



ONLY LENT.

BY HORACE M. RICHARDS.

God's angels came with silent tread, Tenderly pilloved the drooping head, Lovingly kissed the pale, cold brow, Just where the star is shining now.

Turning their gaze on me they said, "She only sleeps; she is not dead; She was not given; He only lent, And now for His own the Lord hath sent."

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

I have now reached a point in my experiences when the spirit enemies of Spiritualism seemed to redouble their efforts to accomplish their infernal machinations of their mundane tools, and were fast recovering from the effects of the terrible ordeal through which they had passed.

On March 30th, 1878, at a private sitting with Mr. Bliss, he was entranced and manifested the control of a spirit, who had been in ice-cold water. I was, after a few moments, informed that the controlling spirit was none other than the poor unfortunate and repentant, Helen Snyder.

Mr. Roberts:—Oh dear, I came once before to talk with you, but I was taken away in a moment. (This was a fact, and I was taken away in a moment, and when I came back I was very much surprised to find that I had been taken away in a moment.)

At this point the controlling spirit was violently ejected from the medium, and the same Jesuit spirit who had, on a previous occasion, commanded me to refuse to hear the confession of Helen Snyder, took control of the medium.

was a happy girl, worked in the mill and went to school. My mother died and my father married again. His second wife was a proud and haughty woman. She came from Buffalo. I was treated very badly by her, and father, too, turned against me.

When the fire broke out I lost my house and all my furniture, and only five dollars in my pocket. I went to a boarding house that I had been told by my former employer was a respectable place.

In a moment the control was changed and I was addressed by the mother of the contrite spirit, who seemed incapable of expressing to me the gratitude she felt for my having brought about the union of herself and her father.

Patrick then said, "Mr. Roberts, there is a very sullen and obstinate spirit present. He is none other than the mother of the contrite spirit, who was taken away in a moment."

He assisted on his giving me his attention, and I was willing to hear me, I told him he was laboring under a great mistake—that he was no longer on the scaffold, as he supposed, but that he had been released from the scaffold.

I cannot pass from this strange experience without inviting the special attention of my readers to the two cases of "Jack" Douhouse and his accomplice, Thomas Fisher, who were convicted and executed for the same murder by hanging.

"GOOD MORNING"—I am William White. I am here to-day to speak very plainly upon some subjects. I think you remember something of my history, and I think you will remember that I was in the Banner of Light and to sustain especially our

principles, and show by the true religion of humanity that they were in earnest and that they were really arriving at a higher life than that of the church or of the world.

There are many who think more of their freedom than they do of their moral and religious obligations. They are not interested in the progress of the human race, but only in their own selfish interests.

Whether pure religion shall ever be embodied in the present world is a question that is being determined. For one, I know it is our duty to try, and I invite the co-operation of all who are of good opinion as to the future of the world.

[We respectfully suggest to Prof. Buchanan that the world has had more than enough of Christian intolerance, and that the time has come when God should be seen in his chosen people and demonstrated that self-righteousness was a soul-crushing delusion.—Ed.]

Mr. Roberts:—I thank you for the kind reception of my article in the Banner of Light, and for the generous way in which you have placed it in the columns of your valuable paper.

Although we are as babes in the Faith, our birth dating back just thirteen months this very day, we are not without our share of sorrows and anguish unexpressed, in the giving up of our little household treasure, the idol of every heart and the light and blessing of our home.

This is simply the moonshine of imagination, an enemy of the truth, and one that we must not allow to enter our minds. We are not in the habit of being misled by such things.

Why is it that those Spiritualists who have the closest sympathy with the church are endorsed by this correspondent, while I, who have uttered the severest criticisms upon its historical career and its present position, are treated as an infidel?

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Yours, for the entire war, WILL C. HODGE.

SHADOWS.

BY J. WETHERS.

The scientific world has got to right-about-face some day on the point of matter and spirit. To come looking at matter as the substance, and spirit as the shadow; or the shadow as the substance, and matter as the shadow.

Truth never contradicts itself; the domain of nature is very large, and it includes heaven as well as earth. Some day the scientific world will learn that fact; it is learning it some already; and the manifestations of spirits, who have sluffed off the mortal coil, will have their place like other natural phenomena.

I once wanted a pointed couplet or two as an attractive starter to an article that I was proposing to write, but could not remember one that suited me.

"I am not what I seem. Within me dwells An older entity. With it at spells I hold communion, as I stand in the light, when that light has traveled far."

I do not relate this as anything remarkable as a poetical conceit, but as a fact of life. I quote it for the mode of its composition. How you compose these lines? It is not true to me that I did. Can the mind work when the body is asleep?

The cook-book begins with this important item: "Do not eat the words." "Earth has no sorrow, heaven cannot heal." That may be true; as Modern Spiritualists, we know it is true; but as Spiritualists, we know it is not true.

Seems to me Dr. Kiddle has not been hospitably treated by some of the bright lights of the spiritual fraternity. I think his contribution to Spiritualism, in the Banner of Light, has been a most valuable one.

Yours, for the entire war, WILL C. HODGE.

often sure, and, to my knowledge, even the purest sources do not always give us filtered utterances. The great thing in the communications, and I include Mr. Kiddle's book in the general statement, is the spiritual source. By and by the law will be found very much of it comes, so to speak, like the case of our retina, upside down.

FRIEND ROBERTS:—Your paper MIND AND MATTER of 27th Inst. by a friend was presented for perusal to most cordially endorse the sentiments contained in it. It will be my pleasure to aid in the increase of its circulation.

Mr. Roberts:—I have just received your issue of the 18th Inst. It is a most interesting and valuable paper. I have been reading it with much interest and pleasure.

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Mind and Matter.

PHILADELPHIA, SATURDAY, OCTOBER 18, M. S. '32

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J. M. ROBERTS, PUBLISHER AND EDITOR.

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Mind and Matter Free Circle.

We will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice...

To Our Contributors and Correspondents.

We are compelled to ask the indulgence of our host of valued contributors and correspondents for yet a little while. We are doing the best we can to get their highly prized productions before our readers...

Dr. J. V. Mansfield's Offer.

61 W. 42d Street, New York, Oct. 4, 1879.

DEAR BROTHER ROBERTS: You may say to all that will send you a new subscription for \$5 they may send with it a sealed letter and "it will write to it free of charge."

Col. John C. Bundy's Defence.

In closing the letter of G. B. Stebbins referred to in another place, Col. Bundy commends it as follows:

"We give place to the above cutting relying on the poor mechanism of Philadelphia, simply as a matter of courtesy to our valued contributor, Bro. Stebbins. The wild ravings and silly falsehoods of the man Roberts are worthy of the least notice. He is simply the tool of moutebanks and Charlatans."

Readers, that is all the defence Col. Bundy has to make to our crushing arraignment of him for his shameful villainy. We are amazed that he mustered pluck enough to get off that pointless retort.

An Enlargement of "Mind and Matter" a Necessity.

The surprising interest which has been awakened in the work which we undertook ten months since, in establishing MIND AND MATTER, has so extended the scope of its usefulness, that an enlargement of it, at the end of the current volume, which will be completed with No. 52, is now a necessity.

Friends, we are doing all that men can do to serve you, the spirit world and humanity. Aid us as far as you can, and be assured we will do the rest. To the friends who have so generously and liberally stood by us when our most hopeful friends desponded of our success, we have not power to express our thanks.

The Funny Man Has His Say.

He is none other than Giles B. Stebbins. "Thinking, no doubt, that things were getting too serious for the peace of mind (and we hope of conscience, too), of his friend and leader, Col. Bundy, Bro. Stebbins has endeavored to raise a laugh to cheer his sorrowing friend."

Bro. Stebbins, as Col. Bundy calls him, is evidently annoyed and alarmed at the charge of Jesuitism which we have made time and again against him since we first issued MIND AND MATTER, but which he most unfrankly pretends he knew nothing about until receiving a sample copy of our last week's issue.

To the Editor of the Religio-Philosophical Journal.

"I see the charge of Jesuitism is now being advanced against you. Do you know that I think it will be better for us to appear in TRUK JESUIT COLORS? For if the ideas and language of those shouting 'Jesus, Jesus,' are in any sense representative of Spiritualism, every honest man and woman outside an insane asylum, or a penitentiary will be glad to be classed as a Spiritualist."

"Your Jesuitical tendencies have been laid bare. It well becomes us pioneer Jesuits to reason together. Let us do so. We know just what the word Spiritualism means in its highest sense. To the unbeliever it comes with its effulgent light and his soul is made glad."

What does that mean? Remember that is a letter written to the editor of a so-called spiritual journal, by a narrow-minded bigot of the Catholic faith; a faith of which the priestly teachers are the publicly avowed enemies of Modern Spiritualism. Remember, that the author of that letter was a noted medium for physical manifestations, who, in 1862, was driven from Rome by Pope Pius IX. for his belief and obedience to the heresy known as Spiritualism."

Spiritualism, Spiritualists and mediums in the interest, of his ecclesiastical masters. This is the man who wrote to Col. Bundy as above; this is the man that classes Col. Bundy with himself saying to him, "I think it will be better for us to appear in true Jesuit colors;" this is the man who, tells Col. Bundy "Your Jesuitical tendencies have been laid bare," it is he who says to Col. Bundy, "It well becomes us Jesuits to reason together; let us do so;" it is this man who writes to Col. Bundy, "We know just what the word Spiritualism means in its highest sense;" it is this man who wrote to Col. Bundy, "To the unbeliever it comes with its effulgent light and his soul is made glad."

We now call upon "Brother" Stebbins to answer these questions: Why should D. D. Home, a Catholic, have written to Col. Bundy in that manner if the latter was not an obstinate Catholic like himself? Was not Col. Bundy, at that time, with the knowledge of his Catholic correspondent, appearing under false spiritual colors as D. D. Home avows he had been doing? Does not Home recognize Col. Bundy as a brother Jesuit? Does not this brother Jesuit declare himself and Bundy to be "pioneer Jesuits" within the Spiritual domain? Does he not declare that a common danger makes it necessary for them as "pioneer Jesuits" to claim together? Do not these "pioneer Jesuits" reason that they "know just what the word Spiritualism means in its higher sense?" What is that higher sense meaning of the word Spiritualism, if it is not Jesuitical Roman Catholicism? Why do none but these "pioneer Jesuits" know what that higher sense meaning of the word Spiritualism is? Why does it come to the unbeliever in Modern Spiritualism with an effulgent light; and not to the believer in it? Will "Brother" Stebbins answer these questions? When he does we shall have many more of even greater significance that we will submit for his reply.

Did Col. Bundy take any exception to being classed with D. D. Home as a Roman Catholic traitor to Spiritualism? No. He published that impeachment of his good faith as a true and honest friend of Spiritualism without one word of objection. Indeed, when, at the time of its publication we showed by our editorial comments upon it, the true import of that hostile overture to Col. Bundy he stood mute, thus by his silence admitting the correctness of our interpretation of it. Let Col. Bundy reply to the questions we have asked if he can or dare to do it. When he has done so, it will be time enough for "Brother" Stebbins to try to screen the hypocrite who has been stripped of the spiritual cloak under which he has been seeking the destruction of Spiritualism. Stand forth, John C. Bundy, and plead to our arraignment of your course. How say you? Guilty or not guilty?

"Brother" Stebbins seems to find some satisfaction in imagining that we are a Philadelphia lawyer. We are sorry to be compelled to dispel that delusion. When in our twenty sixth year we read law at Norristown, Penna., and were admitted to the bar of Montgomery county. We practiced the profession for two years and became so heartily disgusted with it that we abandoned it then and have had nothing to do with it since. So "Brother" Stebbins will see that that one word of making peace is not that of a Philadelphia lawyer. Neither are we of the Buck Faubus order of peace makers. Our way of making peace is to force all traitors outside the lines, by unmasking their villainy and compelling them to seek associations that are more congenial to their natures. Take care "Brother" Stebbins you do not find yourself among the Jesuits before you know it. They are an insidious set and use many arts to turn the hearts of men. We are, D. D. Home, Miss Killgrew, Henry Slade and Col. Bundy are prominent spiritual accessions to their ranks.

It is absurd to suppose that Modern Spiritualism can ever be made to assimilate with Catholicism. The Jews had no such idea. The inevitable conflict will be ended. Until then we must be content to fight for peace.

The Second Advent.

"Jesus, that once in earthly garb on earth bore in humble guise yet, mightier power on the earth again, blind receive their sight, again the sick are healed. Again the mortal eye and ear the inner life revealed. Again through barred and bolted doors the heavenly hands are clasped again with those we've thought as dead for years."

It is given to but few to realize the grandeur and awfulness of the time in which we live. It is perhaps too near the opening of the New Dispensation for any of us to appreciate its importance, but the future historian will search out with eagerness the facts of the rise and growth of Modern Spiritualism, and will recount the story of the lives and sufferings of its apostles with the same interest that the history of the primitive church is studied. And he will have to say that as the career of Jesus of Nazareth—blessed be his name!—was prefigured five hundred years before, in India, by that of Sakya Muni—so the birth and ministry of Spiritualism, if treated after the Oriental fashion of that of a man, bears a striking resemblance to that of the Founder of Christianity.

As the latter had his forerunner in John the Baptist, so the second advent of the Christ Spirit was foretold by the Shakers and by William Miller. The latter was a medium—"the voice of one crying in the wilderness, prepare ye the way of the Lord." Miller predicted that the second coming would take place "about the year 1843." Now the first rap at Hydesville was heard in 1848, but from 1838 to 1843's opinion, the present time, just like those of Modern Spiritualism, occurred among the Shakers. The mean point between 1838 and 1848 is 1843, about which year Miller foretold the Second Coming.

And when the holy babe was born, was it not, as it were, of a virgin and in a manger? Did not a little girl in the humble mansion at Hydesville give birth to it? Truly there was no room for it in the inn where the world loves to congregate. And, before it was twelve years old, was it not found in the temple of Christianity, sitting in the midst of the Doctors, both hearing them and asking them questions? To-day, are not the same things astonished at its understanding and answers? And now, after thirty years of earthly existence, hardly noticed by the world, has it not begun its public ministry, reproducing the doctrines of the Sermon on the Mount, and speaking as one having authority and not as the Scribes? Has it not from time to time been driven into the wilderness and tempted to renounce its mission and fall down and worship that adversary to whom the power and glory of the kingdoms of this world are given? Is there any one who has not received the New Testament which Modern Spiritualism has now performed? Has it not, indeed, done, as was foretold, greater works than its prototype. Dr. J. R. Newton has resisted, as he claims, by spirit power, has alone healed one hundred and fifty thousand sick and crippled men and women; water has been turned into wine, mediums have been transfigured; food, flowers and garments have been miraculously multiplied, and in short, the wonders of the New Testament, are abundantly and unmistakably reproduced.

Has not our Lord by his ministering angels come

back, and both literally and figuratively broken bread and drunk wine with us? And the betrayal and crucifixion of our mediums—ah, how real is that crucifixion!—has it prevented their rising again? Has it prevented the descent of the spirit and the sending forth of the Apostles of the New Dispensation? The crucifixion of our Lord took place thirty-three years after his birth. Add 33 to 1848 and it brings us to 1881, the year of the next Presidential inauguration, and one in which returning spirits predict both physical and intellectual war. There is too much reason to fear that the real crucifixion of Spiritualism is yet to come, but if so, its resurrection and ascension, are sure to follow. Who is so blind that he does not see that the second advent of the Christ Spirit is a literal fact, evidently set forth before our eyes? These things have come to pass that the Scripture might be fulfilled. Truly we speak in no blasphemous sense, but with a solemn conviction that the birth of Modern Spiritualism is really and truly the Second Advent of our Lord who promised both to "bring to light the hidden things of darkness and to make manifest the counsels of the hearts." It is the most stupendous fact in history, save only the rise of Christianity itself. When the question is put, "Art thou He that should come, or look we for another?" it too, can say, "Yes, show again those things which ye do hear and see." The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear. "The dead are raised up (that is, materialized), and the poor have the Gospel (of spirit return) preached unto them." And, it may be added: "Blessed is he who ever shall not be offended in me." As in the case of our Lord, the mighty works of Modern Spiritualism are attributed by the orthodox of this day to the devil; but we can point, as he did, to the good fruit of the tree, the blessings which it is bestowing on mankind.

The method of the Almighty Ruler of the Universe is one of continuity, progress and evolution. Nature makes no jumps. The new era grows out of the old, and the old ever prefigures and brings forth the new. Whatsoever was true in the Old Testament is retained in the New, and whatever is true in Christianity is to be retained in Modern Spiritualism. The ministry of angels, the cloud of witnesses, the descent of the spirit, prophecy and the working of miracles are common to all religions, and the fine gold of spirit communion is an indisputable fact; but the wood, hay and stubble of priestcraft is destined to be burnt up.

A new era has opened on the world; the sun of truth has risen and is visibly ascending in the heavens, and this day the Scripture is fulfilled in our ears: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit and they shall prophesy." The Jews had many prophets, but their faces, they having been manifestly concocted by those who used them, Col. J. C. Bundy falsely and fraudulently published as statements made under oath, in good faith on the part of the affiants. As Col. Bundy has never dared to state before whom and at what time any of those fraudulent affidavits were made, we are warranted in denouncing him as a wilful deceiver. In order to appreciate fully the monstrous fraud which Col. Bundy and his associates have perpetrated, it is necessary to state that the Jews had many prophets, but their faces, they having been manifestly concocted by those who used them, Col. J. C. Bundy falsely and fraudulently published as statements made under oath, in good faith on the part of the affiants. As Col. Bundy has never dared to state before whom and at what time any of those fraudulent affidavits were made, we are warranted in denouncing him as a wilful deceiver.

We rather concur with Mr. Fishbough when he says "The broadside has sunk that pirate craft to unfathomable depths," but what pirate craft is the R-P Journal, which owing to its rotten condition, has been sent by its own broadside to the unfathomable depths of infamy. Mr. Fishbough says: "I say with thousands of others go in on your good work until the cheats and knaves who are hanging on the skirts of Spiritualism shall all have been rendered powerless for further harm." That is just what we say. Go on gentlemen with your "exhaustive expose" business until you place yourselves in such a light before the eyes of Spiritualists and the public that your knavery will be all mankind. You cannot be engaged in a better work. We have tried to some extent to unmask your vile conduct, but with our ample stock of facts to effect that object, we could not do it as you are doing it yourselves. But about those thousands, brother, Fishbough. Why don't you let your brother Bundy know where to find them. He badly needs them, you may depend upon it, and he does not know where they are. They are straying, this way at a rate that would surprise yourself and him too. We have sent out an ordered edition of over four thousand copies of this paper, and you know where his face, William Fishbough. "As he has fallen so he lieth."

William Fishbough Endorses the Slander and Takes Sides With the Jesuits.

In the R-P Journal, of October 11th, is the following letter approving the vile conduct of Col. J. C. Bundy:

"To the Editor of the Religio-Philosophical Journal: 'I have been waiting for a little leisure to write you an article, but as that does not seem to come (Why?) I must at least convey to you my thanks, in behalf of all honest, rational Spiritualists, and of the cause generally, for the exhaustive exposure of that most wicked humbug of the Stewart's at Terre Haute. Your broadside has sunk that pirate craft to unfathomable depths. He may know something about it, and he may not. If he does not know anything about it, more than he has learned through the concocted falsehoods of Col. Bundy and his associates, he is of a piece of them, and he does well to admit that fact.'

What does he stand? In the last number of the Banner of Light, Mr. Samuel Watson of Memphis, Tenn., undertakes to define his position in regard to the malicious and slanderous attack of Col. John Bundy, Editor of the Religio-Philosophical Journal, on Mrs. Anna Stewart, Miss Laura Morgan, and Messrs. Pence, Hook, and Connor. We confess that we fail to comprehend the position which Mr. Watson holds in that matter, and therefore hope he will be more definite in defining it. Mr. W. sets out by saying:—

"To the Editor of the Banner of Light: 'Your last issue has just come to hand, in which I see you had an interview with Mr. Robert Hare, respecting the materializations at Terre Haute. I have been engaged in an unpleasant controversy, respecting the mediums in that place. Though I have read all that has been published on either side, I take no pleasure in reading the other. The italics are ours.' 'I am, however, more than an interested spectator: I am an anxious inquirer after truth, and am willing to receive it wherever found, and follow wherever it leads me.'

We think in view of the most unjust and incorrect reference to the spiritual paper that we are conducting, that we are warranted in inferring that Mr. Watson is not a more "anxious inquirer after truth" than we are; and that he is not near so "willing to receive it wherever found, and follow it wherever it may lead," in the matter in question, as we have already shown ourselves to be.

We assure Mr. Watson that we have no unpleasant controversy with Col. Bundy about the Terre Haute medium or anything else. Col. Bundy long since made up his mind that he could not afford to have any controversy with us, as he could not reach us without encountering facts that he dare not face. He has therefore, let us severely alone, thereby imitating the tactics of the proprietors of the Banner of Light, in their method of silent evasion of

self-vindication. We are not of that order of spiritual journalists, and therefore promptly meet every public attempt to misrepresent our public actions. How stands the matter to which Mr. Watson refers? We will state it as we understand it. In the R-P Journal of Sept. 20th, Col. Bundy published what he called a "thorough exposition" of Mrs. Anna Stewart, and Miss Laura Morgan as mediums. It was made up of a statement of Dr. D. P. Kayner, the special agent of Col. Bundy, corroborated, as it was pretended, by certain so-called affidavits. When that slanderous attack reached us, we knew nothing of the merits of the issue which had been publicly raised between Col. Bundy and the assailed mediums, save what information we derived from public sources, which was altogether in favor of the assailed mediums. As it was our duty to do, we at once proceeded to analyze the case, as presented by the accuser, and found it to be as groundless as it was malicious; and that Col. Bundy had prostituted the R-P Journal, once a spiritual paper, to destroy two of the best attested mediums in the world. This, we claim, we demonstrated beyond the possibility of Mr. Watson, Col. Bundy, or any other person to successfully question. In doing this we necessarily exposed any controversy with Col. Bundy and his associates, whose untruthful and dishonorable conduct we laid bare; well knowing that none of them would dare to take any exception to our criticisms of their public acts. Just there the matter stands between them and ourselves, after three weeks time on their part, for reflection. Had the Anna Stewart committee refused to notice the groundlessly malicious and untruthful attack, made upon the mediums and themselves by Col. Bundy, and those he associated with him in this outrage, no fair-minded person of spiritualism could have blamed them. In the light of the full, complete, and crushing rebuke of their accusers, which we published last week, the justice and propriety of our previously formed judgment in the case, is demonstrated beyond all cavil.

That Mr. Watson "took no stock" in our unanswerable review of the R-P Journal's performance, is his misfortune—not our fault. It was certainly most lucky for him if he "took no stock" in the malicious slanders with which Col. Bundy regaled his readers at such a waste of space. We think that Mr. Watson is much older he will find that his hesitation about forming a definite opinion in the premises, will not have contributed much to sustain his character for manly independence. As late as June last, Mr. Watson attended several sessions given by the accused mediums, and does not hesitate to testify to facts that leave not a shadow of truth, about the accusations of Bundy and Co.; and yet he would hesitate to decide those accusations untrue and their authors infamous. To us they carried their own refutation on their face. Mr. Watson has now had the answer of the accused through their committee; will he deem us unskillful if we ask him whether he "takes any stock" in it, or whether he considers the question still open between Bundy and Co., and those they have so vilely slandered? One or the other side he must now take, as he has seen fit to take publicly a hand in the "controversy," and that hand he must play out or throw up the game. Mr. Watson, where do you stand?

We desire to call Mr. W.'s attention especially to the worthlessness of his way of meeting the slanders of so trained a Jesuit as Col. Bundy. The latter has taken good care to provide against the force of such testimony as that which Mr. Watson thinks so conclusive of the genuineness of the mediumship of Mrs. Stewart and Miss Morgan. His way of meeting that is to assert that if any genuine manifestations at all come through them, that they are the result of fraud, and not of the spirit world; and that he is prepared to prove, (not that he has proven), that it is next to impossible to tell which of them are genuine and which fraudulent. It is this kind of Jesuitical soundreasoning that we are fighting with, and which is yielding determination to squelch it we will proceed as we have begun. Those who give any countenance must expect to share the odium which such pusillanimous and evasive conduct merits.

But what are we to think of the workings of Mr. Watson's mind when we see him guilty of the self-contradiction which is involved in the following utterances? We have already shown that in alluding to the concocted falsehoods of Col. Bundy and his associates, Mr. Watson said he took no stock in them—in other words did not believe them. In again alluding to the same he says: "There has been an array of testimony published against those mediums which I read with painful interest." In one breath he takes no stock in those falsehoods and in the next he calls them an array of testimony. He did then take enough stock in them to regard them as testimony as far as they went. Nothing is testimony that is not true and when Mr. Watson accepts those falsehoods as testimony he accepts them as true. Is he prepared to meet the logic of his own utterances? Will he reply?

MIND AND MATTER is at his service to do so. The mistake has been made by some Spiritualists of seeking to make the sensitive media responsible for the disorder, inharmonious and contention that exists to such a deplorable extent in spiritual affairs. The time has come when the responsibility must be, in a measure, taken from their overburdened shoulders and placed on the shoulders of the shirkers and skulkers who, have enjoyed entire immunity from the consequences of their faithlessness and duplicity. The cloak of respectability and cant must be torn away and thrown aside in order that justice may have full sway and truth triumph.

Col. Bundy has undertaken to load upon the shoulders of our most prominent and faithful mediums the crushing weight of distrust which he supposed was to bury honest mediumship out of sight; that weight we intend to transfer to his own back; and no squirming on the part of those who openly or secretly sympathize with him in his treacherous efforts to injure Spiritualism, will avail to screen him or them. The line has already been drawn by the actions of that bold, bad man, in this his last desperate effort to carry his point. "Which side of the line do you take, Mr. Watson? There is a time when to hesitate is a worse; alternative than to err. Either Anna Stewart, Laura Morgan, Dr. Allen Pence, Samuel Cognor and James Hook are dishonest, or Col. Bundy and his associate accusers of them are malicious slanderers and the enemies of truth. There can be no half way in this matter. Now is the point at issue, as personal one as the would be shirkers and skulkers in the spiritual ranks would have it appear. The issue is one that is vital to the success of Spiritualism. For, if Mrs. Stewart and Laura Morgan are not trustworthy mediums, and Messrs. Pence, Hook and Connor honest and trustworthy Spiritualists; where are we to find either? There has been no deliberately concocted scheme to destroy spiritual mediums which has heretofore been formed, in which the success or defeat of the Spiritual movement has not been to a large extent involved; but never has this been the case to a greater extent, than in this movement of Bundy's. We demand of the Banner of Light, in the name of the spirit world, to take a position in the matter. Neutrality is impossible without a loss of influence to it, that it cannot afford.

Editorial Briefs.

All persons ordering the paper who are entitled to our premiums, (see premium advertisement on third page) will please state to us in their order which of the three pictures they desire, and thus avoid delay in forwarding the one preferred.

Mrs. R. SHEPARD occupies the rostrum of the Spiritualists of Springfield, Mass., during the present month. We congratulate our friends in that city that they have been able to secure the services of this efficient worker in the spiritual vineyard.

Mr. D. J. STANBURY will continue the business of his departed companion, Mrs. Dr. J. W. Stanbury, No. 164 West 20th St., N. Y. city; his does so at her special request, also of his many friends; was developed as a writing, inspirational, and clairvoyant medium in Philadelphia about eight years ago. We wish him success.

The developing circle of Mr. James A. Bliss, held every Tuesday evening at this office, is a perfect success; under the manipulation of Mr. Bliss, new mediums are being developed, and the prospect is that during the coming winter a large number of mediums will be developed for all phases of mediumship.

Our premium pictures, "The Orphans' Rescue," "Homeward," and "Dawning Light," are not cheap, flashy chromes, or other discreditable productions which have so often disgraced art in subject, design, and rendering worthy of favored places in any refined home or gallery of art. They were not originally designed for premium use nor to be sold at low prices, but to be published at \$3.00 per copy—prices really realized for such works a few years ago. Owing to the continued depression in the picture trade, the legitimate picture business having been nearly killed by the premium business and the impossibility of the publishers realizing fair prices for them, and other circumstances, we have contracted for purchasing a few thousand copies at prices less than one-fourth what such merit would command in ordinary times and in a healthy art market, and we favor our patrons, and those that desire to become such, with the benefit of our unusual purchase.

The likeness of the receipt of the Magnificent Offer of Dr. J. V. Mansfield, published at the head of our editorial column; prevented us from publicly expressing our high appreciation of his noble assistance in our last week's issue. To him we owe a debt of gratitude which we feel we can never fully pay. It was through him that we received the first light we obtained from the spirit world and had the question settled forever in our mind, "if a man die doth he live again." We are but one of many thousands of persons who have been made wise and happy through the intervention of Dr. Mansfield with the spirit world. The sympathy manifested so materially in our editorial labors, by Dr. Mansfield, is most gratifying and encouraging to us. To all ye who would gain a knowledge of the truth of truths, Modern Spiritualism, we would say no such opportunity was ever offered to you to reach that knowledge so cheaply as by accepting the offer of Dr. Mansfield. God and the angels bless and prosper him and his, say we. Subscribe for MIND AND MATTER, and send your inquiries concerning spiritual things and depend upon you will never regret your investment.

Rev. J. H. Harter's Appeal.

AUBURN, N. Y., October 6th, 1879. DEAR FRIEND:—On the 1st day of November, 1879, the undersigned, Rev. Jacob H. Harter, of Auburn, N. Y., will celebrate the fifty-third anniversary of his journey to earth-life, and the twenty-third anniversary of his marriage. Now, inasmuch as he has by numerous reverses upon him, and is in a very weak state of health, and as he has no financial income, not being settled over any special church, but, like Jesus, "going about in the world, ministering to himself pastor of Jacob's branch of the Divine Fraternity, wherever a fragment of humanity can be found, he will be happy to receive, now or then, or at any time, any amount of contributions, from preachers or others, such donations, birthday or silver wedding presents, as they may feel disposed to send him or his wife, Achsah Harter. He has resided in Auburn, N. Y., nearly twenty years, and desires to purchase there, for his wife and children, a home worth \$2500, \$700 of which sum has already been pledged by one man in Auburn, in case the balance can be raised. If you, dear reader, how much will you, your friends and your neighbors send for this purpose? Mr. Harter will publish in January a book of his life, which will also contain the names of donors and the amounts given.

Mr. Harter is still earnestly and zealously engaged in advocating Spiritualism, temperance, prison reform, anti-gallows, anti-war, equal suffrage and in fact every reform having for its object the physical, social, intellectual, moral and spiritual elevation of all classes and conditions of men, and he hopes and prays to be kindly and substantially remembered. Address him, JACOB H. HARTER, No. 26 Sheridan St., Auburn, N. Y.

P. S.—Also attend the spiritual meetings in Auburn, N. Y., on November 1st and 2nd, to be addressed by Mr. E. L. Watson and others, of the Academy of Music.

BORDENTOWN, N. J., Oct. 6, 1879.

To the Editor of Mind and Matter.

Sir:—I wish to inform the public through your paper of a remarkable cure that was performed upon me by Kadam M. J. Fisher, of New Jersey. I was suffering from two tumors and one cancer, from which I never expected to be cured. But being advised by a friend, Phillips and her wonderful cures, resolved to try her. She came to my room by laying her hands on the tumors and throwing oil on the disease. In a short time I found my tumors growing smaller and softer and every time she gave me a treatment they grew smaller until they were gone. The cancer was treated in the same manner, with vegetable remedies given to help cleanse the blood, and in four months she had me well. I am only one of the many she has cured of the same diseases. I would ask all afflicted, the same as I have been, to give her a call and be relieved of all pain and suffering as I have been. Feeling it my duty to do so I send you this letter. Respectfully yours, RACHAEL EVANS.

Rodger H. Vose, New Boston, N.H., writes: "I like your straight forward defence of all honest mediums, and certainly there is need of more of such outspoken minds in their defence; it is time the mask was torn off from these Jesuit faces that they may be seen as they are."

Mrs. L. C. Reeve, 4303, Hart Street, Brooklyn, N.Y., writes: "I enclose \$5.00 for two new subscriptions, I hope to get more for you. I was pleased to see the obituary of Mrs. Walter, and your feeling words for martyr Bennet, in a late issue of MIND AND MATTER. It seems all too bad, but only the Liberator's words identify themselves as a body, then they would be remembered as voters."

Mrs. E. D. Schull, Oberlin, Ohio, writes: "I like your paper very much, and shall probably become a life subscriber. I am exceedingly interested with the 'Experiences with the Spirit-Enemies of Spiritualism,' and the Message Department. I said I should probably become a life subscriber, but will send as long as you give the spirits a department as you are doing now. I have tried to aid you in extending the circulation of MIND AND MATTER, but Oberlin is very Orthodox, and I have not been very successful; my paper is worn out and I have no more of it here. I think now with the premiums you offer I will be able to send you a few subscribers."

