes sprinkled with blood, had groaned under the altar, and had demanded justice; but at last, the day had come, and all together, holding paim branches in their hands, they drew near to the presence of the Redcemer.

The Christ appeared in the midst of them, between his mother and the repentent angel, and asked

tween his mother and the repentent angel, and asked what vengeance they would draw down upon their 'Lord! let their souls be given to us, so that we

chord! let their souls be given to us, so that we may dispose of them for eternity, as they have disposed of us in time.

The Christ then handed over to them the keys of heaven and hell, and said to them: 'The souls of your persecutors are yours.'

Then a croof joy and triumph resounded from the heights of heaven even to the depths of the abyss, the souls of the martyrs open the doors of hell, and extend the hand to their executioners.

Each reprobate finds in one of the elect his protector; heaven enlarges its bounds, and the Virgin Mother weeps for joy as the sees crowding around her on many children whom she had thought lost for ever. While all heaven smiled at this magnificent spectacle, on the earth could be seen the rising of a new sun, and the night folded its wings towards the West. The sombre clouds of the past field away charged with phantoms, which were the shades of great monarchies extinct and of old religious vanished."

Such is the inspired vision of the Abbe Alphonse

Such is the inspired vision of the Abbe Alphonse Constant, who writes under the significant name of Elephas Levi. A student of Cabbalistic learning, an adapt in occult philosophy, and one to whom the hidden meaning of the scriptures has been taught he is no visionary, but a veritable seer. His eyes are opened to behold the new heavens and the new earth, which are to follow the revelation even now coming from the spirit world. Soon shall the divine charity which has ushered in the New Dispensation find its reward, and the scripture shall be fulfilled which says: heard a great voice out of heaven saying, Behold the tabernacle of God is with men and He will dwell with them and they shall be His people."

The Church of St. Sophia.

To him who feels that Wisdom is the principal thing, and that knowledge alone leads to real happiness—to the student whose life has been given to the search after truth, it is difficult to realize the state of mind of the modern churchman who, dreading to lose his faith, refuses to read such a book as Strauss' Life of Jesus, or to investigate the phe nomena of Spiritualism. We can all understand the policy of the Roman Curia in publishing an Index Librorum Prohibitorum, because the Papacy inherits that love of universal dominion which ha ever been Rome's master passion; but why a Protestant, an American, a fellow countrymen of Franklin, Jefferson and Lincoln, should fear to investigate any subject whatever under God's heaven, it is hard to understand. Yet so it is. How many clergyman are there who have read Paine's Age of Reason, or to take one of the important critical works of our own time, Newman's Supernatural Religion. These books have to do with the foundations of their own belief, and yet they are afraid tined to strangle the twin serpents of despotism and to examine them! Is this honest? So did not the priestcraft. Christian Fathers, Origen, Tertullian and the rest so did not the Reformers; and so do not Spiritualists. Is it any wonder that amid such a crowd of intellectual eunuchs we see the intelligence and educational status of ministers of all denominations sink yearly lower and lower? How can it other wise? Truth demands the undivided heart. She is no prostitute; she does not sell herself, she "would be wooed and not unsought be won. divine Sophia, Aya Sofia, whom men call Wisdom, refuses to be outraged, but she lifts her veil to him who loves her with his whole heart. Talk to the clergymen of your acquaintance and you will find nine out of ten have not mastered their own speciality. To be plain, it shows a lack of not only of intellectual honesty but even of self respec when preachers knowing how the foundations of their creed are assailed, do not spend at least a much time in trying the value of their text book as they do in expounding and explaining it away. A similar remark applies to their treatment the truths of Spiritualism. Here are phenomena bearing directly upon religion, professing to throw light upon the future life, the very subject which the clergyman is paid to study and expound. Why do they not examine them? Simply because they do they not examine them? Simply because they are afraid. Because, like the critical works of Bau and Kuenen, spiritual phenomena upset the doc-trines which the clergy are sworn to teach. In other words they run away; they dare not look their antagonists in the face. We have had hundreds of books published on the side of Spiritualism, and scores of periodicals are devoted to the exposition of its facts and teachings. Where is the clergyman who has ventured to grapple with the subject? Where is the book which undertakes to refute Epes Sargent's Proof Palpable, or Wallace's Miracles and Modern Spiritualism? Where if we may be allowed to refer to ourselves, is the religious journal which enters the lists against MIND AND MATTER?

The new philosophy is like a certain little man of whom the story is told that in the theatre in Dublin, he pulled the noses of two big men at the same time. Spiritualism defies both Orthodoxy in religion, and Materialism in science. Orthodoxy ignominiously declines the challenge, and contents itself with slyly persecuting mediums and Spirit ualists. Men of science are little better, but some of them, with the late Professor Hare at their head have from time to time gallantly taken up the glove and gone to work, to thoroughly investigate the phenomena. What has been the result? every case they have been worsted in fair fight and converted to the truth. We do not consider the New York self-styled "experts" Doctors Beard and Hammond, as exceptions to the rule, as essays show that they have not grappled and will not grapple with the facts. A thorough and exhaustive treatise which should annihi-Spiritualism would sell like hot cakes Why don't somebody write it? Many scientific men have started out to do so, including Professor Crookes, the Dialectical Society of London, Professors Zollner, Weber, Fichte and Ulrici, but they find it cannot be done and they all, some of them reluctantly and others gladly, admit their lefeat. These are men possessed of the true scientific spirit, gallant warriors, true to their knightly vows, ready to do battle with all comers for what they believe to be truth, and equally ready to confess themselves vanquished when whipped in a fair fight. All honorable men must respect them as the memory of General Robert E. Lee shall ever be respected, first, because he drew his sword in be half of his principles, and second, because he yielded it gracefully at Appomatox. But where is the clergyman who has imitated these examples? True, there is a society of Cambridge graduates who have long examined the phenomena and have learned their reality, but they do not tell anybody. They do not show their colors. Far otherwise was it with the Rev. Samuel Watson, of Memphis, author of The Clock Struck One. But how many have followed his noble example? Where is the Cardinal, the Patriarch, the Archbishop, the Bishop, the Dean, the Archdeacon, the Prebendary, the Priest, the Deacon, who has done battle with the intruder? There can be but one conclusion from their silence. They fear the fate of bold Bishop Colenso, who went out to convert the Zulus and the Zulus converted him. The clergy are ready enough to excommunicate a brother who embraces the new religion, but they will not meet him in argument. They forbid their flocks to go near the wolf, but they do not go for him themselves. They are not only hirelings but worthless ones. They do not do the duty for which they are paid. They are afraid the wolf will eat them up if they attack him outside the fold. This is a pretty condition of things for the followers of Him who laid down His life for the sheep, for the successors of the apostles who fought with wild beasts at Ephesus and Rome. Hardly a week passes that some spiritualistic book is not published which challenges the attention of those who profess to be champions of religious truth, but nobody replies to it. As in the olden ime, the Philistine draws near morning and evening and presents himself forty days—some think, by the way, that forty was all the Hebrews could count at that early period—but as yet no David has been found to take up the challenge. Spiritualists ask nothing better than a fair field and no favor; they are ready to meet their opponents in any

forum it may please them to select; but what they

do object to is evasion of the issue, backbiting, assi-

nation, poisoning, in short, all unfair methods of

warfare. When a man says, "I have seen a ghost,"

it is no answer to reply, "You ought to be sent to an asylum;" and when he affirms that a message has been written on the inside of a closed slate, is a poor argument to retort, "You are either a liar This kind of evasion, however, will not answer much longer. It is too thin. Those who pay pew rent are getting dissatisfied. They do not understand why there should be a systematic ignoring of certain subjects in the pulpit and the religious press, or at best a flying shot taken at an enemy whose banners invite the leaders of the sac-

ramental host to a pitched battle. Most of the soldiers of the new revolution are men like Washington and Patrick Henry, was were brought up in loving allegiance to the mother country; they are at heart religious men and women. converted and sincere Christians, whom love of truth first carried into the Church, and then, as they believe, one step further, into a belief in Spiritualism. They would like nothing better than to be allowed to remain with their families in the Church which is endeared to them by many sacred memories; they know that Primitive Christianity and Modern Spiritualism have much in common but they must have freedom of thought and speech Can there then be no modus rivendi, no concorda agreed upon, between the two antagonists? We answer, certainly, provided Protestants will modify without renouncing their creed. There is the rub, for the treaty involves giving up something.

"In matters of commerce the fault of the Dutch Is giving too little and asking too much. Something might be accomplished if the general convention or general assembly of each denomination should appoint a committee to examine the phenomena of Spiritualism and report. Depend upon it, the time has nearly come when it is necessary for the clergy to face the music, or else ac knowledge that they practice in the pulpit a systematic evasion of the truth. There are plenty of Spiritualists, such as the late William Howit, who hold that Spirititualism, like geology and astronomy, can be reconciled with the Bible; and after the feats in this line which have already been performed, it is hard to say what may not be accomolished in the future. Anyhow, it has got to be lone. Facts are stubborn things, and it is now high time for the reconcilers to go to work.

With the Catholic Church it is somewhat different. The rulers of that semi-worldly, semi-religious organization, are perfectly aware that spirits return and communicate with mortals; but they sternly forbid the laity to hold such communion, well knowing that whereas truth governs men as soon as it is recognized to be truth; so when the actual facts of the future life are common property, nobody will pay for masses for the dead. Unfortunately the hierarchy have come to look upon temporal power as more desirable than the proclama-tion of truth, and the interests of the Church as more important than the enlightenment of its members. "They cry up spiritual things," as Colton says, "because they have them to sell; and they cry down wordly things, because they wish to obtain them." With these principles of action the Catholic Church cannot change either its creed or practice. The permanence of its moral despotism depends upon keeping its subjects in ignorance of the truths which Spiritualists have found out. If it could overthrow the New Dispensation by open argument, it would do so; but it cannot. Hence it is forced to resort to underhand warfare, and its adherents both in earth and spirit life do not scruple to resort even to perjury and murder-we know what we are talking about; to crush the infant Hercules, who, they instinctively feel, is des-

Meanwile mankind are getting weary of blind mysticism, and dare to seek for knowledge undisguised. The latter, thank God, they are now getting from the spirit world and there is more to fol-

The Jesuit Bundy, Kayner, Hutchinson, Case vs. Mrs. Stewart, Miss Morgan and Messrs. Pence. Hook and Conner Closed.

In the R.-P. Journal of Nov. 1, inst., the editor cosecution closes its

we have, therefore, a right to conclude that the pack of Jesuit slanderers is completely exhausted. These wily and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These wily and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. These will and insidious enemed to house the pack of Jesuit slanderers is completely exhausted. We have, therefore, a right to conclude that the which to plaster the cracks made in their sh edifice of falsehood, fraud and perfidy, and they gave it up in despair. Not content with seeking to deceive the public as to the Terre Haute mediums and their gallant defenders, these desperate enemies of truth have had the brazen effrontery to intimate that Dr. Peebles is a weak and corrupt encourager of fraud and deception on the part of mediums and their friends. Speaking of Dr. Peebles, this editorial monstrosity has the effrontery to

They" ("the committee") "also knew his" (Dr. Peebles') "proverbial weakness of desiring to praise everybody who claimed to be working in the interest of Spiritualism. If he should publish anything, they" (Messrs. Pence, Hock and Conner) warranted in believing it would be favorable. But. alas for their scheme! it worked too well. The result was, that the Journal was forced to give the easons for its long silence, and most effectively has this been done.'

It would, therefore, appear that it was because Dr. Peebles ventured to publish what he saw at the Terre Haute seances in the Banner of Light, that Col. Bundy was forced to call in the services of the Jesuit sneak, Alf. S. Hutchinson, to help him, the editorial tool of the Jesuits, to lie down the truth, to which Dr. Peebles testified. One would have upposed that these Jesuit underlings would have had more prudence than to admit that they could not bear to have the truth go to the world, that possitive and absolute evidence of the fundamental acts on which Modern Spiritualism rests, were to be witnessed at Terre Haute, at the seances of Mrs. Stewart and Miss Morgan. In that confession, Col. Bundy demonstrates, as he could do in no other way, his deadly hostility to the cause of Spiritualism. He dare not specifically deny nor question one single statement made by Dr. Peebles Watson as to what they witnessed at Terre Haute; and yet he has the impudent assurance to insinuate that they witnessed nothing which they have publicly stated they did witness. This conduct may appear tolerable to those distinguished Spiritualists; but to us it has all the appearance of a most unwarranted and malignant insult. The audacious insolence of this man has passed the bound of all Spiritualism. It is in the extreme surprising that chunk of refined Jesuitism it is: he should have been thus long permitted to disgrace the cause of Spiritualism as one of its expo nents. His whole conduct, for the past two years, has been charterized by the most transparent dis- a vast deal of resonant braying on sundry matters, honesty, hypocricy and depravity, which has constituted him the Benedict Arnold of the spiritual cause. It is to be hoped he will meet with the same fate, and become an object of scorn and loathing in the sight of all decent people. It is an old but true saying, "Out of the fulness of the heart the mouth speaketh." Hear what this prince of hypocrites says of him-

self, and then say whether we denounce him un-

Col Bundy says: counts of the alleged spirit manifestations occurring at Terre Haute. That gross fraud was continually perpetrated there, we were fully convinced by the st trustworthy evidence, and we hoped that the task of publishing it to the world might fall to

other hands than ours." Indeed! and so, Col. Bundy, you were "fully convinced by trustworthy evidence," that for two long years "gross fraud was continually being perpetrated at Terre Haute," and yet you said nothing about it. Tell the public, if you please, what all that gostering twaddle about purity, honesty, independence, and fearlessness, was for, with which you regaled the eyes of your readers during all that time. Not only do you confess that cowardly connivance at the most monstrous frauds, as you pre-tend to have believed was the case; but you admit that you waited for two whole years for some one else to do what you now have done with such disastrous consequences to yourself. Why did you, the pure, the honest, the fearles Col. Bundy, act the poltroon in that manner, and at the same time keep up a continual clatter about your determination to sift the wheat from the chaff of Spiritalism? We have been censured for persistently showing up your hpyocrisy; we need trouble ourself no more to do that, for you have confessed that you are a mean, cowardly braggart, that did not dare to attack fraud when fully convinced it was continually being perpetrated upon the public, for whose inter-

ests you pretended, so disgustingly, to be con-But, Col. Bundy, in the interest of decency and

truth, we ask you where is that mass of "the most itualisn trustworthy evidence" which for two years prerented you from publishing "accounts of the alleged spirit manifestation occurring at Terre Haute. You have closed your case, and not a single particle of that evidence have you produced. Do you think anyone is fool enough to believe that had you had any such evidence as you falsely pretend you would not have brought it forward instead of the disgrace-fully false statements that you did bring forward to eral education—voluble language, and with no sustain what you call the "Prosecution?" truth of the matter is, that you have dissembled in the most disgraceful manner in preterding that you had a particle of trustworthy evidence that any fraud whatever has been perpetrated at Terre Haute. We have paid our respects to every witness, so-called, that Col. Bundy has dared to name, and

Prosecution" has shown them to be. P. P. Price in a statement, called an affidavit, onfessed himself a corrupt lying cheat. What is the word of such a man worth whether uttered under oath or not? That is what Col. Bundy calls the most trustworthy evidence. It is natural be should do so for he has been guilty of by far worse crimes than that. T. Biel, the friend and accomplice of Price, testified that he knew that Price was just as guilty of fraud as he claimed to have been. We do not doubt either of them on that point. Dr. De Caux Tilney. This professional scamp has been shown up sufficiently by the letter of Mr. Fleming, of Pittsburg, published in our last number. When we read his statement made, as was pretended, under oath, we concluded from its ace it was false. Mr. Fleming leaves no doubt on that point. Mrs. M. B. Mencher, a tattling old woman, who talked so much that she never knew when she was telling what she knew or had heard. drs. Harriet Adam who, as hard as she tried to say mething to the prejudice of Mrs. Stewart, knew nothing that bore against the latter. Ossian A. Conant, a boy with a muddled head who signed what he supposed was an affidavit, without reading t and who, to his surprise and disgust, found he had been made to say, by Bundy and Hutchinson, what he never intended to say and what was absolutely untrue. Sallie Cooper, a self confessed liar and fraud. Joseph Allinson who had the contemptible meanness to seek to create prejudice against an unoffending girl by recounting the angry talk of her parents in a domestic quarrel. And last, but not east of this pretty lot of so-called witnesses, Emily Davis, who says she proposed for six dollars to be-

who and what are they? We will briefly recapitu-

late what their connection with Col. Bundy's

come "a member of the troupe." These are the witnesses that the pure, the honest, the gentlemanly Col. Bundy brings forward to destroy the character of Mrs. Stewart, Miss Laura Morgan and their protectors, Messrs. Pence, Hook and Conner. If he possessed one spark of decency or shame he would never dare again to show his ice among decent or respectable people. But even f these people could be believed, there is wothing in heir testimony to show that Mrs. Stewart and Laura Morgan are not genuine mediums and entirely guiltless of any attempt at deception. In no instance has either of the mediums been shown to

have had anything to do with ar y fraud. For every disreputable witness that Col. Bundy has been able to bribe to slander those mediums we pledge curselves to produce a score of the most intelligent and respectable persons who will testify o their worth as individuals and their wonderul attributes as mediums. Well might Mr. Hook ay, "Cease ye vipers—ye bite a file." If you want see what we can do in the way stated, read MIND AND MATTER of last week and this and our next three or four numbers. We hope the friends hat have visited the seances at Terre Haute will tate their experiences through this journal. Aud let it be understood that we do not confine this invitation to those who know what they saw was true, but to those as well who know what they saw was false. We are not afraid to expose fraud wherever we have reason to believe it exists and when we know that fraud is being perpetrated in the name of Spiritualism, to our conviction, we will not wait "two years," "that the task of publishing it may fall into other hands than ours. be lun Jesuitical concoction such as that that the Je Bundy, on which to condemn mediums or Spiritalists. We want evidence that has the appearance

said or done in this case we will gladly set them light, on being shown that we have done so. As col. Bundy dare not reply to us through his own paper fearing that his readers will discover what a ournalistic fraud he is, we tender him the use of MIND AND MATTER for that purpose. If he still stands mute it is because we have done him no inustice and he can say nothing that will palliate his nfamous course

This is all that need be said as to the case of Col. Bundy, as closed on his side. There will be so much yet to be said about the other side that, by the time we are through, Col. Bundy will find himself kicked out of Spiritualism into open Jesuitism where he would be now if he could injure Spiritualism from that position. We will in another article show the Jesuitism of

Col. Bundy so clearly that even a fool need not be longer deceived on that point. We do not, intend that Col. Bundy shall monopolize the "exposing" business. We have, therefore, taken a hand at it, in the case of Col. Bundy, and "The Prosecution has not closed its case.'

Bundy and Hutchinson Sifted and Thrown Where They Belong.

In the Evening Gazette, Terre Haute, of October 30th, the impecunious editor who, for want of some other method of keeping his head above water, sold himself to the Jesuit agent, Alf. S. Huthinson, to lie about and slander his townspeople, publishes what he calls "Specimen Chunks" from the-"'Logic of Facts,' in which Alf. S. Hutchinson nmasks Mrs. Stewart's self-constituted committee, and goes for their plumage in a way that would make the noble Red Man green with envy.—From he Religio-Philosophical Journal of November

Following this slangy introduction are extended extracts from the floundering attempt by Alf. S. Intchinson to wiggle his snaky deformity off of that "Hook" on which he found himself impaled. Among the pretended "Chunks" the editor of the Gazette publishes the following as having appeared in the R.-P. Journal of ov. 1st., not a line of insolence of this man has passed the bound of all which ever appeared in that paper. To lie seems forbearance, and he should be made to feel that he to be a governing principle with Bundy, Hutchinson has no sympathy from any friend of the cause of and Ball. Here is the "chunk,," and a loathsome "In his last letter in MIND AND MATTER, that wild ass of the Wabash (who, ashamed of his own cognomen, signs himself 'John' Hook) indulges in

all of which is too palpably false and futile to merit notice. • Mr. Hook's weapons and mode of warfare would reflect dicredit upon the moral character of a polecat; his fictions would make old Baron Munchausen turn green with envy, and his literary Billingsgate would force a blush to the cheek of Dennis Kearny. The choice production of Mr. Hook is followed by comments from the pen of that same gigantic intellect who has editorially made such a crushing arraignment of the Jesuitical conspirators' who are engineering this exposure. on at this time. "For two years we have declined to publish ac- WHEN A FOOL, PEN, INK AND PAPER GET TO-GETHER THE RESULT SHOULD NOT BE PUBLISHED. (Sic). I commend this axiomatic truth to the especial attention of Mr. roberts (sic), who furnishes in 'one weak, wishy-washy, everlasting flood" the MATTER for an amateur spiritual sheet—the MIND being confined exclusively to the advertisements.

Why Alf. S. Hutchinson, Jesuit agent, and his employee Ball of the Gazette, should by such a falsehood as that seek to drag their poor egotistic but willing victim, Col. Bundy, down to their own depths of journalistic littleness is contemptible even in them. We are not able to think so meanly of these men as to suppose that Alf. S. Hutchinson did not write and send that production of his depraved mind to Col. Bundy for publication, with the eight other closely printed pages of matter, sent to and published in the Journal of Nov. 1st. We, therefore, conclude that Col. Bundy had sense and discretion enough left so suppress that "chunk" which Ball and Hutchinson seem to prize so highly that they were willing to counterfeit the endorse-ment of Col. Bundy to give it currency. It would indeed be strange if it should prove that Bundy is the shrewdest virlain of the three, and that Hutchson and Ball are the marplots of his insidious plans. enabled him to get control of the R.-P. Journal, It is very evident, however, that Col. Bundy supand such outrages as he has perpetrated in the pressed this 'chunk,' for the very good reason that name of Spiritualism since those awful crimes he knew it would direct attention to his Jesuitical relations and affilliations, and that is what he most desires to conceal. He may thank his particeps | will, are means to ends that no true Spiritualist | are likely to follow."

criminis for fixing upon him the stigma of Jesuitism so indellibly that he will never be able to deceive any person again as to his real status in Spir-

This "chunk" of Hutchinson was blocked out to cover up the fact that he was a detected tool of the oman Catholic Propaganda, of which Cardinal McCloskey is the head in this country. In his reply, alluded to by Hutchinson, Mr. Hook says:
"But we must not forget Alf. S. Hutchinson, the master performer of the play. He was educated

This is just the material that the Catholic Propaganda have to resort to, to effect their designs against Modern Spiritualism. Again Mr. Hook

"We have every reason to believe that Hutchinson is employed in the interest of that band of Jesuits that you have so fearlessly unearthed. He is unprincipled, unscrupulous, and just the man for

In commenting on those reference to Hutchinson, his antecedents and occupation, we wrote as fol-

"We ask your especial attention to the fact that the Alf. S. Hutchinson, who worked this case up for Col. Bundy and the R.-P. Journal, is a Cathoic who studied in Canada for the Priesthood. That he is an employed tool of that dangerous or-der of bigoted propagandists of the Catholic faith, and the most deadly enemies of truth, the Jesuit Order, can hardly be a question. The readiness with which Col. Bundy has supplemented his vilainous labors, by placing three pages of the Journal at his service, is positive proof that he is doing the work of the same Jesuit masters. We tell you Sp ritualists of America, that John C. Bundy is a Jesuit in the disguise of a Spiritualist, in order that he may accomplish his vile ends the more effectually. Why will you refuse longer to be undeceived as to this arch dissembler? You will remember that it has been but a few months, since D. D. Home, the poor mediumistic slave of the Jesuit power, wrote to Bundy advising him to raise his true Jesuit colors and attempt to capture the spiritual cause without further evasion on his part. That Bundy entertained the proposition was evident, from the fact that he published the invitation. That letter was intended to test the public sense. preliminarily to a scheme on the part of the Catholic Church to monopolize the spiritual movement They found us fully acquainted with their scheme. for we, through MIND AND MATTER, so thoroughly exposed it, that they were obliged to try and laugh it away, as the only means of concealing their chagrin. John C. Bundy has never dared to deny his relations with the Jesuit order" (or we might have added the Roman Catholic Propaganda.) "In view of the fact that he is working side by side with Alf. S. Autchinson, a Jesuit emissary in mutual efforts to injure Spiritualism, we now call upon Col. Bundy to explain how it is he is so uniformly found working with the Jesuits, to destroy medi-

ums and disgrace Spiritualism, if he is not himself Jesuit, and in close communion with them? It will be remembered that he was with the numerous villains who were concerned in the attempt to ruin Mr. and Mrs. Bliss, and who destroyed their child for no other reason than that the spirit world had predicted that the babe was destined to become one of the most remarkable mediums the world had ever seen. It will be remembered how promptly Col. Bundy accepted the so-called exposure of Mrs. Pickering by the Jesuits who engineered that outrage-upon an honest and most useful medium. Why this editorial affiliation with those ecclesiastic cal bigots and foes of Spiritualism, if Col. Bundy is a friend to Spiritualism and not a Jesuit? We are informed from sources that we deem reliable that Col. Bundy is a confirmed member of the Catholic Church. If that information is correct, it is not difficult to account for his otherwise unaccountable efforts to crush mediums, and render Spiritualism an object of loathing to sensible It is to that arraignment as to his Jesuitical character and conduct as a hypocritical Spiritualist,

that Col. John C. Bundy crawls as dumb and silent as the snake whose nature he more partakes of than that of a being possessed of a human couinson, an open and avowed enemy of Spiritualism aud'a narrow minded unprincipled tool of the Roman Catholic Propaganda, in their efforts to arrest the cause of Spiritualism, saw and felt the disastrous effects of that arraignment, as is plainly shown by the foregoing "chunk" from his attempted rejoinder to the annihilating reply of Messrs. Pence, Hook and Conner, to his falsehoods which were fathered by Col. Bundy, the editor of a socalled Spiritual journal. Where in that "chunk" is there one word of denial that either he or Col. Bundy are Jesuits and relentless enemies of Spiritualism? Remember that Hutchinson does not pretend, in the least, that his attempt to blacken the characters of Mrs. Stewart, Miss Morgan, and their Spiritualist friends, was governed by a desire to purify, elevate and advance the cause of Spiritualism. He was not base enough and hypocritical enough for that, although evidently capable of the deepest depravity. And yet Col. Bundy would place three whole pages of his paper at his service, to help him to libel and injure Spiritualists and mediums, and create popular prejudice against the cause which he, Col. Bundy, has hypocritically pretanded to advente. tended to advocate. Will Col. Bundy explain to his readers why it was that he would publish eight ull columns of closely printed slang, from the pen of Alf. S. Hutchinson, of which this expurgated "chunk" was a pretty fair sample, and exclude the

It is very manifest that Alf. S. Hutchinson thought the publication of that "chunk" of prime importance to his case or he would not have placed himself and Col. Bundy in the unfortunate position he has done, by publishing it in the Terre Haute Gazette as the only reply that he or his accomplice could make to our exposure of their real motives in their infamous attack upon the Terre Haute me-

As we do not propose to trouble our readers upon this head any further, having fastened the stigma of Jesuitism upon Col. Bundy so inefficably that he can deceive no one, we desire to call attention to the fact, that no Catholic priest will deny, that human spirits do not die—that their moral probation does not end with what is called death they can and do return and communicate with mortals, and that all natural phenomena attributed to spirits have occurred and do occur through the media of the present day. It is true they claim that it is only evil spirits who do return and manifest themselves and therefore that spirit intercourse with mortals is largely, if not always, pernicious to the mortals to whom spirits come. This being a well and generally known fact, every well informed Catholic priest can just as properly claim to be a Spiritualist as Col. Bundy. They, one and all, are laboring to propagate the dogmas of Purgatory and Communion of the Saints. Those dogmas are founded on the knowledge of the Catholic clergy that everything claimed as true for Modern Spiritualism, is true. They are none the less biterly opposed to Spiritualism because they know it is true; indeed they are all the more opposed to it on that account. If it was false they would not commit the crimes they have committed and are now meditating, in order to crush it. It is because the spirit world outside of the Catholic communior are determined that mankind shall know and profit by those truths, that this desperate struggle is going

We, therefore, do not hesitate to say that there is no Catholic priest who is not a better Spiritualist than Col. Bundy. They have been trained by prejudice, habit and interest to believe they are doing the best for their fellow-men, and acting on the lesuit principle. "The end justifies the means" they have determined to try to crush Spiritualism or go down in the attempt. They have schooled themselves to believe that they can be shrived of their wrong acts at the bands of the bead of their church, and therefore see no necessity for doing justly, loving mercy and walking humbly, in their treatment of their fellow-men. If Col. Bundy is of their faith and believes with them that his soul can be shrived of its iniquities by priestly absolution, it is very easy to understand why he does not hesitate at any base or criminal act to attain his selfish ends. If he is a Catholic and the absolution of the priesthood of that church and their patronage is what he seeks, it is very plain why he should be guilty of the iniquitous acts which have marked is hypocritical course as a professed Spiritualist.

It is impossible that Col. Bundy can be an hon-

est, sincere and enlightened Spiritualist, or he would never have been guilty of such acts as have placed it in his power to perpetrate them. A murdered father-in-law and a destroyed or concealed

would dare to face in "the after-life. Spiritualists know that there is and can be no vicarious atonement or priestly absolution for their wrong deeds, and that nunishment worse than the torments of a mythical hell, is in store for those who commit them. What Spiritualist would face such a record in the after-life, as that which Col. Bundy has made? We know none, and therefore conclude that he expects to escape through the intercession of his priestly intercessors.

Editorial Briefs.

Do not fail to read our premium advertisement on the third page.

MIND AND MATTER can be found for sale at all he principal newsdealers everywhere.

DR. G. D. HENCK has MIND AND MATTER constantly on hand and for sale at his office, No. 446 York Avenue, Philadelphia, Pa. MRS. S. A. BYRNES having returned from the

9th, and at Lynn, Mass., Nov. 16th and 30th. She will be pleased to make further engagements. DR. A. H. RICHARDSON, magnetic physician, has removed his office and residence from Monument

West, will lecture at Worcester, Mass., Nov. 2d and

Avenue to No. 42 Winthrop street, opposite Soldier's Monument, Charlestown District, Mass. MRS. J. F. Colles, who, with her (now ascended husband, has been so long and favorably known to the Spiritualistic public, has been in Boston for a week or so, working in a quiet way as a medium

and speaker, returned to her home, No. 735 Broad-

way, New York, on Tuesday. MRS. H. Morse has been speaking in Worcester, Mass., before the new society of Spiritualists for two weeks. From thence she went to Oxford, where she will labor for awhile. She would like to make engagements for January, somewhere in the East. Address her at No. 4 North Pearl street, Albany, N. Y.

On Sunday morning next, at 11 o'clock, A. M., George Dillingham will inaugurate a test and leveloping circle at Mechanics' Hall, No. 100 Market street, Lynn, Mass., to which all mediums are cordially invited. Mrs. M. A. Carnes, of Boston, will be present to assist. The holding of these circles will be continued every Sunday morning at 11 o'clock, A. M., until further notice.

WE would call the attention of the reader to the dvertisement of Dumont C. and Della E. Dake. on the third page of this paper. They are highly recommended by one of our most valued friends and contributors; as very successful healers. One of their remarkable cures was performed in the case of the well known medium. seer and speaker, E. V. Wilson, when at death's door, several weeks since, at Saratoga, N. Y.

WE have received notice from Messrs. Pence. Hook and Conner, that their closing reply to the Religio Philosophical Journal," of Novem ust., will be ready for the next number of MIND AND MATTER. The committee distinctly state that this reply will be more crushing than the first. Friends of Spiritualism circulate this defence as widely as possible, send in your orders at once to word delay in mailing this large edition.

THE developing circle held at this office every Tuesday evening by Mr. James A. Bliss, is very argely attended by ladies and gentlemen who are eing rapidly developed into all phases of mediumship, Many are entranced and while in the un-conscious condition gives tests of a most remarkable cha acter. The spirit guides of Mr. Bliss work through him in a most positive manner and the results are very satisfactory to all interested.

R. C. FLOWERS, editor of The Lightning of Alliance, O., has faithfully kept the promise he made in a late number of MIND AND MATTER, and forvarded this weak his first club of ten new subscribers, and promises us another club in a few days. We hope that the example Mr. Flowers has set will be followed by our subscribers. We are straining every nerve, friends, to do our part to defeat the insidious enemies of Spiritualism. and we earnestly ask your co-operation in ex-If there has been any fraud perpetrated at Terre Haute we want to know it. We want no cooked Haute we want to know it. We want no cooked those he marks out for his victims. Alf. S. Hutch- far as possible. Most cordially do we thank Mr.

> WE desire on the 29th of November, to send out a very large edition of MIND AND MATTER to persons interested in Spiritualism, who have never seen the paper. Our readers can assist us very much in this work by forwarding to this office before that time the address of all persons of their acquaintance who they think would appreciate a specimen copy. We have already sent out many housands to the names that we have, but we desire to swell the number. Who will co-operate with us in the way suggested to advance the cause of Spiritualism? The prompt and efficient reponses which in the past have been made to our pecial applications for similar co-operation lead us to hope that a grand gain for the cause can be nade in this way.

Ox Sunday morning next, we understand that Robert Harford Hare, Esq., of the Philadelphia Bar, son of the late Robert Hare, professor of chemistry in the University of Pennsylvania, will begin series of lectures before the First Association of piritualists at Eighth and Spring Garden streets. Mr. Hare has for several years been investigating Spiritualism, and last summer he spent three weeks t Terre Haute, where Mrs. Hare obtained, with her own apparatus, photographs of some thirty-five spirits, twenty-five of which are recognized. Mr. Hare will bear emphatic testimony to the truth of the "Terre Haute marvels," and to the high personal character of the committee who have Mrs. Stewart's experiments in charge. The moral courage which enables a man of Mr. Hare's social position and surroundings to stand up in such a community as this and boldly declare himself a Spiritualist, is worthy of all praise. For this alone Spiritualists here and everywhere have to thank him; but, independent of that, the facts and theories of this trained thinker and advocate will, we are sure, be worthy the attention of all. Mr. Hare does honor to his breed, and he is a worthy son of that Anaxander, that true king of men, his distinguished sire. He has, we are persuaded, a great work yet to do for the cause of Spiritualism.

Michigan State Association of Spiritualists And Liberalists.

First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists, at Fenton Hall, Flint, Genesee Co., Michigan., commencing Friday, Nov. 30th. The following speakers are expected to be present and as many others as can or may desire to come.

Rev. J. A. Burnham, Saginaw City, Mich.; Chas. A. Andrus, Flushing, Mich.; Giles B. Stebbins, Detroit, Mich.; Dr. A. B. Spinney, Detroit, Mich.; Mrs. H. Morse, Wayland, Mich. Also some of the best mediums in the State are invited and expected to be present. Mrs. 1. D. Clark, Port Huron, Mich.; Mrs. A. A. Whitney, Battle Creek, Mich.; Mrs. L. J. Moliere, Detroit, Mich.; Mrs. Sarah Cartwright, Detroit, Mich.; Mrs. P. O. Hudson, Detroit, Mich.; and others are cordially

invited. Seauces will be held every afternoon at the close of the speaking. Mrs. Olie Child, the inspi-rational singer will also be present, and enliven the occasion with her soul-stirring music and songs Conference each morning. A full meeting of the Executive Board is earnestly desired. A. B. Spinney, President: Miss J. R. Lane, Sec-

etary; Mrs. L. E. Bailey, L. S. Burdick, Benj. F. Stamm, Directors.

[We have received the above notice of the Quurerly Meeting of the Michigan State Association, of Spiritualists and Liberalists, with the request to give it three insertions. We cheerfully comply with that request, as our return for the suppression of our package of MIND AND MATTER at cent camp meeting of that association held at Nashville, which we sent to their President, A. B.

A. J. Mulock, writing from Smithsboro, N. Y., says: "I have distributed the extra copies of MIND AND MATTER you sent me, and will do all I can o increase your circulation. There is great need n this country of that positive proof of spirit return which materialization gives investigators; they wish to see for themselves, then they will believe. did not tell you, the last time I saw you, that Mrs. Dunton, of Vineland, N. J., is a materializing medium. Before I left Vineland, with none but Dr. and Mrs. Dunton and myself, spirit forms appeared very well materialized, considering the short time we have been sitting and the poor health, of the medium. I have been working for years to bring about that result and other developments which

Spinney, for gratuitous distributon.—Ed. 1

Spirit Communications.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

PHILADELPHIA, Oct. 24, M. S. 32. Question. My sister, when in this life, gave unmistakable proof that she was a medium for spirit control; if she possessed this power on this side, why does she not communicate through this medium, or others? which is the greatest desire of my

Answer. All spirits are subject to the great law of God, no matter how great their desire may be, or how great gifts they may have had, they cannot force their thoughts through the medium's brain; it cannot be accomplished unless they are adapted to the medium's mind.

Q. Do we recognize our loved ones immediately as our spirits leave this body, and do they remain with us as companions as we progress? A. Only so far as you have an affinity for their society and they for yours; and that will act immediately after transition, because the love of the mother will never end and will be sure to reach her child either directly or indirectly by spititual telegraphy.

Q. Is it possible to cure disease, or remove physical difficulties of any kind without e presence of a medium? A. It is possible where sical deformity exists, but not in mental deformed, but in mental spirit aid to the physical deformed, but in mental deformity, or disease, it is impossible for the afflicted to form the desire. Desire spirit aid and they will always be near you. There is no person but what is mediumistic enough to attract some pitying angel; but disease is an outgrowth of the violation of the laws of nature. This can be aided by mesmeric spirit force, but you must rely on remedies that will cause an equilibrium. The

sooner you do this the better for yourself. Q. What relation has mind to matter, and how can the mind be made to control the natural body?

A. The mind that formulated that question has given one of the deepest questions that can be put to man or angel. That question is past this generation to answer. Man will require more senses than he now has to answer this question, and as I am a plain and p articul man, I will have to let it

Q. Are we to understand additional physical A. I mean additional mental senses. There must and will soon appear greater intellectuality on this

Q. Are dreams influenced by spirits? If not, then by what means do they come to us? A. A dreaming state is necessarily a negative one, and it is in the negative state that spirits can operate. A dream may be one of two things. It may be that you have not passed into a sound sleep and have no perfect unconsciousness. In this case your spirit wanders and partakes of whatever it comes in contact with. In the other case, where there is sound sleep, a spirit can help you and impress you, and you may see a vision. Trance is by no means a dream. A trance is the withdrawal of the spirit. Whilst this is going on there is a second party that holds the mortal spirit with the body, and that is the reason, if you endeavor to wake them too suddenly you will not wake them

Q. How can human happiness be attained? A. First by converting every church in this immense land into scientific schools of thought. Second, by banishing poverty, the cause of all forms of Third, by adapting science to all the requirements of life.

"GOOD AFTERNOON:-An old man who obtained in his earthly pilgrimage the alloted time of man—three score years and ten. I am weak yet. I have hardly gotten over this transition state, but I looked as soo, as I had entered the spirit state to send a word of comfort across the chasm, called death. You do not die—you renew your youth. In time all those earthly imperfections will fade and die away, but when you come back here you feel all the infirmities of old age. I would that every one could have their friends come to this circle. But each circle is prepared for before coming here. They have to take their turns. They must take

the time accorded to them.

"To my relations and friends I want to send this word. Your belief amounts to nothing. Your actions will be everything over here, and if you wait to get that crown and harp, wipe away the tears of sorrowing mortals, your brethren and sisters, and you will find that the nearest road to happiness.

SAMUEL COOK. Weymouth, Mass.

"SIR:-This is strange coming back. But, never theless, by travelling this road, in spite of your religious prejudices, it will be found the road that leads to glory. "First, undeceive the minds of mortals?" That is the cry that now greets the advent of every advanced intelligence in spirit life. "Go back—acknowledge your faults—show up your prejudices and point all to the temple of eternal

"In my mortal life I was a doctor and a writer of some books, but they are only valuable so far as they contain truth. There never was a germ of truth let fall from the lips of man, woman or child that can ever die. I knew very little of what you call Spiritualism, but I do know that when I have walked out, on a fine day in Summer, and have seen all nature rejoicing in happiness, that there seemed to be borne on the whispering winds the voices of the invisible ones, those that I had loved, those long departed. Thus far I was a Spiritualist. "My mortal life is over, but I can say here today, and speak honestly, I am just beginning to understand that great law of the Infinite, the unfoldment of the human soul, or spirit. And I would say, in conclusion, build a right foundation here; let the root of light push forth rightly and the tree will grow up and and upward until it reaches the Infinite. Those who knew me in the mortal life will recognize this as coming from me, because they will know my style of expression.

J. V. L. SMITH, Richmond, Va.

"GOOD AFTERNOON:-I knew nothing of Spiritualism. I have been informed of all that would occur before I came. I did not much like the idea of coming back here to speak through a man; but I have been prevailed upon to come. I am just as happy as I deserve to be; no more, no less. is an eternal law of justice over here, and while you cannot associate with those you despise, neither can you associate with those you desire to, until you are fitted for it. That saying of Jesus is correct, "In my Father's house there are many mansions." There are many conditions in spirit life and you can only adapt yourself to those that you are sufficiently advanced and pure enough to enter. When you reach that state it is a state of happiness and you have not much desire to come back here. But I have attractions here. I have those here that I love and I want to warn them of danger. I want to be a ministering spirit to them, until they join me in the spirit world and then we will cut this thread that binds us to earth and go on to the mansions of bliss. That is all I can say. Sign me, ELIZABETH B. ASHMEAD,

Wife of Dr. Theodore Ashmead, Germantown, Pa.

"GOOD AFTERNOON:-I want to send to my friends at A * * * I went away young, and I am very weak when I come back to-day. I will not stay long. I only want to say that I am in-demnified in this atter life for going there so young. I have escaped many evil conditions and have less to account for than if I had lived to a mature age. That is about all I can say. I cannot hold on any longer.

CLARA AMELIA JONES, Deerfield, Lenawee Co., Mich.

"GOOD AFTERNOON :-What is this place?" is the office of MIND AND MATTER). "Well, that is a newspaper." (Yes, a spiritual paper). "I begin to understand something about it; but I have been gone so long that it seems strange to me when I come back. Why, do you know, the other day a spirit took me and showed me Boston. Why it was only a little village when I left it, and I thought I would never come back here. But a friend of in ne, not that he was a friend in the mortal life, but a friend in spirit—his name is Franklin—wanted me to come back here and see the improvements that had been made since I went away. But I told him I had enough improvement | ily commend this book to every honest man.

where I was. He seemed to have a stronger will than I had, and so I came along to see the improvements. Well, I saw about as much misery as I saw improvements, and I'm glad I don't live in your time. There is so much scratching and fighting, and trying to get the upper hand of each other, that it did not suit my ideas. I'm an "old fogy." I don't like the wear and tear and noise in this place. Give me tranquility. That is the kind of happiness that suits me. Still I see the wisdom of being here to-day. It is to wake me up—to make me more active; and as I am somewhat of a philosopher, I do not think I can be happy while others are in misery. And as I have got here and seen what is necessary, I will do the best to help everybody to happiness in the future life. Thank you all for listening to an "old

I was known here as Hezekiah Usher, the first man that ever opened a bookstore in America, [Will some of the Boston people ascertain what hey can of the history of such a person and report?

"GOOD AFTERNOON:-It is nothing new for me o address an audience. I used to be one of those who preached about the great Judgment Dayabout the sheep on the right hand and the goats on the left; and I come here to-day to say positively there are no goats on the other side. There are no spirits over there that the Great Eternal can afford lose, for every one was created to finally reach appiness. How glad am I that the age of reason s dawning on mankind! How glad am I that we are beginning to understand that we must have reform in religious ideas! Give every man, woman and child that is born into this world a chance in this mortal life to make the best use of their talents. Do this and you will pull down every throne on earth where sits a monarch. Study the law of nature so as to arrive at equality; and when you do this, you will make this mortal life a Paradise, and there will be no miserable drunkards, prostitutes and evil-doers coming back here and sapping the moral life out of you. For at the same time you free them you will free yourselves also. Think of this, and each one put their hand to the plough, and never look back, and they will purchase happi-

"My old friends will be astonished when they read this; but I will tell them that unless they progress in this life they will have to progress hereafter, for old monotony will compel it. You cannot continue in one environment forever. You will be made to learn. You will be made to be free investigators, and anything that does not agree with your reason you have a perfect right to throw aside as useless to you. But at the same time you must remember that this useless thing to you may be useful to some one else.

"And now in conclusion, may each and every one within the sound of my voice, to,day remainber that they will live when existing material bodies are no more. But you have a responsible position to fill. Each one of you is a stone in the great temple of human happiness and truth and you will be blessed just in proportion as you more or less properly fill that position in this great Uni-

H. F. QUITMAN, Lutheran Pastor of that denomination at Rhein-Beck, N. Y.

"HOW YOU DO BRAVES AND SQUAWS." Once em people mighty in em land. Now em Council-fires cold. Great Spirit Father angry with em child; Hide em face. Sing death song. long trail towards setting sun of Spirit-land. em fight em pale face and fight em brave. Now bury hatchet deep. Once em voice could call em warriors. Em come like leaves on forest tree. But voice of em chief him now never call em warrior. All em gone to em happy hunting ground. Em fight em pale face, but em no fight em now. Pale face want em land. Much game much fish in em river. Tell Injun brave em must go toward setting sun. Injun fight. He say him bones of father long here. Him chief will lay him bones here too. But'all that am passed and now with em squaw and papoose in the happy hunting ground of Spirlt em nave all em wish. Red face, Black face Em come here because em friends bring em here. One who brought him once before. One help kill brave Dade (Major Dade in the Florida Indian war.) Em Seminole. Em come but still em Great Spirit Father keep em. Good bye pale face.

HALLAK, Tusteswago.

Wild cat said he died of a broken heart.

BOOK NOTICES.

Ancient Faiths and Modern: a Dissertation upon Worships, Legends and Divinities in Central and Western Asia, Europe and Elsewhere, before the Christian Era-Showing their Relations to Religious Customs as They now Exist. By Thomas Inman, M. D. New York: J. W. Bouton; S vo.

pps. 474. This is virtually the third volume of Dr. Inman's remarkable book, Ancient Faiths Embodied in Ancient Names, and is more interesting to the general reader than the first two volumes. The Doctor speaks his mind with a refreshing clearness. religion," he says, "such as it is professed in Chrisendom, sciolism, or imperfect knowledge, alone is lucrative. Real understanding, diffused among the people, would render ever hierophant a beggar, and thorough enlightenment amongst the priesthood would force them to allow that such should be their normal position. For example, if every laynan, in countries owning the spiritual headship of the Pope of Rome, knew that all the stories of Heaven, Purgatory, Hell, Angels, Saints, Confessors, Hermits, and the like were absolutely baseess—if he knew that man has no power in the court of the Almighty to influence His will in favor of a congener, and that nothing whatever is known re-pecting the world beyond the grave-he would not order masses, either high or low, and a host of other ceremonies, each of which has to be paid for. Or, if each Protestant knew, that every tenet preached to him from the pulpit is founded upon absolute ignorance of the Almighty's operations, that every doctrine, every prayer, and every ritual, is based upon fantastic, half savage, or semi-civilized human ideas, he would recognize at once the total uselessness of the parsons. They that are whole need not the physician, but they that are sick. The doctor, knowing this, endeavors, when he has a chance, to induce the client to believe himself ill, and that he and no other man can cure him-or, if he should really be disordered, these ideas will be kept up as long as possible. So it is in religion; it is only the culprit that wants the Savior; but when he has a chance, the soi disant savior tries to persuade those who consult him that they are sinners, yet that he can make them saints; and having once implanted this belief, he endeavors to sustain it. To doctors and priests such as we here describe, the ignorant credulity of their clients is a source of wealth. So long as there are dupes there will be sharpers, and so long as men are human, there will be unconsciously, nay likely, to themselves, abundance of both fools and knaves. From what has been already said, our readers will have probably drawn the conclusion that we deny the existence of a thoroughly educated and honest hierarch who has become wealthy by the exercise of his profession in a perfectly conscientious manner. Exceptional circumstances prevent us saying exactly the same of a doctor, but into these we need not enter, as they have not their counterparts in divinity. Such being our belief, we recognize the fact that poverty and knowledge must, in an earnest priesthood, be ever united. But the clergy of every denomination are loath to agree to this, and endeavor, by hook or by crook, to acquire the

The worthy Doctor, who tells the secrets of his own profession as well as those of the divines, is a thorough Sadducee, holding that every pretender to revelation or inspiration should be incarcerated as a rogue or a lunatic. Of course he scouts the claims of Spiritualism, a subject, however, which, by his own confession, he has not studied as deeply as he has Hebrew roots. We can pardon him for such an exhibition of ignorance as the following, because of his general candor and fidelity to what he believes to be truth. "No one has ever been known to see a spectre which does not represent some one whom he has seen, or whose picture he has noticed; nor does he ever hear a voice in a tongue unknown to himself." Both of these assertions are inexact, as every experienced Spiritualist knows. We commend the author to as profound a study of the literature of Spiritualism as he

has given to that of other religions. In the meantime we quite agree with Dr. Inman that "one or more outspoken laymen will do more good to religion, advance the interests of society more, than all ecclesiastical unionists." We heartJames Hook's Reply to the "Independent Age." TERRE HAUTE, November 2, 1879.

Editor Mind and Matter. The following note we sent to the Independent

TERRE HAUTE, Nov. 2, 1979.

Editor of Independent Age: -SIR —On reading your strictures on the mediums and others, as well as myself, of this place, as published in the R. P. Journal, I thought I would review your article, but on reading the review of your one-sided statement by MIND AND MATTER, I could not find it in my heart to kick a man (no matter how much he deserves it) after he was down, and the hide pretty much off of him. You will therefore, excuse us this time and if occasion should occur in the future you shall have our blessing. Yours for the truth though the heavens fall.

JAMES HOOK. P.S. It may interest you to know that the seances are going right along and will continue to do so, so long as the spirit world lend their aid to, and control the mediums, and give through their organisms proof positive that "If a man die shall he live again.

Now, Bro. Roberts, do you not run some risk it inflicting such a severe castigation upon poor Bigelow. Should he not survive it and pass in his checks, what would be the nature of the crime or misdemeaner committed by you? The verdict would be, came to his end at the hands of J. M. Roberts, of MIND AND MATTER by flaying said Bigelow. The proof would be positive as to the fact, but the nature of the crime, manslaughter or infanticide is a mooted question out here. It is an old saying in doubtful matters, it would take a Philadelphia lawyer to decide, and as you are in the right place to get a solution of the matter, you can give it to the public.

The frantic efforts of Bundy, Hutchinson, Ball and Co., to destroy the character and usefulness of our mediums will prove abortive, and they will come out without even the smell of fire on their garments. Their enemies may, to some, seem to have the advantage at this time, as they have the most of the secular papers with them, and such pseudo spiritual papers as the R.-P. Journal and the Independent Age are aiding them, and they are getting affidavits manufactured to order from such sources as will recoil upon them when they are ventilated. Price, Cooper, Mencher, Oakes, Emily Davies, and others of like ilk, who figure largely as affldavit makers are swift witnesses in the hands of Hutchinson, Ball and Co. Hutchinson poor fool, thinks that with such persons as witnesses he is going to do the business for the mediums and Pence's Hall. They parade them in the R. P. Journal, with great gusto and flourish. Were it not for the outside world and the credence given to them by Bundy, Hutchinson and Balls, puffing up their affidavits, we would not take much trouble to notice them, as they will not effect any thing where they are known. As we will take them up seriatum in our answer to the Journal of November 1st, I will not trouble your columns further now. Yours &c.

JAMES HOOK.

TITUSVILLE, PA., Nov. 3, 1879.

Editor of Mind and Matter: DEAR SIR:—Will you allow us space in your paper to inform our friends and the public gener ally that we are again in the lecture field for pubic work. Most of our labor of a mediumistic kind has been in private for the last five years; its results as they may be related to the scientific demonstration of spirit power are yet to be made public. But such labor, in a measure finished, which took us from the public rostrum, we are again at liberty to work for old friends and supporters, and an er quiring public as a conscious trance speaker, on all subjects of general interest, as in the past. Our time spent in the study of natural sciences for six years past, by both clairvoyance and reading, has become an added power to our inspiring friends of spirit life; they hold us to the conditions through which we have obtained chemical and geological knowledge as means through which they could better relate their propositions and prepare the way for some special works of importance in such direc-

KIND WORDS.

tions. With this explanation, friends, I ask you to

address me at Lottsville, Warren county, Penna.
Yours for investigation.
HANNAH F. STEARNS.

C. W. Cotton, Portsmouth, Ohio, writes: "En closed please find one dollar for MIND AND MAT TER for three months, with premium picture "Homeward." I applaud the course you are pursuing in defence of persecuted mediums. Be sure the object is worthy of your support and defence and all the heavenly hosts will help to sustain you and them.

Mrs. Dr. Webster, Napa City, Cal., writes: " send to renew my subscription; I thought my time was not out until November until my paper did not come last week, then I thought my time must be out. We live five miles from the postoffice, so we cannot get it at any time. I see that last year you sent as premiums the pictures of "Billy the Bootblack," but I did not know it; can't you send it to me now? I am an old woman seventy-eight years of age, and a widow with small means, but I am a Spiritualist. I will send subscription for one I want the picture of the house in Hydes ville ("Dawning Light"), for I want to see the place where the manifestation of Modern Spiritualism first began. I want the other pictures, so will venture to send \$3, and perhaps you can send them to an old lady.'

Harriet B. Clifford, 116 W. Newton st., Boston Harriet B. Clifford, 110 W. 150 Hol., Mass. writes: "Having seen your offer of the picphotograph of Billy the Bootblack I have not reeived, I should be glad to add it to my collections of pictures. I think my year has almost expired, but I shall renew for another year, for I should be sorry not to have the pleasure of reading your valuable paper. I am glad to see you take the fearless and upright stand for the welfare of our mediums, and as long as you have the approbation of the spirit world you will certainly prosper. I wish you could be occasionally at our seances at Mrs. Boothbey's, 25 Appleton street. She is one of our best materializing mediums that we have, I have had the most wonderful manifestations at her seances, my friends coming so perfect and lifelike as to be recognized by others as well as myself. Mrs. Boothbey is willing to set under test conditions

reasonable ones) and has done so night after night.' T. D. Pease, Springfield, Mass. writes: "I told you in my last I expected the names of other parties who were Spiritualists to be forwarded me. I enclose a few received this morning who are outspoken Spiritualists, and the most of whom have taken the R.-P. Journal but are gradually dropping it, owing to the stand Bundy has taken the past eighteen months. I was in Ashtabula in Septem-ber, and saw one or two old Spiritualists and they told me they had never seen a copy of MIND AND MATTER, only heard of it by what they had seen in the Banner, hence the reason I send the names as I want these "old Spiritualists" to know there is a wide awake Spiritualist paper in the field that is not afraid to tell the truth hit, who it may. It is very astonishing to me that those who should understand this new philosophy should seem to be so ignorant of the great governing principles of this universe, viz. Light and Truth. I hope we may live to see the day when the public press will seek and try as hard to give the Truth to the people, upon all subjects, as it does for popularity."

Mrs. C. L. Orr, Orrville, Dallas Co., Ala. writes "Since I cannot take you by the hand and thank you for your noble defence of the cruelly wronged mediums, I will thank you with my pen, though unskilled in its use. Who can doubt that MIND AND MATTER was sent to this world by angel help and its editor too, for without them the "old cat in the meal tub" would have killed the reputation of all our most useful mediums. Dear friend, excuse me for troubling you, but I know so little about the workings of Spiritualism of the present day, will you please tell me if there is any work on the subject and if it is possible to develop a person essed of mediumistic powers at a distance? It is so hard to be shut out from all light. To live among orthodox people, who believe everything they cannot understand the work of the devil, is a dark life to live. In MIND AND MATTER of Oct. 18 under the heading "Recent Literature" you say Dr. J. M. Peebles lecture, "The method of spirit influence and nature of death" can be had at your office. Enclosed you will find 25 cents. Please send soon and greatly oblige. May good angels help you fight for the right and bless you with success, health and happiness.

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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.

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ests and communications. ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seances at the same place every Tuesday and Friday evenings. Test and developing circle on every Wednesday evening. Mrs. E. S. POWELL—Clairvoyant, Trance and Fest Medium—No. 259% North Ninth street. Public Fest Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

m. to 5 o'clock p. m. MR. AND MRS. T. J. AMBROSIA—Slate writing. Clairvoyant. Trance and Test Mediums, 1030 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. FAUST, Test Medium, 236 N. Thirteenth St Private Sittings daily from 9 a. m. to.5 p. m. Private Sittings daily from 9 a. m. to.5 p. m.

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"I wish I was, and I know where, Sitting in the old arm-chair, The doors locked fast, the key thrown wide, And, I know who there by my side.

Give me a place, no matter where, Provided my true mate is there; A genial place where we can stay, And serve each other night and day; We'll rear a kingdom of our own; Prince Love we'll place upon the throne; From his just reign we'll never swerve, Nor will we other rulers serve.

Home is our Kingdom; Love's our King, Whose praises will we ever sing. To him we raise a sacred shrine, And crown him King and Lord divine. Our purposes together run, Our hearts and interests are one; Together, are we truly blest— In separation, are oppressed.

Tis thus we mingle soul with soul, And yield to virtue's sweet control Perfume the air with breath of Love, And holy incense from above: Subdue the passions flercer fires, By fostering all true desires, -By friendly intercourse impart All blessings which can cheer the heart.

Amid the wonders of God's plan, And gifts divine bestowed on man; The law of being crowns the whole O l hold it sacred to the soul. We'll justice, honor, power maintain— The sword is useless in Love's reign— Within his subjects hearts he dwells, The angels are his sentinels,

Who guard our sacred altar-fires And fill our souls with true desires. Thus teach us much of Heaven to know While dwelling on the earth below, And from this fore-taste will we strive Such high attainments to derive, That we shall progress even here, So, when we reach that heavenly sphere

In that blessed home of perfect day, We still may work as well as pray; Increase in wisdom, knowledge, worth, However humble here on earth. Our King is beauteous as the day, As pure, as perfect as Light's ray. We clothe him in perpetual youth,

His power for good will never cease, His functions are life, health and peace; We'll guard his throne with might and will; In Heavenly spheres will serve him still. Give me a place, no matter where, Provided my true mate is there— We'll rear a kingdom of our own, By seating Love upon the throne. St. Albans, Vt.

REV. F. BRIGGS ON THE BUNDY-KAYNER-HUTCHINSON FIASCO.

Editor of Mind and Matter: RESPECTED EDITOR:—After Mr. A. M. White published in the Chicago Times, of April 26, his account of the manifestations at Terre Haute, letters were written to myself from various quarters wanting to know whether I did or did not endorse that communication. I wrote an answer endorsing the manifestations, and also setting forth some of the leading principles in the laws or conditions of materializations. As the Times did not publish it it appeared in MIND AND MATTER of June 28th. As my health after that considerably improved, and feeling anxious to aid every earnest enquirer and cles in relation to the same subject, including the proper treatment of mediums; all, or nearly all, the result of my own experiences; comprising in the whole, one full month's research and investigation at Terre Haute. Thinking I had partially opened and pointed the way for earnest investigators to succeed in their researches, I left the field

to others and laid down my pen. On the 23d day of August, I was suddenly prostrated with a very severe sickness, and for five weeks knew little or nothing of the outside world. As soon as it was deemed prudent, some of my Spiritualist friends called my attention to that article in the R.-P. Journal of September 20th, against the manifestations at Terre Haute, and trying to destroy the reputations of the mediums. I was surprised and more than surprised, to see the Journal engaged in such malignant spitework and brazen hypocrisy. I knew that for some time past, Col. Juo. C. Bundy had been engaged in throwing out boomerangs. Now, mark our word, he will flud this last the most fearful one for himself that he has ever sent out. It must undeceive and open the eyes of many. But I have not taken up the pen to expose his array of absurd and contradictory and lying statements, begun with Dr. Kayner report, and running through a conglomeration of (purported) affidavits and their statements, that

for the most part belongs more properly to others. First to those who are attending to the matter. I know positively and so do members of my family. that we, each of us, have tin types and photographs in our possession, that were not, and could not have been obtained by any such frauds as Price and Bundy represent. We know too, that the manifestations we have witnessed were spiritual. My purpose is to expose the animus of this assault, and to show the readers of MIND AND MATTER how little Col. Jno. C. Bundy knows, or wants to know, of the higher and better spirit manifestations witnessed at Terre Haute.

1st. Let us attend to the animus that Col. Jno C. Bundy has manifested in concocting and perpetrating this assault. He says: "For several years there have been coming to our office, accounts of the phenomena occurring at Terre Haute, Indiana, in the presence of Mrs. Anna Stewart and Laura Morgan. Some of these narratives were very marvelous indeed, giving startling details of the materialization of Jesus Christ, the Virgin Mary, Wash ington, and other historical characters, and strongly endorsing the genuineness of the phenomena as of spirit origin." Here let us pause en passant, to tell this Col. Jno. C. Bundy, that even Col. Jno. C. Bundy himself knows no reason why "historical personages" should not manifest as well as unhistorical personages. No, not even the noted and notorious (for abusing mediums) Col. Jno C. Bundy, can give any valid reason why "historical personages" may not manifest, and have not manifested, as well as unhistorical personages. There-fore it is neither caudid nor honorable for him to bring these higher manifestations of historical personages, as bearing against "the genuineness of the phenomena as of spirit origin." He knows that course is uncandid. Now let us see how he pitches into Dr. J. M. Peebles and others, and the predicament he gets himself into. He says:

"When the most travelled Spiritualist living, an ex-reverend, who has by his superior abilities progressed from the narrow and bigoted creed of an orthodox sect, first into Universalism, and then into Spiritualism, and who has all his life been fa miliar with spiritual things, pronounces the conditions observed at Laura Morgan's 'test conditions,' and by the strongest implications leads the reader to suppose that he accepted the Jesus materialization at Mrs. Stewart's as genuine, (see Dr. Peebles full page parative in the Banner of July 12th,) it ndeed appear to be time that the public should have all the facts, and have them too, not through unfriendly sources, but through a leading Spiritualist paper, one which never shrinks from telling the whole truth no matter what the result

There, readers, there is "cheek" for you! Look at him! 1st. We ask who is better prepared than "the most travelled Spiritualist," of "superior abilities," who has all his life been familiar with spiritual things, "to pronounce understandingly whether the conditions observed at Laura Morgan's are test conditions or not?" He says they are. And so does Samuel Watson and hundreds of other intelligent, well-read and thoroughly informed Spiritualists. All such agree with Dr. Peebles. And here Col. Bundy demands that we should set these witnesses all aside for the lying, self-stultifying, contradictory report of his pliant tool, (the self-dubbed) Dr. Kayner. And even if Kayner has dared to state that the conditions were not test conditions, he has been already sufficiently exposed

2d. As already quoted, he says: "For several years there have been coming into our office accounts of the phenomena at Terre Haute giving startling details of the materialization * * and strongly endorsing the phenomena as of spiritual origin." And afterwards he says: "We have steadily declined to notice them." Just look at his statement. For years past, while accounts

were coming into his office "strongly endorsing the genuineness of the phenomena as of spirit origin," no matter how substantial, thoroughly posted and closely scrutinizing; however high and honorable those endorsers were; he "steadily declined to no tice them." And then, right here in his onslaught on Dr. Peebles he brags to us that he, through his paper, "never shrinks from telling the whole truth no matter what the result may be!!" He has wholly suppressed one side for years and then has the cheek to boast that he has told us the whole truth. There is one side of Col. Bundy's candor and fairness as the publisher of a spiritual journal.

Consider it.

3d. Now let us look at the other side just as he gives it to us. After stating that for years accounts had been coming into his office strongly endorsing the phenomena as of spiritual origin, he adds: "Other accounts, and by far the greatest in number, have denounced the manifestations as the grossest frauds" How comes this anomaly with regard to the Journal office, that by far the greatest number should denounce those manifestation

It is well known that hundreds, thousands, vea perhaps tens of thousands of people, from all parts of the Union, as well as from other countries, have visited Terre Haute. Of this number nineteen twentieths, if some of them did not get all or such manifestations as they desired, became thoroughly convinced that the phenomena were spiritual, and that Mrs. Stewart and Laura were no frauds. And they have so stated, either orally or in writing. And these, observe, comprised the best informed, the intelligent and spiritually minded and patient investigators, such as Dr. Peebles, Bishop Watson and many, many others as good and intelligent if not as noted. But, if they sent their exp riences to the R.-P. Journal, that popecule, ('ol. Jno. C. Bundy, put them in his "Index Expurgatus," and "steadily declined to notice them." They were necessitated to resort to other papers to get their information be-fore the public. Now it seems to us that by this one-sided course he must have turned many of those faithful reports from his office and deprived the patrons of the Journal of information, in relation to spiritual matters, that they were entitled to. But on the other hand, as his onslaught shows, he has been in favor of adverse reports and gross

misrepresentations. He well knows that all the public mediums for physical manifestations, from little Katie Fox, nore than thirty years ago, to the latest and best leveloped of the present hour, there is not one but what has been assailed with misrepresentations, or false accusations, or scandalous reports; with plots, treacheries, or mobs; and where they dared to ven ture, by prosecutions based on perjury and sustained by false swearing. And the stronger and better and more overwhelmingly convincing have een the manifestations, the greater the anxiety to suppress them, and the fiercer and more fiendish have been the assaults. And especially have the most savage and hellish assaults on their moral characters, been directed against the female mediums, because those hounds consider they are the less able to defend themselves and can be more asily crushed out. Yet the Journal office has een both ready and eager to receive and use these adverse reports against mediumship for physical nanifestations to destroy confidence in their medi-

As the archives of the persecuting Cæsars became the depositories of damaging, lying and malicious reports against the Christians; as the Vatican has ong been the depot of all manner of false accusaions and devilish devices against heretics; so have he pigeon holes of the R. P. Journal office been the receptacles of accusations against mediums, the character and truthfulness of which can be very

easily understood by this last onslaught of his. He has suppressed all on one side, and published for truth a great deal more than was true on the other, against the mediums and manifestations. then he has the cheek to call this never shrinking from telling the whole truth!!! Does he think the Spiritualists generally are gudgeons? Or is the man demented or mad?

After all this, he makes us a sort of a proposi-

tion, or indicates what he expects us to do. "Dr. Peebles and the other reverend centleman who have backed up his statements, together with who have backed up his statements, together with our good old Episcopal friend, Mr. T. B. Young, are all no doubt as earnestly seeking the truth as is the Journal, and should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective (sic), the result of inherited and acquired tendencies, and the psychological power of the Pence Hall environment, they will, we feel sure, hasten to acknowledge it."

Certainly. But he, and his confreres also, must be just as ready to reciprocate and make the amende

e just as ready to reciprocate and make the amende onorable on their part, as far as the charges and accusations that the Journal has published have been and shall be proved to be "subjective." That the plain English reader may understand what scientists mean when they use the word "subjective," as Bundy has used it, allow us to explain a little, in schoolmaster style. When a person receives a sensation through any one of the five senses from some reality outside of himself, the sensation is called "objective"—meaning it is real, being created by an external reality. Thus, if a person should see a bird fly, heard the report of a gun, feel the grasp of a hand, smell the aroma of a rose. taste the flavor of a peach—each and all of those would be "objective." But if he should say he saw bird where there was no bird; heard the report of gun when no gun had been discharged; felt the grasp of a hand when no hand touched him; smelt rose when the roses were all dead; tasted a peach out of the season of peaches-the scientists call that "subjective," meaning that it is no reality, but that the person is either self-deceived, or lying, or both. It is a kind of a polite scientific way of aying, you have been fooled or you are lying. Now, as it has already been proven that of the hard and harsh things, and bold accusations that Bundy and his coadjutors have published against the Terre Haute manifestations and mediums, many "were purely subjective, the result of inherited and acquired tendencies and the psychological power of their subjective environment" and their proclivities for the subjective, "they will, we feel sure, hasten to acknowledge it." Or, at least, they ought to do so, before having the check to expect i of others, "should it hereafter prove that some of the heavenly visions they beheld at Terre Haute were purely subjective." Yes, it is a clear case. Now let us see if Bundy will act as he thinks others ought to act, in cases "purely subjective," and "hasten to acknowledge it." Now let him

and make his acknowledgments. And, as more of those "subjective" statements are being proved out; let him continue to acknowlege it as fast as it is lone. No dodging. Let us notice further the animus shown in this attack. Disturbed or aroused by the numerous favorable reports, oral and written, respecting the namifestations at Terre Haute, nearly a year ago, Col. Bundy dispatched his man Friday, Dr. Kayner, to the scene of the manifestations to spy and smell round, and fix up a report that he could use against the mediums and the manifestations. But unluckily, poor Friday had neither the wit nor the caricature. Still, I do not know that we ought to come down on poor man Friday, "like a thousand of brick," for his feeble, foolish performance, because the manifestations were so clearly and in so many ways demonstrated to be spiritual, and the mediums honest, that it required a man of more shrewdness and adroitness to caricature and misrepresent and insinuate; and of a more deprayed spirit to enjoy lying about mediums, with whom he had seen nothing wrong and getting up against them evil-intended misrepresentations. Yet he thought he must do the false and deceitful and self-debasing work that his master sent him to do. Hence his failure. He made out such an absurd foolish, self-stultifying story, that Bundy says, "it was not conclusive" as against the mediums and manifestations; and so he suppressed it. Dr. Kayner for the time being, was saved the disgrace that its publication was sure to bring upon him. And it never would have seen the light, any part of it. but for the following course of spiritual develop-

come up to his own rule that he presents for others

The conditions had gradually been so far per fected that the way was being opened through which higher spirits began to manifest, and that with a force and power-a splendor and glorythat demonstrated "the genuineness of the phenomena as of spirit origin" beyond doubt or cavil. They were indorsed by the most thoroughly experienced, and almost life-long investigators of spirit phenomena, such as Dr. Peebles, Dr. Samuel

Watson, and numerous other persons of undoubted integrity and intelligence. These accounts were published in various papers over the signatures of these responsible persons. They were making an impression, and opening to the people a dawning consciousness of the possibilities of spirit intercourse that might yet be attained to and enjoyed. The R. P. Journal, from its position of "dog-inthe-manger," saw that something must be done immediately—an excitement kicked up, and a counter current created, if possible. Hence this lately furious onslaught through the Journal. That I am correct in assigning those higher manifestations as the direct exciting cause of the attack at this time, appears from the date of his (so-called) afildavits. The oldest one dates back only to the 15th of last August, though some of them prefend to relate what transpired six or seven years ago. So we see that it has all been hurried up inside of three months. But those prejudiced, lying, selfstultifying affairs are being exposed, and I pass them by, all but one, as that shows the animus of

That one is what purports to be an affidavit of a Mr. J. L. Allison, Jr., which claims to give an account of a profane, obscene and drunken brawl between Laura's father and mother; and as he has represented it, it was all that in a most disgusting sense. Yet, and who could have anticipated it, such is Col. John C. Bundy's taste that he calls that obscene, profane, drunken brawl an "interesting conversation." Well, it may interest him in nore senses than one before he gets through with

Col. John C. Bundy well knows that, even if it were true, that Laura is so unfortunate as to have father and mother that are intemperate, that oes not militate against her character at all. And, whatever they might be reported to have said in a frunken brawl, that cannot, by any law or equity, and will not, by any candid mind, be accepted as valid, sober testimony against the innocent daughter's worthiness, sincerity, truthfulness or honesty. Yet he flaunts this before the world and slaps it into young Laura's face as proof conclusive that she is a contemptible, lying cheat and fraud! This, it strikes us, is going about as far down into undiluted meanness as any miscreant could delve. And we think the honorable and candid minded will characterize it, as an unmanly, low, spiteful trick, disgraceful and abhorrent. We have no objections to Col. Bundy getting up affidavits purporting to be the sayings and brawls of every inebriate in Terre Haute, as he was caught drunk, and mixing them in with his medley of bo-gus affidavits to disprove spirit manifestations. But he must not publish them and flaunt them in the face of their daughter's, to crush out their good names and load them with opprobrium, as he has attempted with Laura Morgan. This twitting her, before the wide world, with having a drunken father and mother, and their drunken brawls, to get her stamped down as trifling, talse and decep tive, is an outrage upon barbarism! The act ought to stick like a fire-plaster to anyone doing it. For our part, had we been guilty of publishing such an alldavit against a father, to destroy the reputation of his daughter, we should prefer to have the people say, "Mr. Briggs must have been drunk when he published that, for he is naturally too honorable to perpetrate so execrable an act when sober; and he must have been drunker still when he called that disgusting stuff unteresting conversation!" Yes, of the two evils, we would prefer that

they would attribute offences so unbecoming an honorable man to a depraved appetite than to in-grained cursedness of soul. It is abusing Laura outrageously Bundy ought to be ashamed, if he s capable of the emotion of shame when his wilfulness is aroused. Here we enter our earnest protest, and caution every one not to infer from any thing that we have written, that either Col. Bundy or Mr. Morgan get drunk. I had to take the affidavit as it is, no mat-

ter whether it were true or false, to show the execrable spirit that called it forth and published it. the cabinet is there any trap door, scuttle or device So far all Spiritualists are concerned and we go no farther than that. With this rebuke we kick Col-Bundy out of our further notice. 11. I now propose to ask Dr. Kayner a few ques-11. I now propose to ask Dr. Kayner a few questions on some of the strange statements in his reclose the door, or you saw her dematerialize right port; and we have no doubt that the editor of there on the solid floor. You saw her embrace

[Very true, Mr. Briggs.-ED.] Ist. Dr. Kayner, what did you mean by the following statement? "Mrs. Stewart refuses to allow any examination of her person or clothing at her public seances; and at her private ones only before going into the cabinet." My daughter, Mrs. T. B Packard, was there ten days last November. She went with Mrs. Stewart from the cabinet, immedia ately after a private seance, directly to her room, and examined the clothing on her person. Miss Thayer and Mrs. James T. Walton of this city did the same last October, and with the same satisfactory results. Such examinations are frequent and always satisfactory and conclusive. Now, Dr. K., come out and explain why you make that notoriously false statement? Were you doing it to deceive the readers of the Journal, or to show your ability at pseudo statements? Or did you do it for hire? Or was it out of envy at Mrs. Stewart's excellent mediumship and success? Or was it because you thought it would make Dr. K. appear smart in the eyes of those he was deceiving! What

was the vain and foolish motive? 2d. In making a misstatement against Laura Morgan's seances Kayner gabs away as follows: "One thing more may explain the readiness with which different robes are seen (he admits they are seen) when the medium has been thoroughly searched before entering the cabinet. There is a six or seven inch stove-pipe running from the room or cellar below direct to the bottom of the cabinet. This pipe is worn quite smooth as though used as a dumb waiter." Dr. Kayner, why that last statement when that ventilator had been put in only wo days before your arrival? I saw it lust March

and last June and it was not worn smooth then. 3d. The doctor admits that Laura gives her seances with numerous manifestations and is found after the seances just as she had been fastened beore, viz. with the flour in her hands and her hands behind her with the sleeves sewed together and the thong fastened at the middle to the brass ring around her waist with its two ends put through separate holes to the outside of the cabinet and here tied with as many knots and just such knots as the investigator chooses to tie, is found tied just as it was, holding Laura fast in her seat. He then pretends he made the discovery that she drew, by pulling one string, the knots through one of th oles and untied them. Having thus adroitly freed herself she went on giving fraudulent manifestations. But Doctor K. knows perfectly well that she could not do all that without losing all the flour from her hands, hauling in and untying the knots of the thong and tearing her sleeves apart and hauling the thong wholly into the cabinet as she moved from her position. All this once done, to get herself back as fastened at first, as she is invariably found at the close of every seauce, she would have to put one end of the thong through one of the oles to the outside and then, without hand, or so much as a finger, on the outside, bend that outer end of the thong around and put it back through the other hole from the outside before she could tie the two ends together and pull the knots to the outside. Then she would have to sew her sleeves together as before with her hands behind her, defacing all signs of the rending of the old stitches and get the flour back into her hands, sewed fast behind her back all clean as at first. All these imhumor nor the accumen to make out a plausible posibilities. Now, Dr. K., as sure as you know enough to know which end to put your hat on, you do know that those are strict and fraud proof test conditions. And that under those conditions manfestations are abundant at her seances. Why, then, did you assert that scandalous falsehood, iusulting to the good sense of every one of your readers, if they exercise their good sense, that her seances are a "certain failure under the simplest fraud proof conditions?" Is it not astonishing, Doctor, how basely and foolishly some people can lie and think they are doing it smart? All that yarn about the "double bow knot" preventing manfestations is only another specimen of silly twaddle, for Laura could just as éasily untie the double bow knot outside of the cabinet as the other tricks that you, Doctor, are compelled, in theory, to admit she does in order to make her out a fraud. Upon reflection, Kayner, do you not think it is very strong proof of the genuineness of Laura's mediumship, that nothing better than lies, foolish, flat and thin, have been brought forward against her? 4th. "After a private seance where 'George' had

been unusually active with the castor, Mrs. Stewart went directly into the gallery into which I soon entered and upon looking up a book near where Mrs. Stewart had just been, I found a loose castor which looked as though it had been worn by much handling. After examining it and laying it down, Mrs. Stewart's little boy picked it up (just as a boy naturally would when he saw that a stranger, who

meddling with his favorite plaything) and commenced twisting it (to show the Doctor how he played with it) and it sounded as natural as when George' was amusing us with it in the seance Now, Kayner, come up like a man and tell us,

First, whether you can tell, by its looks, a castor has been worn "by much handling" or much use, with any more truth than you determined that the ventilator in Laura's cabinet was "worn quite smooth" by passing paraphernalia back and forth through it, when it had been there only two days? econd. Have you any evidence or reason to think, r insinuate that that worn castor was anything but Mrs. Stewart's boy's plaything? If so, what is it? Third. You say that when Mrs. Stewart's little boy twirled it "it sounded as natural as when George was amusing you with it in the seance room." You have no evidence, no, not one particle, that George ever had that castor at all. The circumstances show that it was merely the boy's plaything. Then why your assertion that he, George, did have it? Fourth. Why did you not tell the whole story of the castor manifestation? Others have witnessed it as well as yourself and they know, as I have repeatedly witnessed, that when "George" twirls the castors, though he may begin with one, it is not his custom to stop till he has all four of the castors of the cabinet whitzing at the same time. Kayner, you must have witnessed it. If not, you are unit to criticise. Now tell the people how that little boy's plaything could be made to sound like the four castors of the cabinet all twirling at the same time? Fifth. Those castors are each $3\frac{1}{2}$ feet apart one way and 7 feet the other. Now please explain how Mrs. Stewart gets down through the solid floor and twirls them all at the same time. Sixth. Is it any indication that, because Mrs. Stewart had just gone from the seance room to her gallery about her legitimate business, that she had just laid the castor down there where you pretend to have found it, any-more than you being the first to claim you had discovered it, is evidence that you put it there for effect? Especially when your want of honesty towards the mediums in so many other respects is

5th. He says: "I also observed at the private seances that just before Mrs. Stewart took her seat in the cabinet some female, from her private rooms, passed back into the room containing the wardrobe and went back and forth a couple of times." know, and so do all others who have had one or more series of private seances there, that Kayner has here stated a barefaced untruth. It may have happened some times, but just as much before pub-lic seances as private, if the hired girl was wanting to use some articles of dress before the seance closed, that she went in and got it before the doors were closed for the seance. Kayner made the foregoing statement to insinuate, in his contemptible way, that she might slip some "traps" into the cabinet and George carry them out into the back room again. But if his statement was as true as it is false, he knows that girl could in no way convey the wardrobe of the seances into the cabinet without being seen; nor could George carry them back without being detected. To settle the matter we call upon Kayner to tell us how, if he occupied that room, he could do the feat without being detected immediately. The conclusion of the matter is this: Dr. Kayner has misrepresented intentionally, or he had Mrs. Stewart's bired girl on the brain and imagined he saw her going in and out. The sight was "purely subjective," any way he can fix it and

he was not there in her own person. 6th. What do you mean by the following? White Fawn (she is an Indian maiden) came to Mr. Gile, embraced him, and after shaking hands all around, went down under the floor." went down under the floor? Spirits, in manifesting, disappear only in one of two ways. Most commonly they withdraw into the cabinet and close the door, but sometimes they dematerialize in front of the open cabinet, and you well know Dr. Kayher, that neither on the rostrum anywhere, nor in through which a person acting spirit could slip down under the floor, and I dare you to attempt a description or present a diagram of any such fix-MIND AND MATTER will allow him to vindicate, Mr. Gile; you saw her shake hands all around, but before the public, his truthfulness and sincerity, if neither as a spirit or as Mrs. Stewart, acting spirit, could you have seen her or any other person go "down under the floor." What do you mean by that absurd statement? In the course of my life, I have met a few persons so constituted, that they would not speak the truth if they could study up

anything to lie about.

7th. Kayner says, "When Eli Conner dematerialized, while I was holding him by the hand, in
shortening from the stilts, the black pants or dress caught on something, the right leg was raised up and showed on it what looked in the dim light like a loose white drawer with a ruffled band at the ankle." Dr. Kayner could have written the above only

with a view of grossly imposing upon those who had never witnessed dematerializations. There is not a Spiritualist acquainted with that phenomenon but who knows that that whole description is supremely absurd and disgustingly false. Nothing of the kind could have happened outside of Kayner's skull. As Kayner, pretending (I say pretending,) to be a Spiritualist and medium, has the heartless ness to ridicule and misrepresent spirit demateria lizations, I will try to make the phenomenon plain enough to be clearly understood (as it generally is not,) by those who nave never witnessed it, so that they need not be imposed upon, after this, by the absurd representations of any other falsifier and derider of spirit intercourse. I want the inexperienced readers to understand

the following facts. 1st. In dematerializing in our sight, only that part of the tangible and visible form dematerializes or dissolves, which is in immediate contact with the floor, and as it comes in contact with the floor. And the clothing from the bottom up, dissolves just as fast as the form and in uniformity with it. 2d. All above the immediate contact with the floor continues just as visible as it was before the dematerializing commenced, and becomes invisible only as fast as it comes in contact with the floor. 3d. Hence with an even uniform sinking movement, the form gradually shortens down like a stick of sealing wax, with its lower end resting on a hot stove. Only as fast as the wax melts at the lower end, the melted portion remains visible and spreads out on the stove; but as fast as the form dissolves from the lower extremities upward, it becomes invisible. All the shortening of the form, as it settles, is there in immediate contact with the floor, as in the sealing wax it is in that part in immediate contact with the stove. 4th. The form settles too slowly to have the appearance even that it "went under the floor" by dropping down through a trap door. Some times it shortens very slowly, and at other times faster. 5th. The form dissolves and settles down to the breast before the cabinet door closes; and once my father dissolved his form till the head

alone was left resting on the floor, when he closed his eyes and the door swung to. I have witnessed this phenomena many times and have often held the hand as the form went down, as Dr. Kayner says he did Eli Conner's hand. 6th. That is the uniform and only way of dematerializing in sight at Mrs. Stewart's whether the form be tall or short, and I think it is everywhere the same. The reader can denounce the phenomenon as a trick if he chooses, but that is the only way the trick is done. and those are the points now that I want impressed upon the reader's mind.

Now, let the reader suppose he is standing face to face with a friend, having hold of his hand, where a door can shut between. The friend's feet begin to dissolve into invisible elements, and he continues dissolving and settling. As he settles the reader will have to stoop over to lower his hands as the hand of his friend settles with his body. When all is dissolved up to the arms then have the door shut. In this way he can form a pretty correct idea of dematerialization. 7th. Whatever may be said of some other manifestations, this is one that cannot be successfully imitated or simulated. A person in the physical form can do nothing so near ike it as not to be detected at once. No one can act it but a materialized spirit. It is a test in and of itself, and always will be. There are only two ways that a person can attempt to imitate it. One is, by going down through a scuttle, and the other is by stooping down and bending the head to the floor; and in either case, with a person holding the hand, it must be a bungling operation. This phenomonon is safe against all counterfeits, and will triumph over all plotters and scandals. It is the demonstration that will defeat all plotters against Spiritualism. It has to take place near the medium, and it adds nothing to its spiritual certainty, if the medium is fastened like Laura Morgan instead of being free like Mrs. Stewart.

If the reader has arranged in his mind these points presented in this 7th paragraph, we are ready to confront Dr. Kayner, and cross-question the might be light fingered, for aught he knew, was chap. When Eli Connor dematerialized

"in shortening from the stilts, etc." As the form only shortens at the floor, there could be not even in appearance any such thing as "shortening from the stilts," we ask the fellow what he meant by that absurd statement? He saw no "stilts," and we challenge him to show that he did. 2d. Suppose that while the form is settling, the black pants or dress should catch on something, that could only prevent the form settling down further, and hold it in statuo quo, but could neither raise the form nor its right leg any sooner than it would lift this falsifier and his right leg. Or, if he means that the dress caught on something as it was settling, and this raised it up and showed the right leg lifted up, all can see that if the dress did catch on something in settling, that this would only prevent the dress settling any more below the point where it was caught, but could lift it up no sooner than the carpet on the floor. We demand of Mr. Kayner, to explain what he meant by the assertion, that in Conners dematerializing, "the black pants or dress caught on something, the right leg was lifted up, etc."; if he knows himself what he means?

3d. Now for the sight seeing. Dr. Kayner says, "The right leg was raised up and showed on it what looked in the dim light like a loose white drawer with a ruffled band at the ankle." But hold on, sir, have you forgotten the position you were in? You say you "were holding him by the hand," as he was shortening, so you must have been standing very close to the form, and as it settled you had to look down from above diagonally and almost perpendicularly upon it. You just exactly in no position to see what you said you saw. All can see that. A man fond of boasting of his feats said, "I was mowing in the hay field when a deer came along. I threw down my scythe, took after it, drove it into a deep snow drift and caught it." Said a listener, "Did you not say you were mowing?" "Oh," he replied "come to think, I have got a part of two stories." So Kayner, it

seems you have got a part of two stories. Doubt-less you saw Eli Conner dematerialize, while you were holding his hand. But the other part, you peering under a dress and seeing those sights, must be an adventure of yours in some other place beside Pence's Hall, if it is not subjective." Nothing of the kind could happen, or be seen by any person standing and holding the form by the hand as it dematerialized. This, all candid persons must perceive, and we call upon Dr. Kayner to rise and explain whether he wrote that, as Ezekiel Foster attempted to start his new religion, "to see what damned fools he could make of folks," or whether he did it for pay, or out of envy, or some other mean motive P It is disgusting to criticise him, because his state-

ments are so absurd and foolish, and sometimes like this last, borders on the indelicate, to get out baseless and base insinuation against the medium. The whole onslaught was an appeal to prejudice and an attempt to deceive those who had not investigated the Terre Haute phenomena. But for that, the whole affair deserves to be passed in silent contempt. Does not Dr. Kayner feel ashamed of that company of "bogus" affidavit makers he is en-rolled with, though he shines as the nastiest pill in the box for anti-spiritualists to swallow. He cannot be sugar-coated.

The whole posse of conspirators will get much more than they bargained for in this attack, for truth and right are with the mediums, Mrs. Stewart and Miss Morgan, and the committee are known most thoroughly to be men of sterling character and honorable purpose. 707 W.Jefferson St. Bloomington, Ill., Oct. 20, 1879.

Still More Proof in Favor of the Terre Haute Mediums and Their Committee.

To the Editor of Mind and Matter. Enclosed find \$1 09 for which please send your paper to my address and add my name to your subscription list. Dr. Pence, of Terre Haute, sent me a copy of MIND AND MATTER dated October 11, containing a defence of the Terre Haute mediums, Mrs. Stewart and Miss Morgan, against certain attacks upon them published in the R.-P. Journal, and as I have seen a great deal of them I wish to give you my experience. For many years I belonged to that school of self-sufficient German materialists trary to the laws of nature. About twelve years go, hy mere accident, i spiritualistic phenomena, which induced me to investigate. After several years of patient investigation, mostly carried on in my own house and in my own family, I reluctantly had to vield to the conviction that the phenomena were genuine and Spiritualism a truth. The wish was not father to the thought with me, for I felt rather humiliated to have to acknowledge that what I had looked upon as a delusion of cracked-brained fools was a grand truth, of which I had been ignorant.

It was only after that conviction had grown upon me that I got acquainted with Dr. Pence, Messrs. Hook and Conner, and the mediums under their protection. And here I will say, that during a long life I never found men more intelligent, honest and truthful than the above-named gentlemen. Mrs. Stewart, the medium, simple, unassuming and honest, is as respectable a lady as one can find, and Miss Morgan, whom I have known from childhood, is the same. During the last seven years my business brought me frequently to Terre Haute, and during that time I attended, perhaps, fifty public and private seances, and every one gave me new

evidences of a life beyond.

In my frequent visits to Terre Haute I have met here men from all the states in the Union, of all walks of life, almost always intelligent and thinkng people, physicians, judges of the courts, men fitted by nature and study to scrutinize and sift evidence, and I never found one among those of the nighest intellect, who, after having witnessed the phenomena, ever expressed a doubt of their genuineness. It was always people of small reasoning powers who had doubts, whom it took a lengthy argument to convince that a full grown person could not crawl through a four inch pipe, which carried fresh air into the medium's cabinet. I have often thought it needless for the committee to notice the attacks of such self-evident, incongruous liars like Hutchinson and Kayner, and have thought they should proceed just as the sturdy traveller walks on environed by the barkings of the little dogs by the wayside. But I applaud the action of the committee in holding the slanderers of Mrs. Stewart responsible before the law, and we must all stand by them. not only with our sympathy but also with our money, if need be, for these traducers must be taught that the good name and character of a person is not at their mercy because that person is a Spiritualist.

ALBERT STEINBACH. Evansville, Ind., Oct. 29, 1879. "The Spiritual Record."

The high water mark of the didactic teaching of the spirit world has been reached in the discourses pronounced by advanced spirits through the mediimship of Mrs. Cora Richmond which are printed from week to week in the Spiritual Reco lished at Chicago. The issue began in January, 1879, and there are many single numbers that are worth a year's subscription.

Among many wonderful and instructive communications we may particularize the one contained in No. 5, and entitled, "John Pierpont's present experience and work in the spirit world." There is no wave from spiritual existence that tends to degrade those that are already degraded, or to lead astray those who are prone to wander. Spiritual forces are met with corresponding and greater checks, and while you may perceive the condition of blindness and misery into which the soul is plunged by having been the victim of material folly, you can only be filled with compassion but never with terror, if you have adequate know ledge of spiritual states." This one illumination as the controlling spirit justly observes, is the great blessing, or one of the great blessings of Spiritual

No words can express the importance of the spiritual enlightment vouchsafed to man in the inspired pages of the Spiritual Record. The musty tomes of theology and the narrow theories of materialistic philosophy are worthless beside these grand teachngs fresh from lofty intelligences in spirit life. Where there is so much to quote it is hard to

choose, but we cannot forbear one stanza from poem on the recognition of minds in spirit life. Oh, longing hearts! Oh, busy brains that fill The silent midnight hours with questions deer Can you not rest, bid all your thoughts be still?

Out of that land where angels ceaseless keep Their watch above you, softly answers come. Breathing the love of that eternal home.

SEARCH THE SCRIPTURES.—It is not honest to propound in the pulpit the propriety of examining the scriptures daily, and yet to persecute any one who by so doing becomes convinced of their human origin.—Inman's Ancient Faiths.



THE CHILDRENS' COLUMN

THE CRICKET AND THE BUTTER-FLY.

A little black cricket sat mobing one day, Alone in his woody retrest. When a wandering butter-fly coming that way,

Alighted almost at his feet. Most beautiful, sure, of all beautiful things, And, see I how conjustish and bold ! Was ever such color? Just look at his wings,

How charming a life, to be passing the hours In roaming about at his Will! Just sipping the sweets of the daintiest flowers And of luxury taking his fill!

All azure, and purple, and gold !

Ah me! what a different fortune is mine i How partial Dame Nature must be, Who gives to the butter-fly everything fine, And nothing worth having to me!

While thus the young cricket lamented his fate, And counted his maker to blame, Right into the meadow, with mischief elate,

A bevy of children there came. And straight at the butter-fly everyone goes, With bonnet, or kerchief, or cap; Too late he attempts to escape from his foes;

He's caught in a treacherous trap! Off comes a leg in the terrible strife; And now lie has lost a wing;

And now, another; and now, his life: Poor little mangled thing! "Bure, merciful Heaven is kind to me!"

Was the cricket's penitent moan; "There are greater griefs than mine, I see, And each must suffer his own, "A poor little cricket, so homely and shy,

From envy has nothing to fear. While beauty-like that of the butter fly-May cost a great deal too dear!"

ONLY ONCE.

"Stop a minute, James; we're making up a skating party to go down the river to night. Weshall build a fire on the island, and have a grand time. Come, go with us." "No, George, I can't. Father says I must skate

on the canal. It isn't wide, nor quite so good skating, I know, but it is safe " "Nonsense! The ice is at least two inches thick, anywhere even in the thinnest places

"No matter. I can't skate on the river." "Well, then, come to the canal. You can skate out to the fork where it joins the river, and see us all. Will you do that?"

"All right. Be there at seven." James was ready with his skates at the time appointed, and about to leave the house. "Where now, James?" asked his father.
"1'm going to skate awhile on the canal, father." "Well, it's a bright evening, but don't stay late,

and don't go on the river.

Just then James' little sister Marion, who was ready to go to bed, shouted after him, "Stop, Jamie, give me a kiss," and holding up her rosebud mouth, in a plump face, from which the laughing eyes were shining, she received his good night kiss, and he went out. As he passed the window, he saw, through the half-drawn 'curtains, little Marion kneeling by their mother's knee at prayer, the who regard the possibility of a future life as con- father had laid his paper down, and sat listening, while the child's petition arose to heaven. It was different feelings he would have looked upon it-had he then known what was to happen within the

next-two hours.

He crossed the field before the house, and was soon on the canal, and gliding swiftly toward the river, from which the sound of merry voices already reached him. And as he wheeled splendidly just at the entrance of the canal, the boys saw him, and came bearing down upon him like a fleet of swift ships before the wind. "Hurrah! Jamie," cried a dozen of them as they joined company on the canal. There they amused themselves awhile, racing, leaping, skating backward, and cutting all sorts fanciful figures on the ice, until George gave the word, "Now for the island," and with loud shouts they shot out together upon the river—all but James. "I must leave you now," he said.

"O James, don't," cried several at once.
"Now see here, James," said George, "what's the use of being so set? Go down with us this time."

"Father said, 'Don't go on the river.' " "Well as to that you've been on the river two or three times. Look at your marks," and James now saw that in the excitement of their sport, he had repeatedly rushed out of the canal, quite across the channel of the river. He wanted to go with the boys. He didn't really think there was much danger, and the discovery that had already unwittingly broken his father's command, did not help him in this hour of weakness and temptation. The boys all clamored for him to join them. James slowly glided out of the canal-stood still a moment—and the tempter prevailed.

"Well, I'll go down this once; mind you only once," and he darted like an arrow to the front, for he was the best skater in the company, and soon

was far in advance of the rest. Alas! None of the boys knew of the murderous "breathing-hole" which had opened that day in the ice in the channel, and now lay right in James" path, waiting to receive him; and the first notice hey had of its existence was a cry of terror from him as he plunged in. All was confusion among the boys. But George, more self-possessed than the others, hurried to the shore, shouting cheerily. "Hold on, Jamie! I'll help you out," broke off the limb of a tree as large and long as he could handle, brought it on, and tried by carefully creeping towards James, to put it within his reach. But the current was strong; the water was bitterly cold, and James, who had been urging his friend to make haste, now began to lose his strength, and to become benumbed, and before the limb came within his grasp, he said, faintly, "Oh! George, I can't hold on any longer—ask father—to forgive, and went down with the tide.

An hour later, the men at the mill below, who ad broken the ice above the barred outlet of the dam, and were watching and waiting in expectation of their mournful work, lifted James' body out of the water, and tenderly carried it to its home. Boys, I have seldom told you a very sad story,

but I am hoping now to impress upon your young hearts the lesson of obedience to parents so deeply that it shall never be forgotten. If you are ever empted to disregard a kind father's command. or his advice—even though it be "only once"—while you pray for strength to resist temptation, remember Jamie. It is true that disobedience to parents is not always or indeed followed so speedily by such sad consequences, but we know that the smile of God will rest only upon those children who obey their parents "in the Lord."

-Child at Home.

Religious Services of Spiritualists.

Spiritualism, pursued in the privacy of the famcircle, is in no sense scientific, any more than it diabolic. But they who so meet soon learn that they can and do exercise much influence on the character of the proceedings. They come, there-fore, with bodies healthy and well-ordered, not heated with food, with minds at peace, and with aspirations after truth. They breathe an atmosphere which has been made pure and sweet, and they themselves bring with them nothing to pollute it or to disturb conditions of harmony and peace. The seance is to them a religious service—a communication with the pure and perfected, and through them with the Great Father of spirits-a true act of worship. It is in such meetings that the religious aspects of Spiritualism are manifested, and that a rational and sulightened faith and knowledge are required. This faith is not the unchristian, pagan thing that it suits some writers to describe it. It is a rational, sober and elevated creed. and embodying the true gospel of Christ, and sup-plemented by a knowledge which other religious systems have not possessed,—M. A.(Oxon) in the Psychological Review.