ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS. [CONTINUED.]

On the evening of July 22d, 1878, I had a private sitting with Mr. Jas. A. Bliss. He was first controlled by his Indian Guide, "Red Cloud." For four months this faithful guide of the medium had not controlled him. When last conmedium had not controlled him. When last controlling, he had told me it would be a long time besome supper. We had proceeded but a few rods fore he would again control and talk with me, as when Mrs. Bliss intercepted us. She was manifestly he had been assigned to scouting services in a di-rection which he stated, but which cannot be stated in this connection at this time. "Red Cloud" said the sitting had been brought about by the band of guides in order that I might be warned in time of the movements of the enemies of the medi-ums, and to prepare me for a most desperate en-counter with them. "Red Cloud" said that Capt. Wm. T. Hodges, the chief of the band of guides, had sounded the bugle-call for all the guides to rally around the mediums. He said he could not tell me what the call was for, but he knew that some great danger or calamity was impending over

turn to resume the trail from which he had been "Red Cloud" was followed by another one of the protecting guides of the mediums, calling himself "Bill Jones," a rough and powerful, but a most honest and reliable friend of both Mr. and Mrs. Bliss. This spirit friend also told me that the enemy were preparing for some terrible movement to injure the med u us, and that it would not be mar y days before I knew what that movement was to be He said I must hold myself in readiness to co-operate with the guides in resisting the meditated attack upon them.

the mediums. He said he had come to stay as long as wanted near the mediums and would then re-

"Bill Jones" was followed by "Billy the Bootblack," as he calls himself, the boy guide and spirit interpreter of Mr. Bliss; who said that Capt. Hodges had called in all his reserves to meet some desperate emergency and he wanted me to be on my guard against some secret movement of the enemy, which even he, Capt. Hodges, did not fully

"Billy the Bootblack" was followed by the spirit of an honest, friendly negro, calling himself "Jim Dufaure," whose communication was of similar import to those which had preceded it. Having many times previously had similar notification of coming events, which had in every in-

stance been verified by what followed, I felt there was an especial call for extra caution and vigilance. I supposed that these warnings related to anticipated movements on the part of the mundane enemies and persecutors of the mediums, and not to some new effort of super-mundane influences to

A short time before this, certain matters had occurred that pointed to renewed mundane persecu tion of the materializing media of Philadelphia Henry C. Gordon, who had been giving his seauces for more than a year previously in Fairmoun; aveue, above Tenth street, was deprived of a home by the interfering influences of enimical spirits. Mercenary Spiritualists sought to make use of him to further their own interests, but owing to the public prejudice which had been created by the machinations and intrigues of the Jesuit enemies of Spiritualism, their expectations were not realized, and these selfish pseudo-friends joined his slandering enemies. Having no place to go to, he sought and found humble quarters with Mr. and Mrs. Bliss, who were then living in the building known as Circle Hall. Mr. and Mrs. Bliss were glad to extend such aid to their comrade in persecution, as in their power, and for a veral weeks the three mediums were together, in the same building. This combination of their mediumistic powers seemed to arouse the animosity of their spirit enemies, and they concentrated all their powers to overwhelm them, and bring them under

their diabolical influence. About this time a Mr. Henry Colford appeared at one of the public seances and stated that his business as a travelling agent had brought him to Philadelphia, where he expected to remain for some time. He had been in Philadelphia but a short time, when he stated to Mr. and Mrs. Bliss that his mission to Philadelphia had proven a failure, and suggested to them the great pecuniary advantages that would result to them if they would travel with him as their business manager, he professing to have had ample experience of that kind, which warranted him in assuring them of success. This proposition came at a time when the mediums needed more money to subsist themselves than they were deriving from their seances. They were, therefore, all the more ready to avail them-selves of such an offer. Mr. Colford was like Mrs. Bliss, a native of Cuba-like her, he had been brought up a member of the Catholic Church-and like her, as he alleged, he was a medium and had been persecuted by his Catholic friends on that ac-count. Having had sufficient evidence that the Jesuits were still at work to ruin the mediums, as soon as I made the acquaintance of Mr. Colford and heard his story I was impressed with the conviction that he was an emissary of the Jesuits and that it would be well to watch his every movement. In order to draw his fire, I concluded to make no opposition to his propositions in regard to the mediums travelling with him. The watering season had then set in at Cape May, and Colford proposed that their first move would be at that point. I frankly expressed my conviction that Mr. Colford's plans would result in failure, but as the mediums would not be satisfied with the correctness of my views without a trial, I urged them to proceed to make it, and gave some limited pecuniary assistance to have the experiment completed. It required but three days to demonstrate that I was correct, and they were obliged to return to Philadelphia. Mr. Colforth took up his quarters at Circle Hall, and remained there until the collapse of his scheme to lure the mediums into the

power of their enemies.

Such was the state of affairs at the date of the warning, above mentioned, which I received from the guldes of the mediums. In order to act upon that warning intelligently, I determined to attend their next public seance and observe what might there take place, hoping to find some clue to what was coming. The next seance was to take place on the evening of July 24th, M. S. 31 (1878). Thinking I might discover some indication of what was coming, I concluded to call and see the over her would be broken as it had been in his own mediums a few hours before the seance was to be On calling I was not at all surprised to be held. On calling I was not at all surprised to be told by Mr. Bliss that Mrs. Bliss had left him only a few hours before, declaring it to be her unalterable purpose never to enter Circle Hall again. On inquiring the cause of this sudden estrangement, I found it of such trivial origin as to see at once that To tell me this, Mr. Bliss took me to his sittingboth mediums had been and were then obsessed by the same spirit enemies that had been so long and persistently at work to destroy or separate them. Here I saw that the threat of Ignatius Loyola, the head of the Jesuit order in spirit life, that it was his purpose "to cut the parent serpent," as he designated the mediums, "in halves," was in a measure

Thinking I might get some clue to the inner-workings of this painful difference, I asked Mr. Bliss to give me a private sitting, which he consented to do. He was controlled by "Bill Jones," who told me in his rough way that "hell had been to pay generally" through the infernal spirit influ-ences that were determined to destroy the mediums. He said that himself and "Nigger Jim" had been

EXPERIENCES WITH THE SPIRIT left to hold the control of Mr. Bliss, while Captain Hodges and the rest of the band of guides had followed Mrs. Bliss to endeavor to break the Jesuitical spirit power that had gained complete control o her at the time. He was followed in the control by "Jim," who, in his inimitable way, gave me a detailed account of what had been going on-what plan the guides had formed to regain control of the mediums—and suggested on their behalf that i Mrs. Bliss did not return to give the seance, as had been announced, that the seance should, notwith-standing, be held, and Mr. Bliss himself should sit in the cabinet. Mr. Bliss came out of the trauce, laboring under the greatest excitement, and her expression of face showed that she was under some controlling spirit influence. Knowing that it would be useless to try and reason with her then, and having but little time to spare, I declined to hear her state her grievances at that time, and told her I would hear all she had to say the next day, after she had rested for the night. She charged me with taking sides with Mr. Bliss against her, and her anger seemed to be greater against myself than him. We got our suppers, Mr. Colford accompanying

us, and were returning to Circle Hall when I saw Mrs. Bliss again going hurriedly down the street. Fearing that she might need pecuniary assistance accompanied by Mr. Colford, I hurried after ber and inquired where she was going. She was still under the same adverse control, but not entranced. She told me she expected to spend the night with a friend residing on Callowhill street, west of Fifteenth. I told her I was glad to approve her purpose, and that I hoped she would allow me to talk with her the next morning. Being in a hurry I left her, Colford remaining to talk with her. As I feared, this man seized that opportunity to widen the breach and render, the separation of the me-diums permanent. This I afterwards learned from

Soon after Colford left her, she must have been entirely entranced by the obsessing spirits; for when she again returned to consciousness she found herself, at a late bour in the evening, at the corner of Fourth and Spruce streets, having gone in directly the opposite direction from that which she intended This shows how complete was the control that her spirit persecutors had obtained over her.

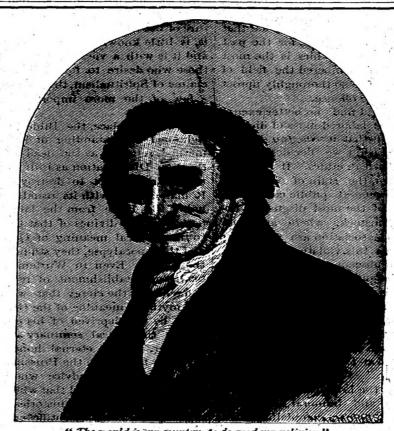
The public circle was then held. There were some eight or ten strangers present. Mr. Bliss went into the cabinet, as had been directed, and he was soon entranced. The manifestation of spirit power that followed I had never seen equalled. There seemed to be a determination on the part of the controlling forces to burst the cabinet to pieces. Fearing the medium might be in some way injured, in his he pless condition, I took my stand by the cabinet and found it necessary to exert all my physical strength, as well as all my psychological will power, to prevent an utter wreck of the cabinet which was most firmly fastened in its place. After the adverse forces seem to be exhausted, and 'Jim'" succeeded in getting control of the medium. He told us that the struggle that had just ended, although it had resulted in breaking the power of the spirit enemies, that the power of the band of guides had been taxed to their utmost, and that no further manifestations could then occur. The medium was then brought out of the cabinet by "Jim," who was in great glee at the complete victory which the guides had gained in that encounter.

After "Jim" yielded control, Captain Hodges, the chief guide, took control, and thanked us all for our presence and co-operation in breaking the power of the enemies against whom the higher spirits were so resolutely contending. He said that the cause of Spiritualism needed the mediumship of Mr. and Mrs. Bliss to demonstrate the absoluteness of new phases of spirit phenomena; and begged us to stand by the medium, and thus enable their band of assigned guides to accomplish the important work they were sent to do. Having closed his address

the medium came out of the trance. Feeling that I could aid, by my presence, in restoring both mediums to the control of their guides. concluded to remain at the Hall until some definite result should be reached. Accordingly I returned there the next morning early, and concluded to await the return of Mrs. Bliss when she should come for her trunks, as she declared the evening before she would do. About 11 o'clock, A. M., drayman came to say he would call for the trunks at one o'clock. He brought a letter from Mrs. Bliss, requesting Mr. Bliss to send her the furniture for one room, as she had rented one and would need it. Up to that time Mr. Bliss had no idea of the very serious turn that affairs had taken, and for the first time seemed to have a faint perception how far things had been carried without his realiza tion of it. So sudden was his awakening to a consciousness of the situation that he was entirely overcome. He said to me that he wanted Mrs Bliss to have everything, and he would go to Nev Hampshire where his mother resided and try and get something to do there at his trade. I did my best to dissuade him from such a course, and tried to convince him that both he and Mrs. Bliss had surrendered to their spirit persecutors. Finding could make no impression upon him, I told him thought the case was beyond cure unless he would heed what I told him, and himself help to throw off the influences that were dragging him down. He still insisted on going to New Hampshire, and he asked me for the loan of enough money to take him there. I told him I had not the money to spare, and even if I had I would not help him to destroy

himself and Mrs. Bliss in that way. He then said: "I can soon end all this trouble by going down to the river." Finding I could make no impression on him in any other way, I told him that I thought that was about the best thing he could do, for he seemed to have placed himself in the keeping of the devil, and he was not likely, so long as that was the case, to be of any use here. He looked at me in astonishment, as if to say, "Do you mean it." Seeing that I had his attention, I emphasized what I had before said. In a moment his changed expression of face plainly showed that the psychological power of the control over him had been at last broken. His face lighted up, and he said: "Mr. Roberts, I know if 1 see 'Christie' it will be all right." I told him he knew it would be so, if he would follow strictly the counsel I gave him. I then told him he would find Mrs. Bliss still held by the same adverse power that had been holding himself, and that she would no doubt be made to say very harsh and provoking things to him; and that if he would keep that fact before him, I knew that the power of the enemy

I urged him to go at once and see Mrs. Bliss. He room. While making the statement, he was unexp.c.edly to himself and me, entranced and controlled by a rough spirit who commanded me to leave the Hall immediately. He stated he had been sen there to eject me from the hall, and if I did not go he would put me out. I asked him who he was and who had sent him? He replied that it made no difference who he was or who sent him, as the latter had a right to command him and myself, too. I told him I recognized no such right and that I would not leave. He then rose from his chair, took off his coat and rolled his shirt sleeves to the shoulders of the medium, displaying a pair of arms that would serve as a model for a sculptor who desired to give the highest conception of manly strength. Again he commanded me to leave, say-



The world is my country, to do good my religion. THOMAS PAINE.

Born of Quaker parents, England, January 29th, 1737. Died, June 8th, 1809, New York.

to stay and the sooner he felt like trying conclu-

sions with me the better he would accom-

modate me. Not daring to lay his hands

upon me, he seized the legs of the table at which we were sitting and sought to tear them

away to use as weapons upon me. Seeing his purpose I was too quick for him and wrenched the table from his hold. While this was going on, Mr.

Colford was in the room adjoining. By this time I had become convinced that Colford had been serving the enemy, beyond all question. Wanting

him to see how fruitless any further attempt to

crush the mediums would prove, I called him into

the room. As soon as he entered, the controlling spirit ordered him to leave. I insisted upon Mr.

olford's remaining. The control then rose to

his feet and put himself in a position to make the

he suddenly sprang upon Colford, and before I could prevent him, seized the latter by the throat.

we cleuched each other with all the force we could

exert. The medium, who is naturally a man of great physical strength, seemed to be endeed with

more than mundane power. The struggle that fol-lowed was fearful and lasted several minutes.

jury to the medium or myself, and reserved all my strength for the final effort. This came, and

proved equal to the emergency. The power of the

control gave way and the medium's whole frame

form of the medium was taken control of by "Jim,"

the colored spirit guide. The latter told me that

the spirit I had just defeated was none other than

the famous prize fighter, Ned O'Baldwin, known as the Irish Giant. "Jim" said, that with the spirit

of O'Baldwin had come an innumerable host of

spirits who were in sympathy with him and who

used all their psychological power upon him to en-

able him to drive me from the mediums so that

they could again get control of them. "Jim" said, that while that had been the case I had been

psychologically sustained by a host of friendly

the enemy in the desperate struggle for ascendency which had just transpired. "Jim" said the spirit

more formidable than the one that had been

slightly reflected in my encounter with the chose

champion of the enemy. He insisted that right

had won the day and the spirit hosts of the enemy had fled in confusion before the hosts of benefi-

cent spirits. Having this assurance of victory

left the Hall, intending to return in the evening,

o attend a public seauce to be given by H. C

Gordon. When I got there, Mrs. Bliss had returned

out she declined to sit in the circle. She remained

n the sitting room adjoining the circle room. The

cance was well attended. In a few minutes after

Mr. Gordon took his seat in the cabinet, material-

ized spirit forms began to appear: They came in

numbers, both at the aperture of the cabinet and

out in the open room. The manifestations were

unusually prompt and marked, several of the forms

advancing far into the hall, and coming close up to

those in the circle. These manifestations had

been going on for an hour and a half, when the

door to the sitting room, where Mrs. Bliss was,

opened and a spirit form appeared in the door way.

It was the well-known form of the spirit of Miss

Lucille Weston. She was followed by the sturdy

form of Capt. Davis, the spirit that the perjured liar, Wm. O. Harrison, swore he had personated

the year before at Mr. and Mrs. Bliss's seances.

Capt. Davis was followed by "Blue Flower" the

sprightly Indian guide of Mrs. Bliss, by Billy the

Bootblack and Zarah the Persian dancing girl.

While these spirit guides of Mrs. Bliss were appear-

and walking out of the cabinet on the other. The

materializations through both mediums were very

remarkable. The appearance of Mrs. Bliss's guides

howed that they had gained the complete ascen-

One incident occurred at this seance of a most

inusual and significant character. It was this.

Billy the Bootblack just before appeared in the

door leading to the sitting room, when almost im-

mediately after disappearing there, we heard his well-known voice speaking from the cabinet on the

opposite side of the room; there being no visible communication between the cabinet and the sitting

oom. A few moments afterwards he walked out

of the cabinet into the hall and spoke to us in pre-

cisely the same voice he always spoke with. He

alled several of us up to see him Among my ex-

of spirit materialization, that crowning feat of the

pirit world, none was more striking and impressive

han this traus tion of a spirit from one medium t

[TO BE CONTINUED.]

Col. Bundy Rebuked.

I see that Coleman, Bundy & Co. have dared to

couple my name with those who count Mrs. Stew-

art a fraud. All they have to make such an asser-

ion from, is the article published some time since

comfort from that they must be sorely pressed, in

n MIND AND MATTER, and if they can get any

eed. I never defend mediums as a lawyer would

client, I want to see justice done, and for the R.

published, with the change of a typographical error—"neglected by proxy" should read "subjected,"

d. I am willing that said article should be re

Los Angeles, Oct. 3, 1879.

ended experiences in observing the phenon

dency over her spirit persecutors.

nother at the same seauce.

ing on one side of the room, Spirits were forming

spirits, who were determined to resist and overcon

battle, which we could not see, had been

After a few minutes unconsciousness the

was perfectly cool, calm and collected, and felt confident of my ability to prevent any serious in-

ing, "You must do so before that woman" (Mrs. A VISIT TO THE GRAVE AND MONUBliss) "returns here." I assured him I was there MENT OF THOMAS PAINE

BY JAY CHAAPEL.

For Mind and Matter.

"The world's old; But the old world waits the hour to be renewed Toward which, new hearts in individual growth Must quicken, and increase to multitude In new dynasties of the race of men,— Developed whence, shall grow spontaneously New churches, new economies, new laws Admitting freedom, new societies Excluding falsehood."

-Elizabeth Barret Browning. One bright, balmy morning in June, 1874, I left the noisy, hot streets of New York city for the vilhurled him off. He then turned upon me are. old trees bid me welcome to disten to a concert of the birds which was in full chorus in the wide extended branches. It is not possible that they could have sung more sweetly, or instructively, if they had been holding their praises over the Calvin, Knox or Wesley. So you see, Dame Nature is universally true to herself, and never makes any foolish nor oppressive distinctions between any of the children of earth.

The monument is about two miles north of the village, and is a neat though plain column of Tuckaboe marble, which is surrounded by a strong wall of the same material, with an iron gate at the entrance. It is about ten feet high, three feet square at the base; and on the side fronting the road carved a profile likeness of the head and face of him who worked so assiduously and fearlessly to free the American people from kingcraft and priestcraft. The original inscription on the monument reads as follows:

THOMAS PAINE. AUTHOR OF COMMON SENSE. BORN IN ENGLAND, JAN. 9; 1737; DIED IN NEW YORK, JUNE 8, 1809. ERECTED BY PUBLIC CONTRIBUTIONS. Within the past few years many inscriptions have been added, being choice selections from his inspired writings. I will here copy one of them:

"I believe in one God and no more, and hope for happiness beyond this life; I believe in the equality of man, and that our religious duties consist in doing justice, loving mercy, and endeavoring make our fellow creatures happy."-Age of

I have said his writings were inspired; but by o means do I wish to convey the idea that they are inspired in the old mystified, orthodox sense but in the light which Spiritualism, guided by reason and science, throws upon the action of the nind. During the last thirty years great advancement has been made in the arts and sciences; but of the knowledge and powers of the human mind the advancement has been much less, because a fossilized Church, with stultifying and tyranical creeds, has with unrelenting vigilance held it constantly in check. Spiritualism came to free it, to send i ahead, to fan the fires of freedom into a blaze, and to light up the souls of men and women, to show them the divine possibilities of their natures, which have been so little understood, and which have been cramped and crushed in infernal orthodox mills all along down the past centuries.

There can be no doubt in the mind of the careful investigator that if Thomas Paine was on the earth to-day he would be an avowed and fearless advocate of Spiritualism in its most comprehensive sense. To show that his mind was moving in that direction, I ask the reader to go carefully with me over the following extract from his Age of

"Any person who has made observations on the state and progress of the human mind by observing his own, caunot but have observed that there are two distinct classes of what are called thoughtsthose we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining, and it is from them I have acquired almost all the knowledge that I

Though over five years have passed since I visited the tomb of this man-years though brief, still fraught with many changes—I remember as though but yesterday how my mind was carried back to my fourteenth year, when my mother (may the unseen hosts bless her declining years) gave me his religious works to read and taught me to revere his name; and when the ignorant prejudice against him was so intense and universal, that any one in my native town, in the Towanda Valley, under the shadow of the Alleghanies in Pennsylvania, who dared to speak in his defense, or to read his works, were, with him, denounced, slandered and persecuted from the pulpit, by the press and the social circle, as only a little less dangerous than robbers and libertines, and in genuine companionship with

P. Journal to try to make it appear that I am in sympathy with their course, is a fraud of the worst So unjust and bitter was So unjust and bitter was this prejudice against him, at the time of his death, that it was impossible to get permission to lay his body in any cemetery belonging to any one of the religious denominaBefore he passed from earth he anticipated this intolerant spirit of the churches, and so requested his friends to apply to the Quakers for liberty to place his remains in their burying grounds. But even they (who had also been subjected to much proposelytics) persecution—one of their number, Mary Dyer, having been hung on Boston Common for no other reason than that of belonging to their society) refused the application because of his unpopularity This, on their part, was a most cowardly act, for he had reason to think better things of a sect who had been noted for their toleration and benevolent

I have not a doubt but they were conscientious in this act, which many of their number, at this day, regret exceedingly, though it met, at the time, nearly the entire opprobation of all classes, as the priest then ruled the land with a much firmer or-

thodox grip than now.

Nearly all those old haters and maligness of Paine have passed away, and gone where I hope they have learned more useful lessons. But many of their deplorable and degrading teachings have come down, like the noxious vices, to a large number of their descendants; and it is quite common to see his monument besmeared with fifth thrown against it by the thoughtless followers of those Christian

I write this morning from the very pleasant at mosphere of a friend's house at the northern point of lake Kenka, whose shores remind me of the river Rhine, from the fact that thousands of acres of grapes grow in beautiful clusters in sight of her shining waters. As my pen glides over the paper, a scene flits before me that was enacted over one hundred years ago only a few squares from where you write your very interesting and instructive "Experiences with the Spirit Enemies of Spiritual-

It is the meeting of the Continental Fathers in Independence Hall. They are consulting in doubts and fears, with closed doors, the wisest course to ism in the light of common sense. All well inpursue with their mother country. Whether it is best to surrender their rights to that Christian tyformed Spiritualists will admit that materialization rant, King George, or go on with dauntless hearts and endeavor to supplant English oppression with American liberty.

At this moment a little man with intrepid step,

a high forehead, somewhat overshadowed with of wavy hair, comes in; Jefferson and Franklin are quick to recognize him and shaking his hand warmly introduce him as Thomas Paine. The momentous question under discussion is soon explained to him and he is requested to give that little secret assemblage of unpopular Reform-ers his most careful thoughts thereon. He springs to his feet, his eyes gleam with a glorious light, such as is always seen in the eyes of earnest and advanced souls, and in tones eloquent and distinct, exclaims: Surrender to England? No! Oh no. Never! Our only salvation is to shout Independence, and write it in golden letters on our banners and unfurl them to every breeze. His words fell like an electric shock on that noble band and inlage of New Rochelle, N. Y., with the intention of spired them with new hope and strength. His great, Systing the grave of this illustrious and greatly seed man. On alighting from the cars I walked ally away from the throng at the depot and the beavy breathing of the ponderous engine, which seemed impatient to be off with its motley load of hydran freight to the green hills in the Highlands off were England. Soon the inviting shade of some old trees hid me with new nope and strength. His great, warm, freedom loving soul had thrilled theirs with a touch of his magnetism, and the galling yoke of the priestly king was thrown off. Political liberty was gained after years and struggles, which at times were so severe as to almost overwhelm with doubt the bravest hearts, which was dealer than the more and strength. His great, warm, freedom loving soul had thrilled theirs with a touch of his magnetism, and the galling yoke of the priestly king was thrown off. Political liberty was gained after years and struggles, which at times were so severe as to almost overwhelm with doubt the bravest hearts, it is in the Highlands of the priestly king was thrown off. his mind was daily expanding and developing, until he saw with prophetic eyes that freedom was not fully comprehended, and that they had only gained the shadow of a wonderful and beautiful reality. so to free the race from priestcraft he set to work

> For this the priests, the rich and the aristocratic and their servile tools slandered him and sent him o their hell every time they took his name on

with an unfaltering hand and heart to write the "Age of Reason," which has done as much to free

us from religious tyranny as his "Common Sense" and "Rights of Man" did to free us from political

If he has gone to hell then Franklin, Jefferson, John Quincy Adams and Lincoln have gone to hell, and Margaret Fuller, Elizabeth Barrett Brownng, Eliza W. Farnham, Fanny Wright, Mary Woltonecraft and Charlotte Bronte have gone to hell. So have Galileo, Lessing, Goethe, Shelley, Parker, Mazzini, Garrison, Sumuer, Thoreau, Hans C. Anlerson and John Stuart Mill and his brave, noble

If he has gone to hell, Lucretia Mott, Elizabeth M. F. Denton, Lydia Marie Child, Marian Evans, (Geo. Elliott,) Anne Dickinson, Mary Clemmer, Emerson, Phillips, James Russell Lowell, Victor Hugo, and a vast number of others will surely go

If all these great, gifted, good, and beautiful minds, have gone and are going to hell, then I beseech and implore the Infinite powers to send me o hell also.

It seems almost an impossibility to me that any one in this age would not rather be in hell with such persons as those named above than in a heaven made up of such long-faced, cold-hearted, bigo-ted, tyrannical and cruel persons as John Calvin, John Knox, Richard Baxter, Judges Jeffries, Scroggs, Hyde, Taney and Benedict, Elder Knapp nd Edward Payson Hammond, the revivalists Joseph Cook, Anthony Comstock, and a very large proportion of the members of the Young Men's Christian Association.

Penn Yan, N. Y., Nov. 3, 1879.

Another Witness Against the Slanderers.

Editor of Mind and Matter: SIR:-MIND AND, MATTER has been received and I find you are unable to comprehend the position of Mr. Watson. I find on page 3 of the R.-P. Journal, of September 13, 1879, that Samuel Watson in his letter to the editor of the R. son, in his letter to the editor of the R.-P. Journal. said he had felt his spirit wife's pulse at Terre Haute, a few weeks since. When Dr. Peebles, Rev. Mr. Briggs and family and himself were there he said George Powell came out, opening the door of the Cabinet, as did all the spirits, to let them see that the medium was there; that George took a seat with them and that he looked and acted as naturally as any in the company. He conversed plainly and freely with them: Mr. Watson asked him if he had circulation of the blood. He replied that he thought he had, the same as in earth life. He ate some of an orange, gave some to Mr. Watson and stood by him for some time, while Mr. Watson felt his pulse. Mr. Watson said he examined him carefully and came to the conclusion that George was a perfectly materialized form. Can Mr. Watson say that the Terre Haute mediums are frauds? Where can Mr. Watson or any other person get better proof than he received at Terre Haute? Lay on, Mr. Editor, and make all those prominent lecturers define their position. He who is not for us is against us. I have been to Terre Haute and attended the seances of those remarkable and honest mediums. I am well acquainted with all the parties and know that they are honest. No better men live than the committee. I have attended the seances with the best results and I have seen several of my own family materialize in full form. Every honest man or woman that will attend a few seances will return home perfectly satisfied they have seen their own friends and relations come out of the cabinet fully materialized.

Respectfully. MRS. ELIZABETH OGDEN, Peuria, Illinois.

No. 618 Main street.

Irenius Neuse, Warrenville, DuPage, Co., Ill., writes: "May the good angels prosper you and the A Timely Protest. ADRIAN, Mich., Nov. 7, 1879.

Editor of Mind and Matter: I noticed in the Cincinnati Enquirer, of October 18th, an article headed "Spiritualism Exposed." It appears to be an extract taken from the New York Herald, giving an account of a sennce at Northern Adams, Mass., by the Selebrated Eddys, brothern and sister, of Vermont. Mary Eddy Huntoon, appears to be the medium caught. The account of states that an outside committee of fifteen, with the Rey, Dr. Osborn at the head decided to the new to the states that an outside committee of fifteen, with the Rev. Dr. Osborn at the head, decided to expose the Eddys, if possible. They, to effect this, selected one John H. Mabbett, from the devilish and ignorant crew, to seize the first spirit that should appear from the cabinet.

The first one appearing was in the guise of an Indian chief, as represented. Mabbett jumped for the spirit form and caught Mrs. Huntoon with both hands and held her fast. This seems to be the sum and substance of another exposure of Spiritualism, and this exposure seems to swell itself into greater magnitude than any former one, because the Rev. Dr.Osborn headed the infernal ignorant scapegoats, who ought to be imprisoned thirteen months, intead of D. M. Bennett, who committed no crime; but, then, fifteen ignorant scoundrels, led on by one who professes to believe in the materialization of Moses and Elias and the transfiguration of Jesus, he medium, on the mountain, and all of the spirtual materializations as recorded in the Old and New Testament. Yet, this miserable hypocrite, with so much pretended sanctity, will lend his influence to head a band of lawless banditti and violate the fundamental law of the United States. which guarantees to all an indisputed right to hold meetings and to worship according to the dictates of their own conscience. We will notice this great exposure of Spiritual-

cannot take place unless there is a medium that can be controlled by spirits, and that the surroundings are of a harmonious nature. Those mediums are always the best for materialization, who are unconsciously controlled. If a medium is unconscious and completely under the power of the outside control, can any one, who has common sense, blame the medium for what takes place under such a condition? None but those who are wilfully ignorant of all things pertaining to Spiritualism would do so, and this exposure only shows more of the folly of those who are governed by priestcraft. Now, if a spirit appears in form to our sensuous vision, all of the visible materials of that form must come from the medium, and if any disturbance takes place, such as trying to catch the spirit, all the material substances around the spirit which came from the medium will fly back from whence it came, and in every instance you will catch the medium. A person must be very ignorant, to suprit can be caught. When the etherialized body of a spirit can be caught by material hands, you can catch and hold in your grasp electromagnetic force. The unconscious medium is planed in the cabinet to assist the spirits in any way that it may seem proper for them to manifest themselves to the audience. The spirits themselves inform us that they cannot go far from the medium. Many times they have to take the unconscious medium outside of the cabinet in order to be seen by mortals, as was the case in this instance with Mrs. Hontoon. If any one should spring a light at this time, all that could be seen would be the unconscious medium, and she would be greatly sur-prised when she suddenly returned to her normal condition. There might be greater danger attending the sudden-wakening of the medium at that

time. The elements that compose the bodies of spirits are transparent to our natural vision. Mediums sometimes see spirit form without materialization, except what they clothe themselves with from the atmosphere. How strange that men pretending to so much knowledge, should be so ignorant of the to so much knowledge, should be so ignorant of the laws governing spirit control and manifestations. The R. P. Journal of Chicago, edited by John C. Bundy, a pretended Spiritualist, has in my opinion lone more to injure the cause of Spiritualism than all other influences combined, by insisting on such foolish test conditions and denouncing all mediums as false, who do not bow down and acknowledge him and his clique as leaders of Spiritualism. Su absurd test conditions destroy the harmony that is required on such occasions, and prevent the attainment of the object intended. We may expect soon to hear from the editor of the R.-P. Journal or that heartless Wm. E. Coleman, the foe to all mediums, who do not acknowledge his confounded gnorance of the law of re-incarnation and materialization, as the only true doctrine of Spiritualism, thundering denunciation against the Eddy mediums. In all probability their articles will be clothed in that charitable language as was that which characterized John C. Bundy's tirade against D. M. Bennett in the R.-P. Journal of late.

Yours for justice, M. L. SHERMAN.

A Spiritualist Who Appreciates Our Labors.

H. W. Boozer, Grand Rapids, Michigan, writes: You are doing nobly with the paper (MIND AND MATTER). I think all must now conclude you have come into the journalistic field to stay. Those to whom your ways of aggresion are not pleasing, are obliged to admit that hard blows to night ruffians are sometimes a necessity. We all like to sail in smooth waters; but the pilot who warns of the deceitful maelstrom of falsehood and error will, in time, be recognized for his invaluable service. This is truly the "sifting time," and a large amount of misunderstanding must be, on account of so much undevelopment in the spiritual, as the wise in spirit life teach it. In absolute knowledge, rudderless agitation surely drives us on, if ever so slowly, into the harbor of truth. There is nothing we need fear so much as the stagnation—the calm -that has brooded over Spiritualism, at times, for long uneventful years, in the columns of the press, which has essayed to be the guide of public thought."

[We cannot refrain from expressing our gratification at this mark of approbation from one whose mind is clear, comprehensive, and filled with that love of truth, right and justice that make heroes of men and women in times of trial and gloom. God bless you and your gifted partner, is the prayer of one who desires nothing so much as uphold truth.

An Investigator Who Accepted Dr. Mansfield's Offer and the Result.

EAST LIVERPOOL, OHIO, 10 mo., 23d, 1879. Editor of Mind and Matter. .

Your return of my letter was marvellously surprising; the letter I know had not been opened, as ts conditions were such as to have been detected beyond per-adventure. The answer was eminently satisfactory. Respectfully, C. P. MESKIMEN.

THE ORPHAN'S RESCUE.—The work is one of the finest ever executed in this country. The picture was lately on exhibition in Boston, where the number of visitors who thronged to see it is said to have been without precedent .- The Press, Portland, Maine.

upon it.

PHILADELPHIA, SATURDAY, NOVEMBER 15 M.S. 32

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

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

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

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

# Mind and Matter Free Circle.

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

### Our Premiums.

Steel plate engravings of the "Birthplace of lodern 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. Thet 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.

DEAR BROTHER ROBERTS: You may say to all that will send . you a new subscription for \$8 they may send with it a sealed letter and "I will write to it free of charge." offer may stand open from October 4, for four months, ending February 4, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for om 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.

# The New Departure of the "Reli-

gio Philosophical Journal." It hauls down the flag of Spiritualism and runs

up the non-descript rag of Liberalism. The Index, of October 30th, has the following double leaded notice at its head. A copy with this invitation especially marked has been sent to us and we cheerfully avail ourselves of it to send him "a marked copy of our comments." The invita- Talk of the Inquisition! Our mediums have been tion is as follows:

TO EDITORS.

"Your particular attention is invited to the contents of this number of The Index and the evidence it affords that at the least two liberal journals, The Index and the Religic-Philosophical Journal, advocate only such liberalism as is grounded on respect for public and private morality and detestation of licentiqueness in all its forms. Five thousand extra copies of this issue have been printed, and (thank you for the compliment Mr. Abbott) secular or religious in the country. If you wil kindly forward to this office a marked copy of vhatever comments you may be pleased to make. the courtesy will be duly appreciated by the

Editor of The Index. 231 Washington street, Boston, Mass

The especial feature of the number of the Index in question is the re-publication of the obscene trash with which Col. John C. Bundy regaled the readers of the R.-P. Journal in the issue of October 25th. We find no language that will express our coutempt for the miscreants who, in the name of "respect for public and private morality and detestation of licentiousness," would so outrage public forbearance as Col. Bundy and Mr. Abbott have done by their conduct in this affair. We can only say of them they are fit associates, and if they are the representatives of Liberalism (?) the sooner that journalistic monstrosity is buried out of sight the better it will be for them.

But what we want especially to call the attention of our readers to is this claim on the part of Mr. Abbott, that Col. Bundy's paper is not a spiritual journal but one "of two liberal journals" of the class to which the Index belongs. In view of the claim of Hudson Tuttle, elsewhere criticised. that Spiritualism is allied to Liberalism, we may readily see that that claim of Mr. Abbott was not made without a common understanding between these three Liberalist friends of Spiritualism. Every body knows what an earnest friend of Spiritualism Francis E. Abbott is, and they may therefore correctly judge thereby just what kind of Spiritualists Col. Bundy and Mr. Tuttle are. The Jesuit trinity used to be the Journal, of Chicago; the Heralds of Boston and the Times, of Philadelphia. The Liberalist trinity are the R. P. Journal, the Sevmour Times and the Index. What business has the Journal to claim to be a spiritual paper at all?

. Best assured gentlemen, editors, there is no alliance between Spiritualism and Liberalism and there will be none. Spiritualism is waging alike an uncompromising war against Jesuitism and Ma- his brutal passion. I only regret the necessity o terialism. It asks no favors of either and will tolerate no overtures of peace. Its mission is the establishment of truth wherever there is a human intelligence to receive it; and it will be neither diverted or obstructed in its onward career. You had better accept this fact and cease your petty attempts to hold it back. To Jesuitism and Liberalism Col. Bundy and his paper belong-not to Spiritualism. Spiritualists drop him.

# The Martyr Spirit.

The analogy between the first and second coming of the Christ spirit, between primitive Christianity and Modern Spiritualism is shown, as in their doctrines, their miracles and their spiritual gifts, so also in the number of their respective martyrs. The great truth for which the early Christians were ready to die was the fact of the resurrection of our Lord. Despite the criticisms of Strauss. Baur and J. F. Newman (the supposed author of Supernatural Religion, that recent work which has produced such a powerful effect on the thinking portion of the English public) there still remains the fact of the rise and progress of the Christian Church. How are we to account for it? The ridicule of Horace, Lucian, Celsus and even of the common people (as we see in that caricature of the second century recently discovered at Rome. where a man with an ass's head is figured on a cross, to whom another man kisses his hand in worship, with the legend "Alexamenos worships God,") must have been almost as hard to bear as the popular scorn to-day of the believers in Spiritualism. Nothing, indeed, could have stood up against it but a well-grounded conviction of the truth of Christianity. This truth rests primarily on the resurrection of Christ. "If Christ be not anything that mortal iniquity can accomplish. The manded to fly, did fly, and when he commanded to those with which the modern investigator is fa- substantial manner.

indeed come to life was a matter of passionate and enthusiastic belief in the early church. It could not start itself. On what then did it rest? Strauss states the logical dilemma of science: "Either Jesus did not die, or he did not rise again;" and truly, if by a resurrection of the dead is meant a rising again of that body which was laid in the tomb, this alternative is one from which there is no escape. A man really dead never did rise, and never will, any more than a seventeen-year locust after its skin has split down the back and the insect has emerged and dried its wings will ever resume its shell. That would be a miracle, a contradiction of the laws of Nature, a return of the child to its mother's womb, and here the Spiritualst and the man of science are at one. How then, did it happen, as St. Paul testifies,

that our Lord was seen of five hundred brethren at once? Here the analogy of his second coming explains the difficulty and reconciles Science and Religion. If we conceive that Jesus availed himself of that law of nature—little understood as yet, but demonstrably true-by which a spirit can, under favorable circumstances, reclothe itself temporarily in mortal form, or as we say materialize, the whole difficulty is solved. He no appeared at Emmaus and dematerialized or vanished, after breaking bread with his disciples. He so appeared to his apostles in a room which was closed for fear of the Jews, as so many of our seance 100ms have been closed for fear of the Philistines. And in both cases, we may remark in passing, the drawing of the veil of Isis was right, for holy things ought to be concealed from the profane, as the Jews when they pray, envelope their heads in the mantle called the "Thalith." The astounding phenomenou of materialization once seen under test conditions, leaves an impression on the human mind which nothing can efface, and hence the boldness with which the anostles preached what they called the resurrection of the dead and for the truth of which so many of the early Christians were ready to suffer ridicule, persecution and death itself. Paley's argument is true enough; the courage of the martyrs of the first centuries does go far to prove that Jesus really rose from the dead. · Now, in this sceptical age the witnesses of the

facts of Spiritualism, if they would renew the faith in the resurrection, that is to say in the immortality of the soul, ought in their turn to be ready to testify to their religion by self-sacrifice, poverty and resignation under calumny, contempt, abandonment of friends and often under the most undeserved and cruel persecutions. Do they not do it? What is the life of an outspoken Spiritualist and, above all, of a medium for materialization, but a prolonged martyrdom? Look at the devilish persecution of poor helpless sensitives! In an age a little less enlightened and in a country a little less free, they would have been burnt to death, as indeed the mediums called witches were burnt some two hundred years ago in New England. and are exposed to-day to fires in reality quite as cruel as those of Smithfield, and some of them have actually been done to death, but they show a fortitude, a fidelity to truth in face of persecution coming both from earth and spirit life, which would have done credit to St. Stephen himself.

They are the scape-goats of progress. Their bodies serve as fascines to fill up the ditch

which separates the past from the future. The damned have worked for the Saints, and ome day these reprobates, so long despised or cursed, will be looked upon by the Christian church as confessors for the most important truth ever revealed to man.

Take courage, then, ye sorely tried ones who stand in the fore-front of the battle against bigotry and error. The blood of the martyrs is the seed of the church, and nothing short of the sacrifice on the cross assured the triumphs of Christianity. 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were

### Hudson Tuttle Commends the Disgusting Filth of the "Religio-Philosophical Journal."

In order that our readers may know the kind of Spiritualist that Mr. Hudson Tuttle, the author of the "Ethics of Spiritualism, has been and is today, we invite their attention to the following specimen of the ethics which he practices. It is a letter addressed to the public over his own signature and published as leaded matter on the editorial page of the Journal of Nov. 1st. It is headed "The Last Fraud." It is certainly a most appropriate heading, as we will show before we close. Mr. Tuttle writes:

"The last great crowning fraud has been exposed and if the Journal seeks for an equal it will fail to find another. With sorrow and pity, let us regard the would be martyr, but not overlook and forget the necessities of eternal justice. If he forgot himself and the rights of others; if he lost sight of the responsibilities which were his as a representative of reform, and sold the welfare and honor of a great for a selfish purpose, he must bear the results. Many years ago a Woodhull dragged Spirit ualism in the very dust, and not yet has it recov ered from the terrible infliction. Now Bennett bears Materialism and Liberalism into the hideous slime of obscenity, and makes both the pimps of spreading on the white pages of the Journal the moral putridity of such letters. They are too disgusting, however, to injure. Spiritualism is not responsible for this man. He has ignored and sneered at that cause continuously; but as it i allied to Liberalism, the disgrace to the latter is reflected, and every Spiritualist feels that he is the loser by this dastardly conduct of the editor of the Truth S eker.

"Standing at the front, the captain of a vast army, which he declares he is leading to higher and purer grounds, his life should be above reproach and a shining pattern. He would have us believe it is so, while the truth makes it black with vil-With the individual D. M. Bennett, I have the deepest sympathy, as I have with all who err. I wish that he might be set at liberty and become truly reformed from his overweaning inclination, and go on in the work he has planned. I feel sympathy for him, but stronger yet for the cause he has disgraced. The individual is nothing to that. 1 regret the necessity of the actual cautery, the burning out of the cancer by the roots, yet if the cancer exists and is eating into vital parts, and corrupting the whole body, the swifter it is destroyed the better, and soft words and honeyed phrases will not answer. The strong hand of unswerving justice is best for the cause, and although seemingly merciless, best for the erring individual. I am glad you did not stop to waste a maudlin sentimentality where it would only harm, and that you at once

cut to the root. HUDSON TUTTLE." Berlin Heights, Ohio, Oct., 24.

Well might Mr. Tuttle denominate that illogical and glaringly deceitful manifestation of hollow cant and heartless hypocrisy, The Latest Fraud-"the last great crowning fraud." It is derserving of no other designation. It is as replete with stupidity as it is with hypocrisy. We emphatically deny that a Woodhull ever "dragged Spiritualism in they moved; and when he commanded them to the very dust." Spiritualism has never been returned. He had also made the fig- it finds the scriptures pervaded by narratives of ing daily into the office, showing that the friends of "dragged down in the dust," and never will be, by ures of birds and sparrows, which, when he com-

risen, then is our preaching vain and your faith is man who asserts that it has been. or can be. is notalso vain." The conviction that a dead man had a friend of truth as it is embodied in the teachings meat and drink, they did cat and drink." This in Eugene Crowell's Primitive Christianity and Modof Spiritualism. It is not the man who is constantly prating about his moral superiority and perfect purity who is either moral or pure. Unless Mr. Tuttle is greatly misrepresented, he has been the adviser and editorial mainstay of the R.-P. Journal ever since it passed under the control of that editorial abortion, Col. John C. Bundy. If that is the fact, as we are credibly informed it is, Mr. Hudson Tuttle has been playing the part of a skulking traitor to the cause of Spiritualism. It would have been well for him to have continued to conceal his intimate editorial relations with Col-Bundy. In view of the letter we are criticising, this will be impossible, and Hudson Tuttle will have to share the ignomy and shaine that has been fastened upon his editorial tool, Col. Bundy. Indeed, in view of that zealous approval of one of the vilest journalistic acts that was ever perpetrated under the hypocritical pretense of upholding morality, it seems unreasonable to doubt but that Hudson Tuttle prepared the mess of disgusting scandal that has filled the columns of the Journal for the past month. This pink of Tuttlean ethics is the most disgusting weed that ever encumbered the field of those who desire to form a correct opinion on the morality, and we propose to so thoroughly uproot it that it will no longer give offence. Mr. Hudson Tuttle could find no better excuse

for the publication of that labored mass of disgusting scandal, than to admit that it was too disgusting to injure. On that point we decidedly differ with the Founder of Tuttlean ethics. It has been a reproach to journalism, the stain of which can only be wiped out by a general public condemnation of these publishers of the most disgusting obscenity. Anthony Comstock, where are you? Young Men's Christian Association are you asleep that you supinely witness this violation of the law against the circulation of obscene matter through the mails? D. M. Bennett languishes in a prison cell for having mailed a single copy of a book which many of the best and purest minds regard as moral and instructive. Col. John C. Bundy has been scattering broadcast through the land in the columns of the R.-P. Journal, a mass of obscene filth that his friend and adviser, Hudson Tuttle, characterizes as "too disgusting to injure." We are, as we have all along said, in favor of the law making it a nenal offence to mail obscene and immoral matter, and were we where we could make a complaint against our contemporary we would seek to enforce that law against him; for a greater violation of a good and righteous law we have never known than was the mailing of the Journal containing the scandal and obscenity in question.

Mr. Tuttle says: "Spiritualism is not responsible for this man" (Mr. Bennett). That is very true. Mr. Tuttle. What then, we would ask, have Col. John C. Bundy, the editor of a professedly spiritual paper and yourself, the professed friend of Spiritualism, to do with "this man," or his private affairs? That is what the public want to knowthat is what we want to know; unless it is their purpose to endeavor to load Spiritualism with odious matters they are forced to admit Spiritualism has nothing to do with. Spiritualism has been compelled too long to bear the load of hypocrisy which Bundvism and Tuttleism has saddled upon it. These incubuses must be removed and placed where they properly belong, among the wrecks and rubbish of defunct journalism.

affair and says, "As it" (Spiritualism) "is allied. tion follows the sentence containing this contradictory admission, "Spiritualism is not responsible for this man" (the editor referred to).

But what is Liberalism? Who represents it? Does Bob Ingersoll? Does Mr. Bennett? Does Mr. Abbot of the Index? Does Mr. Mendum of the Investigator? Does Dr. Monroe of the Seymour Times? If neither of these, does Col. Bundy represent it? or does Mr. Tuttle? If there is such a thing where is it to be found, and what is it? Who ailied Spiritualism with Liberalism? Where was it done? How was it done? Is not this Tuttlean alliance all moonshine, nonsense; resorted to to cover a mean and dastardly attempt on the part of Col. Bundy and Mr. Tuttle to betray Spiritualism into the camp of its implacable foes? When not obsessed by the Spirit Enemies of Spiritualism Mr. Tuttle may be capable of wri ing something that is consistent with common sense; but we fear from this exhibition of helpless possession that his chance for future usefulness is small.

We tell you, Mr. Tuttle and Col. Bundy, that Spiritualism is no more answerable for your attempts to beslime and pollute it with your obscene and disgusting trash than it is for the conduct, good or bad, of the editor of the Truth Seeker. That the R.-P. Journal is made the vehicle for their outpourings of scandalous obscenity only shows that what we have so long insisted on is true; and that is, the R.-P. Journal is controlled by the enemies of Spiritualism, and that the latter is not responsible for anything that appears in it.

"The last great crowning fraud." therefore, is the false pretence of Col. Bundy and Hudson Tuttle that they are the friends and not the enemies of Spiritualism, and that the R.-P. Journal in any sense represents the great progressive movement known as Modern Spiritualism.

We will have more to say on this subject in another connection. Mr. Tuttle, in this fruitless attempt to disgrace Spiritualism, has placed himself squarely within the enemy's line, alongside of his man race governed by the Emperor at Capræa. tool, Col. Bundy, and there he will have to remain, as we are opposed to the enforced return of deserters. Within the lines of the enemy is the did not answer, but we wept; and they said, "See proper place for such unworthy recruits to the cause of Spiritualism.

# The Literature of Spiritualism,

"A single evil book may do more harm than an invading army." Such is the language of bigotry ree and courageous soul. His instinct tells him that error is powerless for evil so long as reason is name for the survival of the fittest. This great discovery of Darwin is equally a truth in the world of mind as in the world of matter. It was not unknown even to ancient thinkers, being, for instance. oreshadowed in the apocryphal gospel of the Infency; for such is the interior meaning of the narrative in which we are told that "when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age, who, when they were at play, made clay into several shapes, namely asses, oxen, birds and other figures, each boasting of his work and endeavoring to excel the rest. Then the Lord Jesus said to the boys, I will command those figures' which I have made to walk. And immediately

stand still, did stand still; and, if he gave them means to say that men frame various theories of philosophy and religion, but only those fashioned. Orthodox friend who is willing to look into the by the Divine hand have life. Believing then as we do, that the second coming of our Lord has taken place, although He is still as it were a child, we are perfectly willing to place the facts and theories of Spiritualism alongside of those of any other religion and see which will walk. The church of yet been translated, Next to that the future, which is Spiritualism, asks no favors for the scientific "expert" from the state, it does not seek to mould education, on Miracles and Moderate but to develop the soul, satisfied that Truth will overcome Error, if it only has a fair field and no avor. Falsehood hates the light, but Truth rejoices in it. Hence Spiritualists ask nothing better than that their living facts, and theories should be examined by the thinking public, and the more critically the better. No man is justified in pronouncing upon the claims of the New Dispensation, until he has personally studied the phenomena or at least has mastered, to some extent, the literature of the subject. How extensive that literature is is little known outside the Spiritualistic ranks, and it is with a view of aiding the researches of claims of Spiritualism, that we venture to point out

a few of the more important books which bear

In the first place, the Bible, studied with an en-

lightened understanding of its oriental style and

method, remains at the head of the literature of the New Dispensation as it did of the Old. Spiritualism comes not to destroy but to fulfil. The Roman church, with its usual obscurantism, withholds the Bible from the laity, and while some perhaps of the divines of that Church hold the key to the mystical meaning of Genesis, the Gospels and the Apocalypse, they studiously conceal it from the people. Even in Wurtemburg which has no exclusive establishment of religion, such was the influence of the clergy that when Strauss exposed the mythical meaning of the Gospels in his Leben Jesu he was deprived of his position as Repetent in the theological seminary at Tubingen. It is, however, to the eternal honor of the orthodox Neander that when the Prussian ministry of public worship asked his advice whether to suppress the latter book, he replied that while it contained views which left no basis for historical Christianity, yet it was written with scientific earnestness and ought to be met and answered only in the forum of science. It is these sentiments that have made German thinkers great. They rejoice to know that truth is mighty and will prevail, and they are aware that, like love, it laughs at locksmiths. The time has come when the priesthood can no longer fetter the human mind, and when by historical criticism the Bible has been demonstrated to be a human production, though by far the most important ever written. It is, we now know, by a process of natural selection that the canonical books have survived, though the study of the Apocryphal books, and especially those of the Apocryphal New Testament, is important to the understanding of the Bible as we have it. Both must be read in the light of the maxim that the letter killeth, but the spirit giveth life. The Hebrew writers, for example, knew no more than we do, indeed rather less, of the actual facts of the creation of the world and the introduction of man upon this planet, but they had their own theories on the subject, which for fear of Mr. Tuttle, with his natural penchant for indi- the people, they veiled in kabbalistic imagery. rection, resorts to the far-fetched excuse for the dis- | They held one language for the initiate and another graceful and illegal conduct of Col. Bundy in the for the vulgar, and like our Lord, what they taught erables, the Rabbis privately explained to their Liberalism, the disgrace to the latter is reflected, disciples. For instance, they never meant to say and every Spiritualist feels that he is the loser of that the Almighty—blessed be He!—was a tailor this dastardly conduct of the editor of the Truth and made coats of skins and clothed Adam and Seeker." Remember this illogical and false asser- Eve. The inner meaning was far different, and is explained by that dogma of the Kabbalista which says that "the sin of Adam is Malchuth fallen from the Sephirotic tree," or in modern language, that the soul is an emanation from the eternal. In order to have a personal and independent existence, man has to detach himself from God. This occurs at his birth. A child who comes into the world is a spirit who separates himself from the bosom of God to come and taste of the fruit of the tree of knowledge of good and evil, and to enjoy his liberty. This is why God gives him a coat of flesh. He is condemned to death by his very birth, which is his sin; but by this sin, which gains him freedom, he, as it were, obliges God to redeem him and he becomes the conqueror of the true life, which cannot exist without freedom. In this sense

#### it is true enough that "In Adam's fall We sinned all."

We do not propose to discuss, at this time, whether this sublime philosophy, so ingeniously concealed under the allegory of the Fall of Man is true or false. Enough that we indicate by a single example the method of oriental teaching, by which the reader may see and not perceive, and the hearer may bear and not understand.

This method is by no means confined to the Old

Testament, but it is equally characteristic of the Gospels and the Apocalypse, and it is the inability to grasp the esoteric meaning of those books which causes all the difficulty in their interpretation. For instance science says and says truly, that "a dead man was never restored to life, and therefore your story of the resurrection of Lazarus is a lie." Not so, says the holder of the key. Lazarus was not one man, he was man in general, the great human leper, the sick man of the earth, who, at the coming of our Lord had been dead four days, that is to say four thousand years, for with God, says the scripture elsewhere, one thousand years are as one day. He is already corrupt, he stinketh, this hu-Savior of the world, you have come too late! If thou hadst been here, Lazarus had not died. Jesus how he loved him!" Then he made them take away the stone, he called the dead to life, and the corpse arose, still bound by its grave clothes. Such were the beginnings of Christianity. "Loose him." said the Savior, "and let him go." In these words we may read its accomplishment and its end. This is not the story of a man, it is the prophetic legend and superstition, but such is not the thought of the of the world, it is the fulfilment and explanation of Ezekiel's vision of the dry bones. Here we take a full breath of the heavenly air. We weep with Jeleft free to combat it. The divine plan involves | sus; we tremble and we raise ourselves with Lazawar and contention, and progress is only another | rus; we stretch to the sky the hands which are still bound. Lazarus means the spiritually dead, it means the victims of the Inquisition, the slaves of America, the oppressed of Ireland, the martyrs of Poland. Speak, Lord O speak, and give the word to loose them and to let-them go! This interpretation is sanctioned not only by the Gnostics but by the early fathers of the Church, to whom the key had been handed down, and who did not lose it till after the time of Constantine, when darkness overspread the world; and to him, then who enters into its profound symbolism, the miserable explanation offered by Renan of the resurection of Lazarus inspires only pity and disgust.

We repeat that Spiritualism does not fear the Bible any more than it does Science, for it not only penetrates its secret, which is its only meaning, but spiritual appearances and spiritual gifts, such as | Spiritualism are appreciating our labors in a most

miliar. This latter fact is admirably brought out ern Spiritualism, by far the best book to hand an

subject. Where it is a question the scientific demonstration of the so-called iracles of Spiritualism, the best book is Zolliers Wissenschiller Abthoungen, (2 vols. Leipsie) Unfortungely has not searches in the Phenomena of Experimental Investigation of Spiritual Manifestations,

the London Dialectical Society's Report, Wolff's Startling Facts, Sargent's Planchette and his Proof Palpable, Owen's Debatable Land and his Footprints on the Boundary of Another World, Olcott's People from the Other World, M. A. Oxon's Psychngraphy: and his Spirit Identity, and Crowe's Night 'Side of Nature, in the order named.

When it comes to tracing the history of the New Dispensation the only book of importance in Hardinge's Modern American Spiritualism, of which the second volume is awaited with impatience. The materials for its history will be found in the spiritual periodicals, for bound volumes of which we predict in the future a high price in greenbacks. Howitt's History of the Supernatural gives some facts in regard to the early history of the movement in England, and it is the best book for the history of spirit phenomena before 1848. On the latter subject Eunemoser's History of Magic (Bohn's ranslation) may be consulted with advantage, and also De Boismont on Hallucinalions and Salverte-Sciences Occultes, and for the Church view of these things, Mirville's great work in six volumes entitled, Pneumatologie: Des Esprits, de l'Esprit Saint et des Miracles dans les six premiers et les six derniers Siecles de notre ere—manifestations thauma-

turgiques, &c. For the student who, convinced of the reality of the phenomena, desires to read the most instructive works on the subject, in its various phases, we would recommend Mrs. Tappan's Discourses (London, 1875), and the inspired utterances of the same lady—now Mrs. Richmond—in the Spiritual Record (Chicagy) and elsewhere; all Mr. Hazard's pamphlets—they are very cheap; Putnam's Flashes of Light (an admirable book); Elmonds on Spiritualism; A. J. Davis' earlier works, Blavatski's Isis Unveiled, Kardec's Spirits' Book and Book of Mediums. Also Swendenborg's works and especially his Heaven and Hell.

The literary tree we have endeavored to describe bears not only leaves for the healing of the nations, but also flowers and fruit, and those who like car ay back and indulge in the dissipation of reading Strange Visitors, King's Real Life in the Spirit Land, Life beyond the Grave, Sweet's Future Life, and Randolph's works, especially After Death, Be yond the Veil, and The Unveiling. How far these parratives are reliable accounts of that formerly indiscovered country from which so many travellers raturn, we can tell better when we get there. Certain it is that they all hang together, and on the whole present a picture of the future life not only fascinating in its interest, but also one which commends itself to man's sense of justice, and at the same time elevates his conception of the All-wise

The course of reading here mapped out will take some time to get through, though we have purposely omitted all the trash and a great deal that is very ar from being trash. And now for the other si Herethe literature is scanty and unsatisfactory indeed, but we will name such as we are acquainted with, and would be thankful to be informed if we have omitted anything of importance. The most pretentions book, so fan as the tille page goes, is Cox's Spiritualism Answered by Science; but its force is somewhat broken by the fact that the learned Sergeant has, if we are rightly informed, ecently became a convert. After that come Fairfield's Ten Years with Mediums, Gasparin's Science s. Modern Spiritualism, Hammond on Spiritualsm and Nervous Disorders, Home's Lights and Shadows of Spiritualism, Jewett's Spiritualism and Charlatanism, Marvin on Spiritualism, Williamson's Modern Diabolism, Page's Psychomancy, &c., Exposed, Rogers' Philosophy of Mysterious Agents, and last and least, Dr. Beard's amusing articles, by an "Expert," in various periodicals. In all these works, which either deny the reality of the phenomena (which is absurd) or attribute then to trickery or nervous disorders or the devil or what not, we fail to find any serious or thorough appreciation of the magnitude of the problem before us. or anything which throws much light upon its mysteries. We therefore commend them to the serious attention of the student, satisfied that their very weakness is the strongest argument in favor of hold circles, give sittings and medical examinathe truths of Spiritualism,

But he who would know the truth, must not be satisfied with reading. The apostles were convinced of the resurrection of the dead by the materialization of our Lord in a closed room, and nothing less than the evidence of his own senses ought to satisfy anybody that a man has risen from the dead. Blessed, however, are those, who, like the venerable Professor Ulrici, having not seen, yet believe. It is not everybody that has the opportunity of witnessing the phenomena, and such must necessarily be content with reading about them.

# Editorial Briefs.

READ Premium advertisement on the third page READ "Dr. J. V. Mansfield's Offer" on secon

THE Co-operative Spiritualists, meet next Sunday, at No. 240 South Fifth street, Philadelphia

MRS. ELIZABETH L. WATSON of Titusville, Pa., occupies the rostrum of the First Association of Spiritualists of Philadelphia this month. MIND AND MATTER can be found on sale ever

Saturday morning on the counter of Messrs. Colby & Rich, at the Banner of Light office, Boston

PARKER Memorial Hall lectures on Salvation, Prayer, The Methods of Spirit Influences, and The Nature of Death. By J. M. Peebles, M. D. Price 25 cents, and for sale at this office. J. J. O'SULLIVAN, Esq., well known in spiritual

circles, has visited our office several times this week. He is a culcured gentleman and an ardent supporter of physical manifestations. PHOTOGRAPHS of . Thomas : Paine's, monument, erected over his grave by subscriptions from his

neighbors, to show their kind regard for him, can

be had by sending 10 cents to this office. THE DEVELOPING CIRCLE, conducted by Mr. Jas. A. Bliss, held at our office last Tuesday evening, was crowded by seekers after that "pearl of great price"—mediumship. It will be continued

evening, THE revival of the business interests of the country is being felt, by MIND AND MATTER. Subacriptions, orders from newsdealers, etc., are pour-

MRS. L. A. PASCO, the well-known active worker and medium, of Hartford, Conn., has been dangerously sick for the past two weeks and is reported to be still in a critical condition. A correspondent informs us that she has a large number of letters of inque, which must be amunanswered until her

C. B. Bliss held a private seance, on last Samurday evening, for a party of ladies and gentlemen at the residence of Col. S. P. Kase, of this The manifestations were of a remarkable acter, and all seemed satisfied with the absoluteness of the tests given by the band of guides. who control at those seauces.

THE next quarterly meeting of the Spiritualists of Western New York will be held in Temperance Hall, at Lockport, N. Y., on Saturday and Sunday, December 13th and 14th. Mrs. E. Watson and others are expected to address the meeting As is their custom, they extend an invitation to all to come and learn of the spiritual philosophy.

WE are indebted to Ebenezer Haskell, Esq., of No. 711 Sansom street, for the electrotype plate of the cut of the likeness of Thomas Paine. Mr. Haskell is an ardent admirer of Thomas Paine's writings, and had this steel plate engraving copied at his own expense from the oil painting of Thomas Paine, which was executed by Romney, and is now deposited in Independence Hall on Chestnut street.

DR. H. MANSFIELD has been severely taxed to answer all the letters that have been sent through this office to him, in accordance with his most liberal offer. Notwithstanding this, he writes us to send the letters along. They will be promptly written to through him. Investigators of Spiritualism, who know of Dr. Mansfield's generous proposition, and do not avail themselves of it, will have reason to regret it.

THE Association of Co-operative Spiritualists, of, this city, is, under the efficient management of its officers, in a flourishing condition; their meetings are largely attended, not only by Spiritualists, but by investigators. Extensive preparations are being made for the coming winter. The society will soon occupy their new hall and then first-class lecturers will be secured by them. This society bids fair to become a very extended organization.

ILLUMINATED SPIRIT MANIFESTATIONS .- Mediumship honored and Spiritualism vindicated. Triumphant manifestations at HENRY C. Gor-DON'S CIRCLE, on Tuesday evening, Nov. 4th, 1879. CARRIE MILLER'S SPIRIT MESSAGE through Jas. A. Bliss, by Chas. R. Miller, of East New York. will appear in the next number of MIND AND MATTER. All persons interested in the progress of spiritual manifestations should not fail to read this most interesting article from the pen of this valued correspondent.

SELF-CONTRADICTIONS OF THE BIBLE is the title of a 70-page pamphlet, which contains "144 propositions, theological, moral, historical and speculative, each proved affirmatively and negatively by quotations from Scripture, without comment, embodying the most papeable and striking self-contradictions of the so-called inspired Word of God." The demand for this little work has been very large. Remember, this book contains no comments, but is copied from the Bible itself. It can be obtained by sending to this office. I'rice, 25 cents.

Wra 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 be fore that time the address of all persons of their acquaintance who they think would appreciate a specimen copy. We have already sent out many thousands 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 responses which in the past have been made to our special applications for similar co-operation lead us to hope that a grand gain for the cause can be made in this way.

J. Wm. Van Namee, M. D., Announcement. 190 Third Ave., New York, Nov. 10th, 1879. To the Editor of Mind and Matter.

Will you please announce to your readers that I am making active preperations for my Western trip, and desire to complete them as soon as possible. I would like to hear from all in any part of the West who desire me to stop with them in my way for the advancement of the cause. I lecture and improvise poems, on subjects from the audience. tions and treatment, am ready to go any where, where a laborer for our cause is needed. Yours Truly,

J. WM. VAN NAMEE, M. D.

Condemned by a Patron.

M. ROBERTS:

Dear Sir:-Please find enclosed 50 cents for which send me MIND AND MATTER commencing with the copy containing Dr. Pence's article of de fense. Think after trial will continue to take it. We take the Religio-Philosophical Journal but do not approve the course taken by it as to mediums Especially am I sorry at the mistaken account concerning the Terre Haute mediums. I am recently from there and know Mrs. Stewart to be an honest, truthful lady, and also that she is an honest and good medium for independent slate writing and materialization; and that Messrs. Pence, Hook and Conner, are truthful gentlemen, and worthy of all confidence. Yours for truth and progress.

JOHN L. BINKLEY, Box 46, Tampa, Hillsborough Co., Florida. October 27, 1879.

BORDENTOWN, Nov. 11th, 1879. Editor Mind and Matter.

Sir: -Madam M. J. Phillips requested me to write to you and inform you of a wonderful cure she has performed upon me, and I feel it my duty to do so. I suffered for ten months with dropsy and I had a tumor which was troubling me very much. I had doctored with good physicians and they did me no good; I was getting worse all the time but at last my friends persuaded me to try Madam Phillips, of this city. I did so, and I have been cured of both and I am well, believing her capable of curing any disease that can be cured. I recommend her to all that are afflicted. It is now two months since I was cured and I have enjoyed good health ever since. Any one wishing any further information can call on me and I will explain all MRS. LOUISE DEAN, Bordentown, N. J.

No. 75 West Street.

Spiritualism in Japan.

In A. B. Mitford's "Tales of Old Japan," (Macmillan, 1871,) are many short stories that are the exact counterparts of those current in Christendom, or instance:—A father of a family is thrown, into prison for gambling. After being confined some time, he returns home one night, pale and thin, and, after receiving congratulations, he tells the friends assembled that he is permitted to leave the prison that evening by the jailor, for that he is to during the entire winter season, every Tuesday be returned to them the next bay publicly—when the time arrives, they are summoned to remove his corpse—he had died the night before and it was his ghost which had appeared. Many of these stories of Mitford are referred to by Inman in his "Ancient Faiths," and their similarity to Christian narratives pointed out as if that inilitates against their truth, whereas the argument is the other way.

# Spirit Communications.

### MIND AND MATTER FREE CIRCLE.

----ALPRED JAMES, - MEDIUM.

N F. J. C. PRILADELPHIA, Nov. 3, M. S. 32. The medium was entranced, and after an appro priate invocation by the controlling spirit, the following duestions were asked and answered. Question. Can the spirit now communicating enlighten us in regard to the coming crisis in human affairs which many spirits have foretold is to take place in the next year? Exactly what is the nature

Answer. The crisis referred to means the dying out of the old and the bringing forward of the new. It means that all the dogmatic teachings of the past shall be overcome and that the New Dispensation of light, truth and knowledge shall take the place of those dogmatic teachings. It means that those subtile essential forces which now elude enquiring minds, shall be grasped by a greater development of intellectuality, or rather an opening up of new senses such as intuition, clairvoyance and a spiritual perception of things; and this will help you, because deception will become impossible and when you talk to your friends and neighbors you will be able to read each others thoughts, and in this way there can be no desertion. But there is a saying that is true, "Through tribulation deep the way to glory lies." In quoting this I simply mean that all the evils that have ever existed or that will ever exist, have arisen or will arise from ignorance and non-adaptation to the laws of nature. Read the book of nature correctly and you will cease to

Q. What is the longest time a spirit may remain after death without moral improvement? A. That question can only be answered to a certain extent. Beyond that it is impossible to go. The period that will elapse in spiritual life before a spirit's moral improvement will be attained depends upon its surroundings both here and in the after life. If the spirit had no chance or desire here for moral development of any kind, it may, on entering a spiritual state desire at once to be improved; or it may be prompted by pure spirits who reach it through sympathy, to seek that improvement; or countless ages may pass away before that spirit may improve. It will depend on the moral tendencies of the spirit

Q. Is the pre-existence of the soul a fact? There are floating in the atmosphere of this universe the thoughts of good, pure and holy men and women; and all the evil thoughts of those who are not holy, pure and good. At the time a child egins to form in its mother's womb, if her thoughts are high, holy and pure, she will attract these soul germs to her and they will be born in that child. It is a law with these germ atoms or molecules, call them which ever you please, as you will find, that like attracts like and in that sense pre-existence is a fact; but according to the views of some writers they claim that these elementary spirits wander around waiting for the moment o conception. This may be true, but as far as my perceptions and observations go, I find it impossible to endorse that theory. I suppose that there is not a person within the sound of my voice this afternoon but what has heard of those steel plates and their exquisite sensitiveness. When you place a communication upon their surface and place them where nothing can come in contact them, you can see the impress on that plate a half century afterward. Matter is fifty fold more sensitive than those plates. And so all the thoughts that have ever been thrown upon it exist to-day in it. Man by placing himself in a condition to receive it it will be poured upon him. Then spirits back of them will transform again these thoughts and place you where you can receive them. estion, as asked, required claboration. It required me to call in several things that do not seem to the point; but, on consideration you will find this was necessary in order to explain the qu stlon. Q. Is the doctrine of reincarnation true?

A. In answering the preceding question I made this assertion, but not quite so positively as I will make it now—that if at the moment of a distinct consciousness of the mother, any spirit who has passed away into the great beyond, who desires to have a chance under better conditions to live his life over again, he knows when this conception takes place—watches his chance and commences his career again. But only on one condition can this be done, and that is, the spirit seeking reincar-nation must leave with some spirit the moral indebtedness of his previous mortal life. These spirit custodians are appointed by wise and friendly spirits, or selected by the spirit to be benefitted These custodian spirits preserve that until the return of the reincarnated spirit to spirit life, where the record there preserved must be fully satisfied by ample atonement, because if the reincarnated spirit took the memory of its previous life with it in its reincarnation it would be violating the laws of the Infinite. That is, the new born being would be a man-before it was a child and could not adapt itself to childhood's conditions. Therefore, you see that reincarnation is very seldom desired by a spirit who has much intellectuality. Intellectual spirits only use reincar-nation for those spirits who fail to improve after all other means have failed to wake them up to a real usness of their existence.

Q. Is it right to receive and appropriate flowers and plants that are presented through mediums by spirits when we know that they have been ob tained from those who owned them rightfully? A. The loss of a plant or a few flowers taken from individuals who have a superfluity of them is as nothing to the mighty truths conveyed by that means to your natural senses; and in this case the end must justify the means. Some individuals may think that what I say is not appropriate to the occasion, but it does not follow that they are right unless they know the motives which prompt such

GOOD AFTERNOON:-Science is the unfoldersectarianism is the contractor. In my mortal life I feared. I dared not, for the sake of my own popularity to tell what I really thought.

As a geologist, when I examined the result of volcanic action—when I examined the alluvial

deposits of rivers and oceans, and when I examined firm set earth-the growth of centuries-oh! what a book was opened there! How many, many times far down in the bowels of the earth have I seen the ripple marks where the waves of oceans beat, countless ages ago. Nothing shows man his insignificance like these mighty land-marks left upon the rocks of eternal Nature, and yet how few scientists dare to come before the public and unfold the leaves of the book of nature? But all the reservoirs of learning are becoming filled up and are beginning to overflow their borders, and the hungry multitudes are beginning to get a few drops here and there. This has whetted their mental appetites until the masses rise up and say to their oppressors, "You have kept us in ig norance long enough. We demand the right to learn, know and work our way upward, and neither monarch, prince, legislator or professor shall keep us back. We will tear down this veil from before the 'Holy of holies' and we will all rush in, and in the race of this mortal life we demand an equal

When that day shall come, ignorance will be dispelled-its dark clouds will roll away and the sunlight of truth beaming over the asles of all false teachings, will usher in the dawn of the millenium. I have but one regret as a spirit and that is, that I did not dare everything for truth's sake, and it is this thought that has brought me here to-day.

I thank you kindly for your attention.

Sign me,

SIR CHARLES LYELL.

"GOOD AFTERNOON :-- You have heard from the scientific spirit; you will now hear from a political one. It takes variety to make up life. Monotony soon kills it, both in mortal and spirit. For any person to set himself up as an adviser in politics, or to control other people's opinions, can only be designated as a political demagogue. We do not need policy in politics; we need principle. But without policy-without an interior selfishness in the present state of the political world—it is impossible to hold together any political organization, and with-out this all would be chaos. Therefore, bury the political animosities of your party. If you think the policy of your party is right, work for it, make your preparations carefully, and remember that in union there is strength.

"It is not the voice of a powerful orator speaking from the rostrum, but the effect of that orator's

practice what the orator told them, has he effected good. If he sets them to thinking, he has prepared them for action. Before a magnetic speaker, men's minds project thoughts that, like the learned ser-pent of old, form into a thousand shapes according as they strike individual minds. If you feel sure-you are right, work for success and you will get it: "Friend Roberts, I told you some time ago that: I would come here. It has taken me some time to fulfil what I promised, for I have found that it is not so easy to bridge the chasm called death. In fact, you would not believe the untold difficulties I have had to overcome to get here. I have always, since I became a spirit, been seeking for happiness, and I have succeeded only in obtaining moderate contentment

"I laughed at the folly of Spiritualism when here; but when you become a spirit, it is necessary to weigh everything that comes in your way for your spiritual advancement; and as I was tolerably selfish, I accepted any chance of redeeming myself "You can sign me.

JOHN C. TEN EYCKE. This spirit was the United States Senator from New Jersey during the momentous period of the War of the Rebellion. He was a warm personal and political friend of myself; and as he states, within a few days of his departure to spirit life, he communicated with me briefly and promised to come again. The hearty hand-shaking that he gave me was assurance that this meeting was as gratifying to him as myself. The communication is strikingly characteristic of the man in his earth life. He was a man of great firmness and in some instances displayed great self-reliance and independence during his public service.—Ed.]

"Good Afternoon:-I have summed up many cases in my mortal life. I am here to-day to sum up myself. 'Open confession is good for the soul.' So I shall proceed to say, in spirit, what unknown possibilities -- what mighty aspirations and inspirations-what knowledge on one side, and what deplorable ignorance on the other, is there.

When you look around you in spirit you have reached exactly that position that you are fitted to occupy. You see your relatives and friends that have passed on before you, and to whom you look upward and see them enjoying such conditions as no lauguage can express. You look down upon others that, have long preceded you to spirit life, and you ask yourself the question, 'Why is this?' You no sooner ask it than some good ministering you no sooner ask it than some good ministering the following facts; viz.: On the evening of July 3d, 1875, 1 a tended a sec ance given by Miss Laura Morgan, in company with several others, and after securing Laura myself with rope, others, and stilling her hands with flour, she sitting thus secured by my side, outof moral deformity—smooth-tongued hypocrites of rottenness and dead meu's bones. And I tell you that the gulf between the true and honest spirit and those that are false and deceitful is deeper than that which is spoken of in the Scriptures, where Lazarus in Abraham's bosom looks down upon the rich man in the hell of remorse and corruption. How quickly all your religious prejudices, if you have any whatever, fleet to air in the spirit life; for you ind that right actions, and not moral worth, are the only atonement necessary to eternal happiness. "As there are others here that want to speak, I will not do so longer, but will bring my remarks to a conclusion by simply saying: Do that which is right; have charity for the fallen, and in this after life you will soon progress into a sphere of happi-

"MORRIS LONGSTRETH." [This communication purported to come from the spirit of Judge Morris Longstreth, a distin-guished Pennsylvania gentleman. Judge Long-streth was a member of the court in which we are enrolled as a member of the bar; and was on the bench when we were admitted to practice law as an attorney in that court. He was noted for his courteous and generous nature.—ED.

"WHERE is this? I am an old woman. Eightyive I was. I have been gone a short time. I am weak. I have rejoined my husband. I am happy, only I don't know the right way yet. It is not moral mistakes. It is simply the outgrowth of belief. I could hardly come; but I wished to send a word to those who are relations of mine, and show them that this is true and that I can come back. "My name when here was Jane Young. I lived at 616 North 33d street, West Philadelphia. I am brought here in order to be benefitted. Good

bye. "GOOD AFTERNOON :-- I am not one of your belief; neither do I think I will ever believe it. Then you may ask a very pertinent question: 'Why do vou come here?' Not that the phenomena is not Catholicism is a rue, but your doctrine is false. nighty power on this planet, and he or she who attempts anything towards its detriment will find that it is the stone cut out of the mountain, and . it will roll down upon them and crush them beneath its weight.
"I come here to say that masses are necessary to

remove your friends out of purgatory—to recite anhems and liturgies for the benefit of the spirit is beneficial to them in the after life. I threw my soul-my departing spirit upon the merits of Jesus. Do I regret it? No. I am happy in this belief. I am not yet purified, but as soon as I receive purification, so my Holy Father Confessor tells, I will be received by Jesus up into the seventh heaven, there to live for the glory of God forever. In all my reading, and I wrote several books and examined the religious tenets of different denominations, I found none that feeds my soul like Catholicism. It is good enough for me and therefore I recommend it to you. Why, I would not give those grand feelings that swept over my spirit for all the gold I could possess. The chanting of the priest—the inspiration of the organ, all blended to make the church a place of blessed happiness to me. A Catholic heaven suits me. It is just adapted to my wants, and as I have gone to the right place I would be foolish to claim anything like unhappiness. There is only a waiting, and the judgment will come, now. It cannot be long delayed and then we will see who is right. "I was buried from the convent of The Sacred Heart, Manhattansville, N. Y., and you will sign CATHARINE A. WHITE.

"Head—head—head—(placing hands to his head)
It is over now. I died of softening of the brain.
Like the one who spoke before me I had a leaning to that kind of belief (Catholicism) but I do not find myself as happy as she does. In fact it is all one thing, and excuse ma for being emphatic, damn me if I like one thing all the time; and through the advice of some friends I am here to-day. They said it would do me good; and I am hunting up all the good I can get, because I liked plenty of life when I was here at d when I went away I was only thirty-two. When a fellow dies of softening of the brain at the age of thirty-two, you can set him down as a tolerably fast man. I never was a hypocrite and I am not any now. I am neither a saint nor sinner—neither am I damned nor saved. I am hunting around for the best road to go ahead. Put my name,

GEORGE B. GORMAN, Paris, Kv.

GOOD AFTERNOON, FRIENDS:-A man comes into this world with nothing and the only thing he can take out of it is a good character for justice, mercy and love, in all his transactions of life. There is a text of Scripture which says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter heaven." I come to refute that. It is only true in one sense—perfectly untrue in another. In the sense that it is true, it applies o those who have made all their money by dishonest transactions. In the sense that it is not true, it has no application to those who, by constant attention to a business life—by common prudence and patience—by honestly seeking to advance their business all they can, accumulate wealth. To accomplish this, two things are necessary. First, plenty of energy, and secondly, favorable circum stances; not but that you can control circumstances. You can put it in this way: If you are placed where your foresight, knowledge and experience as a business man can help you, you will be successful; and if you are well posted in the state of the markets. you have as good a chance of success as any other man. And even now, as a spirit, I am not certain there can ever be such a thing as equality. Some people are born extravagant; they have no idea of saving anything. Their motto is, "Live to-day and leave to-morrow to take care of itself." Such people, if they were worth ever so much, would spend their time in trying to get through with it as quickly as possible, and here the would be pope, priest or leader. trouble comes in. If there is anything like equality it will be a long time hence before reaching that state. Like all men that have accumulated money there comes an evening in your life when old death knocks at your door, and the first thing you think words upon the audience he addresses that is important. Just as much as the audience puts in possessions, it seems to interfere with a man's dy-

ing rightly until he has settled them. And, therefore; I divided tit about equally between my relations and the public. I thought that would be the just way of settling the question; so I left the half of it to found a children's sanatorium in Baltimore. Whether it was a good move or not remains to be een. I only wait now in spirit to see my earthly affairs properly adjusted and then I shall sever all connection with this mortal sphere, for I have had enough of it. I desire something higher and better and will then go on to join those loved ones who passed on before me. Sign me, all timore, Md.

Cardinal McCloskey Call Off Your Jesuit

Pack Or They Will Be Destroyed. My KIND BROTHER: Will you allow me space in your excellent sheet for a few thoughts? The 'Sauls' are not all dead, and with Jesuitism on the one side and Protestantism on the other, Spiritualists will find that their only means of success will be to nove forward in an undeviating line, as marked out by the higher intelligences of the immortal spheres, for the exercise of enlightened reason and conscience by the dwellers of the mundane plain.

Journalists will yet learn that the spirit world is the positive, while the physical is the negative in point of wisdom and power. And in learning this basic truth, they will learn also, at a late hour, that while mediums do not necessarily depend on Journalists for the carrying out of their heaven-born mission, the latter are dependent on media for all spiritual phenomena with their multiplicity of facts, which constitute the basis of the grand science of all sciences in the realm of mind. But I only intended to say a word in behalf of Miss Laura Morgan, one of the wrongfully and unjustly accused mediums of Terre Haute; and anon will speak of the other, (Mrs. Stewart,) who, for genune spiritual phenomena, especially "materialization" and "independent slate writing," is perhaps, without an equal in the world. My acquaintance with those mediums is of years duration, and my experience with their "manifestations" equal perhaps, to that of any except their noble committee, who, to weary brow. But look with spiritual eyes, and side of any cabinet, and fronting a plano, in fair then you ind vidually know the cause. You see view of all during the entire seance. Mattie, my men and women who, in the mortal state, you spirit companion, materialized a single hand and thought your friends, covered with a perfect mass played, though imperfectly, parts of several airs on the instrument, as she was wont to do in earth life. and liars—without, whited sepulchres—within, full I then took a slate in may right hand, and a pencil between my left thumb and finger, and the same materialized spirit hand took the pencil and wrote me three brief communications in the presence of the audience, revealing facts known only to myself and Mattie, also stating things then concealed in the future, which have since come true to my positive knowledge. On other occasions when Miss Laura was hand-cuffed, with her arms behind her, and her dress sleeves sewed strongly together, nearly to her elbows, a brass belt under lock and key around her waist, and a rope attached thereto. with the ends running through and tied in several hard knots, with a skeptic holding fast the ends of said rope back and outside the cabinet; under these crucial test conditions, which would satisfy anyone possessing brains above that of an idiot, enough of moral integrity to merit self confidence, I have witnessed the full materialized forms of persons whom I well recognized, and who talked with me familiarly. I have embraced these forms in my arms, while standing at the cabinet aperture, and had them dematerialize, leaving my arms embracing only the air, while a moment before they were solid, tangible bodies. These are only a few f the hundreds of spiritual phenomena which I have witnessed with many others, given under the auspices of the little girl Laura Morgan, whose name as one of the "called and chosen," will live and shine in characters of immortal fame, long after her unjust accusers will have sunken into the dark shades of dishonor and oblivion. I am sorry to have to use such language respecting a human being, but truth demands a fair hearing. And with long years experience in the manifestations of Laura's seances, having her under my own chade and superintending care, during many of her exispointions. I am prepared to thus declare the transitions would I insult my lown reason together my senses, by suffering so much as the shadow a doubt to occupy my mind, one single second time, as to the purely spiritual origin of the manifestations given through the mediumship of Miss Laura. I would, in conclusion then, say to the Spiritualists of America, go and see; learn the truth for yourself; study the laws governing spiritual phenomena, go with your conscience clear of all guilt, and your reason wide awake, and you will soon learn that it is they who see and not those who never investigate that are capable of declaring the truth touching the genuineness of these spiritual mediums.

J. H. MENDENHALL.

## Unionport, Ind., Nov. 1, 1879. A Spiritualist Militant.

DARIEN, Wis., Nov. 7, M. S., 32. MIND AND MATTER comes to hand regularly freighted with good things, and am glad to say the trumpet in your hands gives forth no uncertain sound.

Many are watching with deep interest the result of the crusade inaugurated against the Terre Haute mediums, but for one I am not alarmed for the result, feeling satisfied that they will go through the ordeal without much damage, save to the attacking party. "A bigger man than Grant" is behind the works, and the more they mass their columns the greater will be the slaughter, for I am persuaded that the powers who are backing MIND AND MAT-TER in end to fight it out on the line indicated if it takes till doomsday. That the persecuted instruments will continue to give light and satisfaction to any person who is honest within themselves and who will give a little time to the investigation, I have no doubt. It would indeed be a grand thing had all mediums such friends as has Bliss and James in yourself, and the Terre Haute mediums

n Pence, Hook and Conner: The article by Mr. Hook in the last number your paper, was timely and to the point and demonstrates to a moral certainty that there is at least one fighting man on the committee who intends to see the thing through. And now I want o give you just another item illustrating the cowardly course pursued by the R. P. Journal. At the time one Pattee made his contemptible and cowardly raid upon J. B. Mott. I forwarded to the Journal an account of just one of the numerous good things which was obtained in six seances with hat wonderful medium, and it was this.

Being called upon to approach the cabinet, and after waiting a sufficient time for the curtain to be drawn, concluded to perform that office for myself, when the whole cabinet was brilliantly lighted by the illuminated form of my mother, who passed from earth April 7, 1863. She stood within two feet of the medium and not only looked perfectly natural as to form and figure, but greeted me with loving words of affection such as none but a mother gives her children——and all this time the medium eclining in his chair, as plufuly visible as my

mother, and apparently asleep."

This account was forwarded to the R.-P. Journal but was not published. When the paper came out there was a notice to the effect that there was so much coming in pro and con in regard to the genuineness of Mott as a medium that they had coincluded to publish nothing more in regard to the matter. They had the sublime cheek, however, to extend an invitation to Mott to come to Chicago and hold a series of test seances before his roval highness, J. C. Bundy, to settle the question whether the hundreds who had attended Mott's seances were all knaves or fools

Query-Is John C. Bundy any more capable of determining the genuineness of spirit manifestations than any other men or women? Did Spiritualism come at his bidding and is it

going away again for the same cause?
Who made him Pope of the New Dispensation, and should he accidently "kick the bucket" would all manifestations cease? The position he takes is an insult to every honest man and woman who has witnessed these grand and glorious manifestations and who have brains of their own and are just as much and more capable

would be pope, priest or leader.
Finally, were I the Terre Haute committee, I would kick J. C. B. from Terre Haute to Chicago and from there to the New Jerusalem before he should ever under any circumstances be admitted to a seance with either Mrs. Stewart or Laura Morgani Yours for the entire war, 1.71.23

WILL C. HODGE.

# IMPORTANT ANNOUNCEMENT I

To Present and Future Subscribers to "MIND AND MATTER." We congratulate our subscribers, and those to become such, upon having made arrangements by which we can furnish in future, for a limited time,

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NOTICE BELOW HOW BOTH CAN BE HAD FREE OF CASH COST. THE ORPHANS' RESCUE,

# Engraved on Steel by J. A. J. Wilcox from Joseph Johns' Great Paintings:

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

Size of sheet, 22 by 28 inches, Engraved surface, about 15 by 20 inches.

"The Curfew Tolls the Knell of Parting Day." This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea; CURFEW The ploughman homeward plods his weary way,

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

Size of Sheet 22x28 inches. Tinted surface 172x21 inches.

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

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# THE DAWNING LIGHT.

as a premium, on the same terms as the "Orphans' Rescue" and "Homeward," to all subscribers to MIND AND MATTER. This beautiful and impressive picture representing the

BIRTH PLACE OF MODERN SPIRITUALISM. in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this moted house and its surroundings, lestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its daken 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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Dr. Wm. B. Fahnestock's address after the 8th of November 1879 will be Walhalla, S. C., where those who desire to learn and teach the STATUVOLIC ART can make engagements for next Spring and Summer, until May 1st, when he will return to Lancaster, Pa., to fill all eggagements that are made. ADVERTISMENTS.,

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#### MADE BY ANNA STEWART'S COMMITTEE, TO THE CONTINUED CHARGE OF FRAUD, AND SLANDEROUS CHARGES AGAINST PER-SONAL CHARACTER.

Made by Alf. S. Hutchinson and Others, Assisted, Aided, and Abetted by John C Bundy.

PUBLISHED IN THE "RELIGIO PHILOSOPHICAL JOURNAL," OF CHICAGO.

Before entering into a review proper of the unjust and unwarrantable attack made and carried on by the leaders against the Terre Haute mediums, we desire first to call attention to the inconsiderate and premature action of certain outside parties, who have, unsolicited and most ungenerously, volunteered their services to Bundy and his detestable crew, in the crusade against Auna Stew art, Laura Morgan, and the committee. Each succeeding issue (seven in number) of the

R.-P. Journal, since the memorable 20th of Sept.,

has been stocked with complimentary notices

Bundy, and reference by him to those who endorse the so-called expose. The casual reader and those not initiated, would readily suppose the persons referred to by Bundy, as being in ecstatic delight over his successful (?) tirade, had personal knowledge of fraud. To undeceive and explain the extent of the experience had at Terre Haute, by those who glibly and enthusiastically join the band of slanderers in their warfare, we find but two persons who have attended the Terre Haute seances, and who endorse, over their signature, the Bundy outrage. We refer to Mrs. Jacob Martin, of Ills., and Rufus Cate, of Ann Arbor, Mich. Mrs. Martin was here, having her husband, Jacob, in charge, October 1876-obtained a private seance under protest of the committee which they know. For reasons unnecessary to explain, on their return home, they addressed a letter to the Mayor, in which his honor was instructed to break up the eances, and how to proceed in the undertaking. With her consent, we will publish the letter which

the Mayor, with a contemptuous smile indicative of his indignation against the Martins, presented to us. Rufus Cate was here in the summer of 1878acted so strangely that we were induced to address a note inquiring after his mental condition to a friend at his home, Ann Arbor. The next we heard of our Cate was a half column article published over his signature by the Saratoga Sun. We replied to his foolish article which closed his croaking until now. Bear in mind, dear reader, that since the medial powers of Anna Stewart and Laura Morgan attracted public attention they have been visited by the advanced minds of the age; that each State in the Union has been represented and that but two persons who have attended their seances, are found out of these thousands to attempt to discredit, over their own names, the honesty of Anna Stewart and Laura Morgan in the production of the manifestations. Remember the names of Martin and Cate. Should they call us out we may give them a benefit, but for the present we prefer to devote our limited time to that which is of higher

Rrother E. V. Wilson, is by Col. Bundy, reported side of the crusaders. Those who know of the brother's characteristics will not, we believe, be surprised at the position, if true, taken by him. In f of his peculiarity toward mediums we call attention to his inconsistency in relation to the reported expose of Dr. Slade. His glowing account, published by the R.-P. Journal of what he witnessed at a sitting with the Doctor, will be remembered by many.

A special request he says was made that his spirit friends would permit him, during the sitting, to remain in the normal condition, as he wished to witness the phenomena as others, not gifted as he was, saw it. Shortly after the brother's endorsement a reported expose of the doctor was published by the New York Sun. Brother Wilson joined the crusaders. He demanded peremptorily of the doctor that he return the diamond rings and other val-

It is, friends, a constitutional weakness in the make up of Brother Wilson to join the chase when the bounds are after a medium. In his behalf we Haute m

securiar or religious in the justness of kindly forward mischills office him considered in the considered in the positive of the part of the positive of the positive of the positive of the powers as a securior of the powers demonstrated by spirite friends presenting themselves in a material form in the identical robust described previously clairvoy by him. There should be no discipled in the bears of our fathers. See the reference, by Bundy to Wilson in his issue of October 18; also a reference in the same issue to the scepticism of Mr. W. A. Ludden, of Brooklyn.

We explain in reply that two years acc Mr. Ludden,

We explain in reply that two years ago Mr. Ludden, on a business tour West, on passing, remained over for one evening, attended the Stewart seance. and at the close kindly presented Mrs. Stewart a combination pencil as a gift in proof of his appreciation of her medial powers.

About twelve months afterward being on the

same mission as before, again beld over, and at the close of the seance gave Mrs. Stewart a fine watch key. On this visit he also attended a seance at Laura Morgan's and presented Laura and her mother, as a gift, each a combination pencil. He expressed in words his satisfaction, and but for Bundy's manipulation doubts would not have been expressed as to the honesty of the mediums by

To overcome the undue influence of Bundy and set our friend right, we suggest that on his next visit be remain four or five days, we promising that should we fail at the close to place him beyond ndy's wiles, we agree to pay his expenses.

the same issue of the Journal we find the nes of Lyman C. Howe, Mrs. L. E. Bailey, M. D. Cowdry and the busy and inconsiderate Wm. Emmette Coleman, each shrieking vengeance against the mediums and the committee, neither of whom ever saw the parties against whom they utter condemnation. Their prejudices are based on gossip and comment or further notice is unnecessary. In the same issue A. Slosser is, by Bundy, represented on the trail with the hounds. Possibly he was here. If so, we fail to recall any action taken

of the 18th ult., Mrs. De Wolfe and her company are represented by Bundy to have returned from recent visit to Terre Haute dissatisfied. learned through outside parties, after they left, that the seance at Morgan's was not satisfactory. If doubts by them were entertained regarding the genuineness of the manifestations witnessed at the Stewart seance room, we were not aware of it. In the issue following (25th) we find but little, excepting Professor Denton's article, worthy of notice. In regard to which we desire to say, that the Professor, doubtless, based his remarks on the sup-

One more reference and we are done. In the issue

position that P. P. Price, Sally Cooper, the Menche woman, etc., had stated facts, which, if true, justified the severe rebuke he expressed. But what, the inquirer may ask, does Prof. Denton know regarding the veracity of those on whose testimony his denunciation is based? Nothing. And further, what does he know personally of the mediums or committee? Nothing.

We appeal to the candid reader, has not Prof. Denton, by his hasty and premature action, invited ensure. He condemns without stint, those who have, for years, devoted their time and money for the henefit and advancement of humanity. Prof. Denton works in the same field and for the same purpose—the only difference being that he works for a monied consideration. We do not. We have been forced to meet the sneers, scoffs and billingsgate of the prejudiced and ignorant, the worst and most vindictive of whom, we regret to say, are found in the circle of professed Liberals and old Spiritualists. In proof, we offer the following, taken from Prof. Denton's article:

"I cannot express to you the satisfaction (sic) with which I read your thorough exposure of the infamous villains (sic) who have been carrying on their all but infernal traffic at Terre Haute.

What, may we ask, think you, Professor, will those who have been made to rejoice on meeting lovingly their spirit friends at Terre Haute, as they never rejoiced before will say to your villainous article? To them, in your behalf, we say, treat him kindly, friends, all great men have weak points and are l'able to err, and to you, Brother Denton, we offer the right hand of fellowship. More than that, we cordially invite you to Terre Haute; you will be a welcome guest at our fireside

you to the mediums and the seance room. Lastly, you shall see those on whose sworn statements you have denounced us as villains and blood-suckers, neither of whom can for a moment disguise their status from your cultivated, perceptive and reflective faculties, if but a squint by you is had at them. Editorially, Bundy, in his issue of the 25th of October, asks.

"How long will the hundreds of good Spiritualists, in Terre Haute, continue to allow such disgraceful work (as Pence, Stewart, Morgan & Co. are doing) to go on under the cloak of Spiritual-

subscribers to your sheet? Not one known to us, if we may accept a single copy taken by a member of the committee, and that for a purpose unnecessary to explain. We have known, for years, that that the R. P. Journal was not conducted in the interest of Spiritualism. No further proof of the true position of the Journal to Spiritualism will, we trust, be required by the unprejudiced, after carefully reading the so-called great expose published in that sheet, September 20th, and folowed up by comments thereon, and reference hereto, in each succeeding issue thereafter; reaching the climax in the issue of November 1st, which embodies certain charges, insinuations and statements, which we will notice, but not in detail. To to so would lower us to the level of Bundy & Co. In reply to "Dr. Kayner's rejoinder," we offer no comments. It would be cowardly to kick the enemy after he is down. The reader is referred to our reply to his original report in MIND AND MAT-TER of the 11th of October. We now dismiss him and his report. In the language of Dr. Gile. "he

A cursory review of Alf. S. Hutchinson's eightcolumn article will suffice to fix the status of the writer. After his introductory remarks, we find ntroduced letters of invitation to a member of the committee, asking his company to Happy Alley and other points of interest, for the purpose of witnessing Hutchinson's interview with the affidavit-makers. The invitation was treated as it deserved o be-with silent contempt. The sworn statements credited to the Conant family follow next in order. It will be seen that the father and mother were caught, and an additional affidavit of the peardless son obtained.

lies like a whelp."

In an interview had with the father, A. P. Conant, in the presence of witnesses, he stated in postive language that Hutchinson had enlarged upon the statement made by him, and embodied that which was utterly false; that he was terribly misrepresented, etc. On making the denial, he. Conant, manifested indignation against Hutchinson and contempt for the man.

The son introduces his second affidavit, or is

caused by the intriguer Hutchinson to do so, in the following language:
"In correction of the false statements made by Pence, Hook and Conner, relative to my alleged confession of falsebood and guilt, which false and garbled statements were published in MIND AND

The remainder of the affidavit is a feeble effort to varnish and gild the acknowledged falsehoods found in his first.

In reply to the quoted paragraph, we are prepared, should the case require it, to confirm the report made by us under oath, and we believe our report of the interview had with Ossian, in the presence of his father, would be corroborated by him, although it would place the son in a more nnfavorable position than before; a verification of our prediction when warning him of what would be the result should he again place himself under the manipulation of Hutchinson. In externation of the boy's unfortunate position, we ask the public to remember that the father of mature years, by coming in contact with Hutchinson, has been placed in a condition equally contemptible and de-

grading as that of his darling boy.

The mother's affidavit follows Ossian's. She has done what an affectionate mother, under the circumstance, influenced by the machinations of Hutchinson, might be expected do. The family has our sympathy, and Hutchinson has the contempt. ive visits, made in search of evidence to be used his unholy efforts to disgrace the mediums and others. In this, Hutchinson merits, and should receive, the condemnation of all just and right-thinking people. The result of his impudence has been to disturb the peace, happiness and quietude of the family circle. The prejudiced are without the consolation even that his Herculean efforts have checked the regularity of the seances, the attendance thereat, or retarded the progress of Spiritual-

The next to regale the reader in the affidavit line are statements imputed to the Cooper family, mother and daughter, that follow. They deny, as might be expected of them, certain admissions made to us (Hook and Pence) at an interview had with them, the result of which was published in MIND AND MATTER, 11th of October. To the truthfulness of that report we (H. and P.) can testify, if need be, under eath, with the single correcion that we may have been mistaken as to the denial that she, Sally, had taught Laura tricks. To follow the Coopers further would be a waste of

Is it expected that Sally's confession of guilt and crime (admitting it true, which we do not,) that they, Laura and Sally, six years ago, aged respectively 13 years, practiced fraud on the unsuspecting, can have the least effect on the cultivated minds of such persons as Judge Lawrence, of Ann Arbor. Mich.; Dr. Peebles, Hammonton, N. J.; Captain Grant, New Orleans; Rev. Samuel Watson, Memohis, Tenn.; R. H. Hare, attorney, 2031 De Lancy Place, Philadelphia, and a host of others of like intelligence? We trow not.

Should the curious desire further information regarding the Cooper family than appears in MIND AND MATTER, they are advised to visit the residence of Harriet L. and Sally H. Cooper, nee Hahn, No. 307 Pearl street, better known in police circles as Happy Alley, and investigate the residents of that vicinity. Those pure in mind and thought may pass through that detestable thoroughfare with safety; others are cautioned. See the Epistle of Paul to Titus; 1st chap., 15th verse. Harriet Adams is the next to complain, under

oath, that we (Hook and Pence) misrepresent in our report (in MIND AND MATTER, 11th ult.) her admissions. We are ready, on your demand, Harriet, to make oath to our statement. You, Harriet, should have read our statement regarding the seance attended by Major Forster and lady more carefully before sealing it under the solemnities of an oath. You say, "The expose referred to by the committee took place on February 6th, which was the last evening Mr. and Mrs. Forster attended, and not the first, as stated by said committee." Did we say it was the first? Certainly not. We had with us, at the time Major Forster and lady were investigating a prejudiced party who determined to expose Mrs. Stewart and kept up continued inharmony. The plan adopted was attempted to be carried out on the evening of the 6th, as stated

by us. Hutchinson, in referring to the attempted expose of that evening, says, in his article under review: "A successful expose was really made, and the entire facts, as then published, the committee dare not deny." We say that the attempted expose of Mrs. Stewart resulted, as all other exposes of her have and must do, in an entire failure. We have him to be a good and industrious mechanic, and a not time now to go into detail, but refer the reader all times doing all that he can for the comfort and to our refutation, published in the Chicago Times of February 17, 1876.

This brings us, following the column down, to the reported interview of the highly honored and much respected Mrs. Booth, consort of our highly. esteemed friend, Beebe B. Booth. During the temporary absence of Mr. Booth (an advantage doubtless sought) Mrs. Booth is reported to have een interviewed by Hutchinson. Out of respect we decline to offer explanations. It is to be regretted that this aged couple should have been thus listurbed and annoyed.

We demand, in conclusion, that Bundy instruct nis emissary to cease his intrusive visits. For a solution of the discrepancy; the curious are referred to Mr. Booth's and to Mr. A. P. Conant's denials of the truth of the statements credited to him, as a sample of Hutchinson's houesty and proclivity to evade the truth and misrepresent those whose statements, under oath, he has had the temerity to publish or cause to be published. A half column article follows the reported interview had with Mrs. Booth made up of unwarranta-

ble tirade of slanderous abuse against a member of the committee, (Peuce) which is beneath notice. As a sample however, of the untruthfulness of his statements, we may be excused for introducing the following. He said: - "As for his (Pence's) medi-

of the most peculiar character."

The reader will overlook the digression. I,

and table; and we will, with pleasure, introduce Allen Pence, do now and hereby offer a reward of twenty-five dollars for each and every circular caused to be published by me or agent, or any printed matter by newspaper or otherwise calling public attention to my profession as a physician, and soliciting patronage within the last twenty-five years. Not that I am opposed to judicious advertising, or that it is a discredit. I introduce the quotation to show how wreckless and unscrupulous

the man proves himself to be.

He closes his abusive article by introducing the affidavit of Emily Davis, prefacing "one more fact and I am done with Dr. Pence for the present. The following is an affidavit by a lady of respecta How many, we ask you, Col. Bundy, of the bility (2) in Terre Haute." "hundreds of good Spiritualists in Terre Haute" are

To give the reader a comprehensive understanding of her ladyship, we give the affidavit in full and request those who have attended the Stewart seances, or who may do so, to observe the absurdity of such a proposition. AFFIDAVIT OF EMILY DAVIS.

"On the evening before the first day of January, 1878. I attended a seance at Pence Hall. About week after this attendance, Dr. Pence approached me in his drug store and asked what I thought of the show. I told him that I had always thought it a fraud and that now I knew it. He said I was the most skeptical person that was ever in the Hall, and asked me not to tell "Uncle John" (meaning his wife's brother). Said he wouldn't have him to know it was a fraud for anything. "He asked me if I was a good hand to keep a

secret. I told him I was. He then asked me if would play for \$5 a week. I told him I wouldn't play for less than six dollars a week. I said this in order to draw him out by making him think I was interested. He said they were not making much and could not pay six dollars. I then told him would not play in his low show and humbug fo twenty dollars a week. I said it is a humbug and am not going to play in such a place."

"Pence said he knew it was a humbug, but is the people wanted to pay their money it made no difference to him, that he was making as much money out of it as he was making out of the drug "I asked him why it was he wanted me to play.

He answered that I had broad shoulders and was large and could personate a man so well; that he wanted me to play for that purpose. He said I could see and understand it so well that I could learn it in two weeks; that I could do like Morgans; that they were making money and I could set up for myself and make money easy and not have to work so hard. "I was well acquainted with Dr. Pence at this

time. EMILY DAVIS. "Subscribed and sworn to before me, David N. Taylor, a Notary Public, in and for the County of Vigo and State of Indiana, this 18th day of October

DAVID N. TAYLOR, N. P. AFFIDAVIT OF KLLA V. GENUNG. "I have read the affidavit of Emily Davis con cerning a conversation between herself and Dr. Pence relative to the Pence Hall seances and his proposition to her to play in the seance, and remember her telling me all the facts stated therein soon after the conversation took place with the exception that I do not remember of her telling me that part relative to her not telling his "Uncle John," and that part relative to the Morgans, and Pence's advice to her to set up for herself. "Probably Miss Davis made all the statements to me set forth in her affidavit and I have forgotten

ELLA V. GENUNG. "Subscribed and sworn to before me, David N. Taylor, Notary Public, in and for the County of igo and State of Indiana, this 18th day of October,

aboved stated.

them. But I do remember all with the exceptions

DAVID N. TAYLOR, Notary Public. Is it necessary to ask the intelligent reader question. Would it be prudent to approach a lady of respectability, soliciting an acceptance of a proposition of that character? Is it probable that lady of respectability" would have made the affida vit? Is not Bundy presuming too much on public credulity by the following, taken from his edi-"We prove by the affidavit of Emily Davis torial? to our knowledge, of others than the Conant's, who unsuspectingly received his uninvited, intrucould personate a man so well." What a compliment to the male citizens of Terre Haute! Did you think of it, Col.? We could find none so low and degraded that would accept the proposition to personate the male sex. The Terre Haute ladies personate the male sex. The Terre Haute ladies will not, we believe, thank Emily in behalf of the female sex, for her affidavit. "Next in order," says Bundy's man, his associate

"Next in order," says Bundy's man, his associate and colleague, in conspiracy and defamation, "comes James Hook." Over four columns follow, made up of what purports to be a biographical sketch, (introducing two affidavits which will be noticed at the proper time,) in which "Stewart, Morgan, and the committee" receive each a full share of slander. Among the charges we find uncleanness, drunkness, profanity, lewd and in-decent language, free loveism, dishonesty, im-becility, swindlers, etc. As before stated, we can't afford to place ourselves on a level with the assailing party. There are, however, a few statements that it is necessary we should notice. The first of which, is the reference to the affidavit of J. L. Allison, the night watch, whose statement was published by R.-P. Journal, Sept. 20th, and our reply through MIND AND MATTER, October 11th. In the Allison statement, we find the following, after being duly sworn, "drunken rows in which Morgan is usually the chief actor are of common occurrence in and about said residence." Hutchinson, in the article under review, corroborates Allison in the following: "J. L. Morgan, her (Laura's) father and manager, is a lazy drunken loafer, and the whole family subsist, in dleness, off the proceeds of their swindle." One more quotation taken from Morgan's biography, "they (the Morgans) have prostituted her (Laura's) mental capabilities, and for these long years have subsisted in sloth upon the ill gotten proceeds. Ever since her introduction into this life of deception. Laura has been the slave of her besotted and beastly father." It is unnecessary to show the character of Hutchinson, by devoting further space to his billingsgate. The friends of Mr. Morgan give the lie to the above, also to the Allison affidavit which is supported in the issue of the R.-P. Journal of 1st inst, by the affidavit of his colleague and associate, C. A. Oakes. The following state ment has, out of justice to Morgan, been kindly furnished. Those who know the endorsers to the following will not question their veracity.
TERRE HAUTE, Nov. 3, 1879.

We the undersigned, residents of the city of Terre Haute, desire to state that we are acquainted with John L. Morgan, that he is a boot and shoe maker by occupation; that we have had personal knowledge of him for several years; and hereby state that the charges made against him in the Terre Haute Evening Gazette, and the R.-P. Journal, of Chicago, that he is "a lazy, drunken loafer, and does not provide for his family," is false ad slanderous.

John L. Morgan has worked for me five years out of ten, and I never saw him drunk, He dees HENRY CLARK, support his family.

Boot and Shoe Dealer. I, Benj. F. Reagan, say that I have known John Morgan for fifteen or twenty years, and have not known or observed of his having used intoxicating liquors to excess for the last ten years; and I know him to be a good and industrious mechanic, and at support of his family. B. F. Reagan,

believe the above to be a true statement. N. ANDREWS. Boot and Shoe Merchant, 505 Main Street I have known John L. Morgan for about ten ears, a good part of the time quite intimately, and have never seen anything in his conduct that would excite the most remote suspicion that he was addicted to excessive use of intoxicating liquors. I have always regarded him as a good, law-abiding, sober and industrious citizen, seemingly devoted to the interest of his family.

I have known John L. Morgan twenty years; have never seen him drink or neglect his family, and the slanderous assertion of the *Evening Gazette* is false, according to my belief and information. HENRY HELMKAMP.

I have known John L. Morgan for twenty years; have been intimately acquainted with him and family; and I know that he is a working man; that he has, to my knowledge, supported his family. I do not recollect that I ever saw him take a drink of intoxicating liquor in that time. Therefore, I know that the charges made against him in the Terre Haute Gazette are false.

N. W. BENSON. I have known J. L. Morgan for about eight years. cat practice from abroad, it is solicited by circulars Never'saw him drink or indulge in intoxicating of the most peculiar character."

Never'saw him drink or indulge in intoxicating liquors. To my personal knowledge he has cared J. P. MATHENY.

Having shown up the falsity of the slanderous charges against Mr. Morgan, we now propose to notice the charge of malicious, indecent and pro-fane language, said by Hutchinson to have been indulged in by a member of the committee (Hook) in regard to which we select the following: "Does Mr. Hook forget how, on Sunday, the 21st ult., at 10 A. M., he called upon an attache of the

Mail to obtain a refutation of Allison's statement, in which laudable effort he most signally failed? And does he forget further how, after making himself particularly obnoxious, for fully two hours, by his indecent and profane language, he was requested by the long-suffering editor to relieve the office of is odious presence? The following statement by the editor of the

Mail will put a quietus to the slanderer, Hutchin-TERRE HAUTE, Nov. 3, 1879.

Very cheerfully, at the request of Mr. James Hook, I state that the statement in the R. P. Journal, that he used profane and indepent language in my office to such an extent as to be requested to "relieve the office of his odious presence," is untrue. Mr. Hook had an interview with Mr. Oakes, at my office, on the day named. There was nothing improper in the conversation, so far as I heard, and when it was ended Mr. Hook went his way. P. S. WESTFALL.

In addition to the above denial, I, James Hook, state individually and on my responsibility, that at the referred to interview with C. A. Oakes, an entire stranger to me, on referring to Allison's affidavit, and calling his attention to the reference by Allison to his being present at the time, he, Oakes. refused to confirm or deny Allison's allegations. He, Oakes, was, as I am creditably informed, on the next day after said interview, discharged by the editor for reasons unnecessary to explain.

One more charge, referring to the Allison-Oakes afficiavits, by the slanderer, and we are done: "After spending" (says Hutchinson) "nearly two days. trying to obtain a retraction from him (the night watch) and a denial from others conversant with speak of his damaging testimony as hardly worth

Our intimacy with Oakes is limited to the above nterview regarding the night watch. Personally, he is an entire stranger. He has never been spoken to on she subject by either member of the committee. We cared so little about him or his affidavit that he would not be known, nor would Allison, by either of us, if met on the street or at his post. This brings us, following the columns, to the reported interview had with the Hon. G. F. Cookerly, from which we extract the following.
"In a second letter of Mr. Hook to Roberts, of

MIND AND MATTER, he seeks to throw discredit upon the statement of Flora Poindexter, and her damaging testimony against himself and that other triumvir, Dr. Pence. With characteristic effrontery he relieves his mind by saying, 'That Flora wrote the letter in the R.-P. Journal we do not believe, and if she signed it she was coerced to do it. "Within an hour from the time that the published letter reached Terre Haute, I interviewed the Hon. G. F. Cookerly, ex-Mayor of the city, in regard to Flora Poindexter, with whom I understood he was acquainted. By him I was told that he was well acquainted with the lady in question, that he knew her to be truthful and reliable, and that I might place the most implicit confidence in any statement she might make. I then called his attention to her published statement in the Journal. He confirmed its truth so far as its main facts were concerned and stated further that Miss Poindexter had told to him the circumstances narrated in that statement at the time said events occurred. The Hon. G. F. Cookerly, who is a well-known Spiritualist, stated further that he had attended Mrs. Stewart's seances and had witnessed nothing but attempted deception and trickery. He also expressed himself very s rongly on other points, but which it would be a

betrayal of confidence to report." In reply, Mr. Cookerly promptly furnished a statement, with privilege to publish. His communication being too lengthy for insertion, we select the following portions of it:

"A young man by the name of Alf. S. Hutchinson, in a communication published in the R.-P. Journal, November 1st, 1879, has seen cause to allude to a short interview he had with me. young gentleman has highly colored my re marks as to Mrs. Boggs, formerly Miss Poindexter. marks as to Mrs. Boggs, formerly Miss Poindexter. I stated to him that I was but slightly acquainted with her.

I deny that I endorsed her verticity as enthusiastically as he states.

How he obtained the information that I was a Specificalist and had attended the seances of Mrs. Stearst, I am at a loss to know. The information is Mainly surprising to that class of our fellowitisms in this city. I am not a Spiritualist.

I have no denunciations for those who profess to believe in its genuineness. • • Their well-known character precludes totally the idea, so far as I am concerned, that they would knowingly practice or connive at deception or fraud. I have never attended but one seance at Mrs. Stewart's. GSF. COOKERLY.

The above statement by the Hon. G. F. Cookerly is introduced to show that Hutchinson is unscrupulous and his impudence is unsurpassed. Should A. Boggs, the husband of Flora, desire our full explination, supported by damaging statements furnished us by his wife, regarding his treat-ment of her, it will be furnished to the public on his demand for it.

We digress to notice the following editorial clipped from the Banner of Light of the 1st inst. "Regarding the Terre Haute Committees report we suggest that as the R.-P. Journal had published the attack it ought in justice to give its readers the defence. The editor of that paper states that he would have printed it had it been given to him; and we also would have printed it had he declined; but it seems that the committee finally decided to put it in the hands of Mr. Roberts, and so notified us, and at the earliest moment possible after re-ceiving their letter we published an announcement to the effect that MIND AND MATTER would contain it. This much is due our patrons in explana-There are others who agree with the Banner ar-

tion of our views and action in the premises. ticle that inasmuch as the "Religio-Philosophical Journal had published the attack, it ought, in justice, to give its readers the benefit of the defence. So say we. Could we have believed that they would have done us justice, a copy of the defence would have been furnished to that sheet. Our knowledge of Bundy and Hutchinson, however, precluded the belief. In proof that our suspicious were well founded, we introduce the following, clipped from the Hutchinson article, and offer it as a specimen of what we believed would have been

the fate of our manuscript!

"editors eve guzette permit me to say throug your paper that the statement made by Laura C. Owen regard to the interview she had with me concerning Mrs Stewart the Medium and whitch appeared in the sunday people indianapolis of the 9th and was reproduced in your last Evenings isue is not correct althouth I do not deny her uncouth

visit I do not recognize her reports as facts. MRS. M. SAYLER." "Respectfully The card is reproduced in the Journal print. We have offered it in that form to demonstrate and explain our refusal to accommodate the Journal with the reply to their defamatory and unjust Finding nothing further to note in Hutchinson's

article worth attention we will close with a brief review of the affidavit makers. 1st. As to P. P. Price, the falsifier and trickster in evidence, read his affidavit and inquire of those who know him personally.

2d. Harriet Adams the only one on the list who

had our respect which she forfeited by the statements made in her first and second affidavits. Prithee Harriet swear no more forever. 3d. Sally H. Cooper, resident of Happy Alley, of whose status sufficient has been said. 4th. S. R. Mencher, the chronic gossiper.

5th. Ossian Conant, the beardless boy. 6th. J. L. Allison, night watchman and his associate C. A. Oakes. In contradiction of whose statements, see endorsement of Morgan's friends. In contradiction of what took place at the interview of Oakes, see statement by P. S. Westfall, Esq. 7th. Dr. Wm. Decaux Tilney, the buffoon. get at his status, those in search of information are referred to any respectable citizen of Crawfordsville.

Indiana. 8th. Emily Davis. We trust to her affidavit to fix her status in the case. Those, however, who wish to know more of her honor and respectability are respectfully referred to the citizens of North

The above are the parties called by Alf. S. Hutchinson, to the aid of his friend and co-worker, in this disgraceful business, Col. John C. Bundy. On the statements furnished by the above, the incons.derate, prejudiced and ignorant, have declared without the least proof that either Mrs. Stewart or Laura had been detected in practicing fraud, were exposed. The committee by so-called old Spirit-

ualist have been abused vilified, denounced as swindlers, villains, blood tuckers, etc.: Knowledge not based on faith or belief of the true and genuine medial powers of Anna Stewart and Laura Morgan, of their honesty and reliability has encouraged us in our efforts to defend and stand by them against the sneers, scoffs and slandenus abuse, promulgated by the prejudiced and ignorant against us. And we shall continue to do so as long as they continue to merit our confidence and respect, as they have done in the past. With an appeal to visiting friends, heretofore made, and now renewed,

Unfortunately all can't come to Terre Haute and enjoy the divine revelations and witness the wonderful and convincing manifestations through the mediumship of the gifted Anna Stewart.

Those who come should bear in mind that they are the representatives of those left behind and it is the imperative duty of each to investigate closely and expose promptly without reserve any discovered humbug or deception. Justice to themselves, to those whom they represent and to the communi-ty at large demand it; and the successful exposes will receive the thanks and congratulations of

grateful people.

The examination should be introduced by first investigating the committee; each member of which has occupied a public position in the city for more than three decades, reliable, correct and satisfactory information pertaining to and fixing the status of each can be easily accomplished; this point settled the next in order will be to investigate the character of the medium. What is her reputation at home? Does she bear in action or countenance the impress of the rogue or trickster? Now ex amine the cabinet and its surroundings, make the examination of each thorough and complete: be not deceived, remember the subject under investigation is worthy of the highest consideration and to all humanity. If true, most sacred and holy destined to revolutionize the christian world. If false the guilty should be exposed and properly punished for the wrong done. With these remarks we leave the matter with the

> JAMES HOOK, SAMUEL CONNER.

Terre Haute, Nov. 8th, 1879. A Spirit Message for Mind and Matter.

GIVEN AT POCAGAN, MICH., OCT. 31, M. S. 32, THROUGH J. MADISON ALLEN,

WHILE ENTRANCED.

A word in behalf of mediumship, the jewel, the pearl of great price. There are many in spirit life, is in earth life, who know not the inestimable alue of mediumship. We are admonished from time to time, by the current of events, that there is danger of the light of spiritual truth being extinguished, through the machinations of those who ither know not, or knowing, wish not to acknowedge and to accept, the precious uses to mankind

of the pearl of great price.

It is the light that shall, we trust, yet illuminate the soul of universal humanity with the sublime truths of liberty, progess, equality and brotherhood. It is the bow of promise to suffering humanity, that the strifes and sorrows, the diseases and poverty, unrest, oppressions, and persecutions, that have characterized the past ages, shall sometime cease; that the reign of universal peace and harmony shall be ushered in, through the beneficent efforts of those in spirit life who have risen above the clouds and darkness, the selfishness and cruelties, superstitions and intolerance, of undevelopment, and perverted development; who have ad anced the shafts of truth from above, until they have penetrated the murky atmosphere surround-ing earth, and touched and quickened the hearts of noble millions here below, inspiring them with earnestness, with devotion, until they have been consecrated, some of them at least, to the core of heir being, to the grand and noble work in which we are mutually engaged; namely, dispelling the fogs of ignorance, the damps of supertitions, the miasma of iutolerance; and letting in the sunlight and the purity of wisdom, truth and brotherly

and extend to you once more the right hand of fel-lowship, and assure you of the final triumph of spirituality, in the great conflict that is being waged between those who are devoted to the spiritualization, education, harmonization, of universal humanity, and those who (though sometimes un-conscious of the fact) are practically at present stumbling blocks in the pathway of human pro-gress, though sometimes unconsident of the fact.

There is a work of building to be done, of practi-

cal constructive labor. A new civilization has to be planted in the soil of earth. Its roots must strike down and spread far and wide and deep and the tree of civilization thus planted must grov and grow and grow, until it towers far above the mists and clouds and darkness of present human life; and spreads its benignant branches till it shall cover universal humanity, and shed its leaves and drop its lucious fruitage, for the healing of the nations, and the nourishment of the united humanity—blended, purified, harmonized and enlightened free at last, pure at last, peaceful and happy. The golden thread which links together the race

on earth and the race above the earth is MEDIUM-SHIP. The golden thread, which is the telegraphic wire of love and thought between two worlds, must not be cut, yea, cannot be cut. See to it, oh! mortals—I may say, rather, oh! Spiritualists—that this thread of beauty be not even tarnished or smirched: keep it pure and clean and bright; let your highest aspirations and your holiest affections cluster around it. It is the infinite magnet, the almighty, irresistable power, proceeding from the very bosom of God, which is destined and intended to "draw men unto me;" to draw all human souls upward forever towards the blissful perfection, the sweet heaven of rest, the garden of Eden, the bowers

Mediumship is the savior of the world. I repeat, let it not be tarnished; let it not be obliterated; let it not be lost from the atmosphere, the life, the conciousness, even for a brief time, of this nation. (to peak not now of other nations). It will lift the American people, and all other people ultimately, into that condition in which the fear and the power of death is gone forever; in which the two worlds. closely united in fraternal and eternal embrace. shall march on in love and peace, and there shall be no more sorrow forever. THE CHRIST HAS COME.

A Bad Egg.

Editor Mind and Matter. All mediums who have been exposed by Bundy Co., are elevated one hundred per cent. in my estimation. Bundy has overdone the exposing business. His paper is a fraud on Spiritualism. Spiritualists can well afford to grub out and throw away his kind. He is a bad egg and some Spirit-ualistists seem afraid to drop him for fear of the stench it will make. Draw the line dear brother; put all the bad eggs together, they will never hatch. What nobler calling could a man have than to protect those who are slandered? Be firm, the victory will be yours. Your paper is a grand success. You have placed Bundy on the record and there is no escape for him.

W. T. FORBES. Canton, Ky., Nov. 3, 1879. SCORE FOR HIM ONCE AGAIN.

Your friend.

Editor Mind and Matter. Sin:-No. 47 contains a communication from Walter Muir, a commercial traveller, and given through the medium Mr. James. Walter Muir was intimately acquainted with myself. The composition and sentiment of the communication are truly characteristic of him while living. He was a good medium, an honest citizen, a noble and generous Spiritualist, charitable in all his dealings, a husband, a loving father and always friend to the needy. His inspirational writings are beautiful, he having been controlled by a high or-

der of intelligences. You can score another for Mr. James. Your friend always. WALTER T. FORBES. Canton, Ky., Nov. 2, 1879.

Dr. Thos. J. Lewis, 425 Clermont Avenue. Brooklyn, N. Y., writes; "The radical and truthful character of MIND AND MATTER gives me great pleasure to read it. The spirit communications through Mr. James are convincing to the honest akentic. I think that the angel's artillery through your paper against Bundy & Co., has greatly weakened the strength of Jesuitism against our divine science of Spiritualism.



THE POOR LITTLE MOTHER.

Once a little lady dressed in black and red Tucked her little children softly in their bed, A green leaf curling over was all the root they had. But the softly singing breezes and the sunshine made them glad.

Off flew the little mother through the pleasant summer air; She never thought of danger, nor felt a single care A grassy glade, a hill top, and then a field of clover This little dame in black and red went flying gaily

But in a pretty garden where grew a red, red rose, The little lady lighted to nestle and repose; As soft as fairy velvet, and oh! so red and sweet. Were the fragrant leaves around her and underneath her feet.

Out tripped a merry maiden along the garden gay, The red, red rose to gather, to the little dame's dismay. She drowsily came creeping from out sweet rose

And stood a moment thinking on the merry maiden's hand. The little maid laughed softly, she was so full of Held up her dimpled finger, and clear and loud

called she: "Lady bug, lady bug, fly away home! Your house is on fire, and your children will burn !!!

Off flew the little mother in terror and wild dread, Across the hill and glassy glade and field of clover

Her little wings were aching, her anxious spirit drooped, When at the tiny portal in death like fear sh stooped,

There lay her little children all snugly tucked in Yes, safe and sound, and sleeping, with the green leaf overhead.

Grandma's Wolf Story.

"Only one more story, about when you were a girl and lived in the woods," said Frank. Grandma drew off her spectacles and shut her book. She leaned her head back against the large, easy chair, and shut her eyes thinking. "I remember as if it were only yesterday." she said, raising her head and looking at the children, who had gathered around her, "I was only seven and my little baby brother wasn't a year old. "'I'm going to the spring-house." said mother, and you must stay in the room and rock the baby if he wakes.' So I took my knitting, for I had

learned to knit, and was very proud of the stocking that was growing under my hand. It was a cold day, late in the fall, and the doors vere all shut. Baby slept and I knitted for half an hour. Then he awoke and began to cry. As I got down from mother's great, easy chair, I thought I heard a strange noise outside. It wasn't Lion, for he had gone off with father to the mill. Something rubbed against the door and made the latch rattle. I felt afraid, and went to the door, and fastened it. 1 stood still, listening, with baby in my arms-he had stopped crying-and could hear

my heart thump, thump, thump! at once and then a snarl. A moment after the window broke with a loud crash, and I saw the long head, open jaws, and fierce eyes of a wolf glaring in upon me. An angel sent by our Father in heaven must have told me what to do. The wolf was climbing in the window and to have lingered but a second, would have been death. Moved as if by a power not my own, and without thinking what was best to do. I ran with baby in my arms to the stairs that went into the loft. Scarcely had I reached the last step ere he was in the room below. With a savage growl he sprang after me, as he did so, I let the door which shut like a cellar door, fall over the stairway, and it struck him on the nose and knocked him back. A chest stood near, and something told me to pull this over the door. So I laid the baby down and dragged at the chest with all my strength. Just as I got one corner over the door, the wolf's head struck it and knocked it up a little. But before he could strike it again I had the chest clear across. This would not have kept him back if I had not dragged another chest over the door, and piled ever so many things on top of these. How savagely he did growl and snarl! But

I was safe. "And now I thought about my mother. If she should come back from the spring-house, the wolf would tear her to pieces. There was only one window in the loft, and that did not look toward the spring-house; so there was no way in which I could give her warning, or let her know, if she had

seen the wolf, that we were safe.

"For a long time the wolf tried and tried to get at us, but at last I could hear him going down stairs. He moved about in the room below knocking things around for ever so long, and then I heard him spring up to the window. At the same moment I heard my father's voice shouting, not far off. Oh, how my heart did leap for gladness! Then came Lion's bark, which grew excited, and soon I heard him yelling down the road in the wildest way. The wolf was still at the window. I could hear him struggling and breaking glass, Lion was upon him when my father called him off. All was silent now, but the silence was quickly broken by the sharp crack of a rifle, which sent a bullet into the wolf's head, killing him instantly.
"Father, father, I cried from the loft window.

He told me afterward that my voice came to him like one from the dead. He ran around to that side of the house. Mother was with him, looking as white as a sheet. I saw them both clasp their hands together and lift their eyes in thankfulness "When I tried to pull the chests away, I could not move them an inch. So father had to climb

up by a ladder to the loft window to release baby and me from our place of refuge.
"Mother didn't know anything of our danger until she had finished her work at the spring-house. Just as she came out she saw the wolf's head at the window and at the same moment father and Lion appeared in sight. "I wonder that wolf didn't get you," said Frank,

wide open eyes, breathing deeply. -Young Folks Ru-al.

A Generous Offer to the Afflicted. 190 Third Avenue.

NEW YORK CITY, Oct. 30, 1879. Editor Mind and Matter. DEAR SIR: -My guides again request me to nake the following offer to those unable to pay

full price of examinations. Up to January 1st, 1880, I will examine hair for lisease for 50 cents and four 3-cent stamps. Requirements, full age, name and sex. Will delineate character from hair or hand writing on the same terms.

Answer six questions, clairvoyantly, same terms. Will supply remedies for disease at the cost of This is intended only for those who are unable to pay full price.

Truly yours. J. WM. VAN NAMEE, M. D.

P. D. Bradbury, Bradford, Maine, forwarding subscription writes; "Allow me to send you a word of cheer for your noble defence in behalf of our mediums. May angels guide your every step in condemning the false and unfolding the true."

J. H. Kron, Hampton, Franklin Co., Iowa, writes: "I like the stand you take and hope you will be sustained spiritually and financially in your arduous undertaking, for truly the harvest is great and the laborers are few, and the wheat needs to be winnowed from the chaff.