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NO. 14.

TRUTH.

BY HORACE M. RICHARDS.

Where search for truth ye seek?
Where find its place of birth?
Think ye 'twas born on Sinai's peak?
There given to the earth?

Think ye its eternal fire
Flamed first on Hebrew pages?
Think ye it could alone inspire
The priests of by-gone ages?

Hath it no record true
Save in the ancient time?
Could none but pagan Jew
Receive the word sublime?

Was God asleep till then?
And through the eternal years,
Could none but Hebrew pen
Record the birth of spheres?

Nay! far back beyond their ken,
Beyond the reach of story—
This grand old earth gave birth to men
Whose lives were filled with glory!

Their voices joined in morning hymn,
They too knelt low on bended knee,
And reverently prayed to Him—
The God they could not see.

They sought for truth, and found it, too,
For it is written everywhere;
And we can read its record true,
In earth or sea or viewless air.

Each soul can kindle its own altar-fires
No other need we call;
And as our souls to truth aspire,
So on us will its mantle fall!

Springfield, O., February, 1880.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

It will be remembered by those who have followed this narrative from its commencement, that in giving an account of the conspiracy of the Jesuits to crush Mr. and Mrs. James A. Bliss, a woman named Helen Snyder was used in a most criminal manner, by those enemies of truth, to effect the illegal conviction and punishment of those storm-torn and faithful mediums. This Helen Snyder was the intimate friend of the hired villain William O. Harrison, generally known as Captain Harrison. After the trial of Mr. and Mrs. Bliss had ended in their triumphant acquittal; those who had bribed poor Helen Snyder to perjure her soul to serve them in their infamous design, became alarmed lest she should make a confession that would send them where they sought to place the mediums. Helen showed so much contrition at the part she had played in that awful wrong, that it became necessary to get her out of the way. About that time an expedition was to start for Brazil, in the employ of the Messrs. Collins of this city, and this opportunity was seized upon by the Jesuit conspirators to get poor Helen out of the way. Harrison obtained a situation in the expedition, and in order to take Helen with him went through the form, as he said, of marriage with her, although he had a wife then living at Canton, Ohio. They took passage on the ill-fated steamer Metropolis, which was wrecked on the coast of North Carolina a few days after she sailed. With many others of those on board, Helen Snyder perished, Harrison basely deserting her and leaving her to her fate. Her body was washed ashore, where Harrison found it and cut her hair off, saying to those who were with him: "It will sell for a good price. In that manner the conspirators managed to silence the mortal tongue of that poor remorse haunted woman. They were not so fortunate in silencing her spirit tongue, for time and again she has returned through various mediums and communicated with myself and others. In three instances she came in materialized form through Mrs. Bliss in the most natural manner when I was present, and kneeling at the feet of Mr. Bliss implored him to forgive her for the horrible injury she had done to himself and Mrs. Bliss. Her identity was perfect.

At a sitting with Mr. Bliss, on November 29th, last, Helen Snyder controlled and gave the following communication. Mrs. Bliss who was present and was about to leave the room when the control said:

"CHRISTIE, I want you to sit down a minute and wait awhile. I want to know if you feel hard toward me, yet? Helen Snyder is my name. Sir, I knew you must feel unkind towards me, but if you know the temptations I have passed through you would not think so hard towards me.

"Christie, you never knew what made me do as I did. In the first place you love Albert, (Mr. Bliss.) I loved the Captain, and you know that I loved money. I loved the thought that I could be placed in a position of power by money; and I thought the Captain could have means to get into business, and not worry as I thought he did.

"Diesinger and Megaree" (two of the leading conspirators) "told me if I would do what I did that I should make a fortune in two years; and that all I had to do was to say I did that which I never did do; and that I could make enough money to retire. And you know, Christie, how hard I worked. You have seen my hands. I was a poor girl and I fell. I was tempted and you must not blame me so much. You feel hard towards the Captain," (Harrison.) "I don't blame you. He left me alone on that ship. He might have saved me, but he was afraid of me. I cried. I felt two or three times like going to Mr. Roberts, and I felt so, so long, he" (Harrison) "did not know but what I would do it. That is the reason

he took me to Brazil. He kept aloof from me and let me die like a dog. I did not believe what people told me about it. You know when you spoke against the Captain, I never saw his faults till I was a spirit. Mr. Roberts thinks the priests had more to do with me than they did. It was my love for Harrison that made me do what I did. But I don't love him now. He led me to disgrace. Before I knew him I was a good honest girl. He treated me terribly. I don't love him. I hate to see him wear crape for me when he don't mean it.

"About three or four days before the case came to trial, they told me they must have some of my hair. I was proud of my hair. They cut it off in Heverin's office" (Mr. H. was the private counsel for the conspirators). "I swore as I did about it because I could not help it. Heverin told us what to say. We had our lesson given by Mr. Heverin. He read them to us and we learned them by heart. Sir, I could not read. The Captain read it to me and told me things he heard at the table." (While boarding with Mr. and Mrs. Bliss.) "He got me to practice them and make money. I wanted money to set the Captain up in business. I loved Harrison, and he told me Albert" (Mr. Bliss) "said I was not a good woman. I knew they would never send me to prison. I ask your forgiveness. Tell Mr. Roberts I am progressing out of darkness and—also Mr. Hazard (Hon. Thomas R. Hazard), who so kindly received me at one of the seances you gave to him privately. He was so good to me then.

"I have no word for Harrison. He led me to my ruin and I am looked upon, by spirits, with contempt. They reproach me with it."

Here her control ceased. The above communication was given when I was not present and taken down by an esteemed friend. That the communication came from the spirit of Helen Snyder I have no doubt whatever; nor have I any doubt that the statements contained in it are true. I have the assurance of my friend that when those statements were made through the organism of Mr. Bliss that he was perfectly entranced and wholly unconscious of what was said by the controlling spirit. What lesson—the experiences of poor Helen Snyder, both in the mortal and spirit-life, to those who seek to impede the progress of Spiritualism as did she in the service of its bigoted enemies. If there is an "unpardonable sin" it is the sin of withholding or preventing truth from coming to the knowledge of mankind. That sin poor Helen Snyder has had to suffer for with a remorse worse than any imaginable hell.

Knowing that this poor sorrow-stricken spirit was more the victim of the malevolent influences exerted upon her, by Harrison and his Catholic co-conspirators than of an inherent disposition to evil, I have always received her with the greatest kindness and encouraged her to strive to live away from the conditions that made her so unhappy. The message left for me, "Tell Mr. Roberts I am progressing out of the darkness," shows that my advice to her was not in vain. Well would it be for wrong doers, if the grave could hold their secrets from the world. May we not conclude that such disclosures as are made in that communication will go far to put an end to similar villainous conspiracies to crush mediums and impede the propagation of truth as it comes from the Spirit-world through them?

At an earlier period in these experiences I gave the circumstances relating to the murder of the child of Mr. and Mrs. Bliss. It now becomes necessary, in another connection, to briefly recapitulate those circumstances. On February 18th, M. S. 30 (1877), Mr. and Mrs. Bliss had born to them a male child. When the child was nine days old the spirit guides of the parents, through Mr. Bliss, instructed them to have a materialization seance at which the mother and babe should be present. By spirit influence exerted upon us, Peter Tomson, Esq., and myself were separately impressed to go to Mr. Bliss' house, where we arrived a few moments before this strange seance was to be held. The instruction given was that Mr. Bliss should sit for the manifestations, Mrs. Bliss and the babe to be present in the circle. These instructions were carried out. The circle consisted of Mr. Tomson, Mr. F. Eckert, Mr. and Mrs. Bliss, Mrs. Paige (the nurse), the babe and myself. The manifestations that followed were most remarkable, but as I have described them before I need not repeat them. I will notice only the one which relates to the matter in hand.

Among the forms that appeared out in the room was that of a beautiful girl, who was an entire stranger to all of us. By rapping from the cabinet the name of this spirit was given as "Katie." No other name was given. The following day I had a private sitting with Mr. Bliss, at which this spirit controlled and said she was the daughter of the United States Minister to Switzerland—that she was in her seventeenth year—that she died at Dresden the previous Summer, far away from her home, which was in Wisconsin—that she was at school there—and that the cause of her death was Diphtheria. She gave her name as "Katie, the guide of the babe." She said she had been selected and appointed to be the spirit guide and guardian of the child—that it was destined if it lived to become one of the most remarkable mediums that the world had ever seen—that before the child should be six months old, the spirits would give astonishing evidence of its mediumship—and that she felt all the importance of the duties that had been assigned her as spirit guardian of the infant medium. While that communication was being given I could not but realize that adverse spirit influences were endeavoring to discredit the identity of the spirit. "Billy," the boy

guide of Mr. Bliss, said the spirits name was "Katie Bolee," and that she was the daughter of Hon. Horace Bolee. While reading the communication I had received, at the request of the spirit, to Mr. and Mrs. Bliss, when I read the name Bolee, the former was instantly entranced and by a spirit giving her name as Mrs. McCarty, who said she was directed by the chief of the band of guides, Capt. Wm. T. Hodges to say he wanted the name corrected. That "Billy" had been made to give the name wrongly, and the young lady could not correct it. The name was Rublee and not Bolee.

The communication I then received I sent to the *Voice of Angels*, in which journal it was published. I forwarded copies to Hon. Horace Rublee to Berne, Switzerland, asking for information in relation to the matter. After two or three months I received a reply from him stating that the facts were as stated, but that he thought the medium might have, in some way, gained a knowledge of them, independent of his mediumship.

For about four months after this, the babe was a constant attendant at the seances given by its parents. During that time the spirit known to us as Katie Rublee came regularly to manifest herself, and seemed only satisfied to leave after the child would be taken to her and she permitted to kiss and caress it. The summer had come and the weather was warm, when the child sickened with symptoms of cholera-infantum and could not attend the circle any more. While the child was absent we saw no more of its guide. The little fellow would sometimes give every indication of recovery, and would then, without apparent cause, be taken worse than before. This continued for nearly nine weeks, and until his parents were about to take him with them to the camp-meeting, when, to the astonishment of every one, he was suddenly taken worse, and in a few hours was out of his form. That he was the victim of poison at the hands of the murderous enemies of Spiritualism, there is every reason to believe. That Mr. and Mrs. Bliss did not share the same fate was solely because their death would have defeated the scheme that the conspirators were prosecuting to dishonor the spiritual movement; and would have called down upon themselves that destruction that they were plotting for the mediums.

On October 7th, M. S. 32, at a private sitting with Mr. Bliss, my esteemed friend, being present, and the latter writing the communications, the following incidents took place. He was first controlled by a child. The medium, patting his breast, said:

"Bad man kill Jimmy—bad man kill Jimmy. This my papa. Bad man make Jimmy's head bad." Who told you that? I asked, not supposing that a child spirit less than three years old, and who died at the age of six months, would have any recollection of its physical sufferings while here. He answered: "My other mamma Katie tell me. She tell me. This my papa, too."

The influence here changed and another spirit seemed to be seeking to take control of the medium. The latter was made to pass through the most painful contortions. I had never seen him before so singularly affected; the appearance of things indicating that there was a violent struggle between two spirits as to which one should control. After some minutes of this most unpleasant handling of the medium, the first words uttered were: "I don't want to say anything. I will not say anything, I will not speak." Here the spirit seemed to leave the control and to force itself away. Immediately Patrick McCarty took control of the medium and said: "Come back here; it's meself that has captured you. Now come back here." The spirit seemed to be forced back by some psychological power of the guide of the medium, and said: "Why should I make my confession? These are the secrets of the ages—why should I tell them?" I urged upon this unwilling spirit the importance to itself of making known anything that related to the subject of the death of the babe. The reply was: "I cannot. I am under an oath never to speak." I still urged a confession, endeavoring to convince the spirit that only by doing so could the weight of remorse be lifted from her soul. She replied: "I cannot. It will rob me of my passion, that has clung to me since childhood. Why am I held thus?" I insisted on knowing the name of the spirit, when she replied: "I am—oh, I cannot speak it." Again she broke away from the control. Again the guide forced her back, saying, "Come in here now, and tell Mr. Roberts all about it." "Who are you?" I again asked; and thinking it might be the spirit of Helen Snyder, I asked, "Are you Helen Snyder?" She answered, "I am not Helen Snyder. I lived—I am—" (she here seemed to exert all her power to avoid speaking the name; but unable longer to resist, with an agony of expression on the medium's face, and with desperate energy, she said, in a loud voice) "the terrible Borgia. I wove the net for him. I wove my earth-life myself. My passion followed me. That passion was to poison. I do not want to speak it; but ever since I passed into this life I have used that passion upon others, for there my heaven is. Popes have fallen under my hands, and by drugs that I have given them through mediums. My delight was in poisoning, but my soul revelled in blood, too. I caused the death of Abraham Lincoln, your President. It was I who influenced the hand that ended his life. I used him (Booth) as a medium.

"It was predicted, when I was a very young girl, by a soothsayer, that at a certain time in my spiritual existence I would meet with one who would wrest my passion from me; one that would

be my victim, and yet would wrest from me the passion for seeing my victims in the agonies of death. I saw in the rising child of these people the champion for the other party. I murdered it through one I found I could influence. It has dragged me here to-day to wrest this secret from me." Here she again seemed to resist saying more, with all the power she could exert. "Who was the person you influenced?" I asked. She replied: "Oh, I will never disclose that." "Please state who it was," I said. She replied: "Would you wrest that from me that is dearer than life? I am revelling with those who, like myself—" Here she again resisted saying more. I said, "You will take a step upward in spirit-life by a full confession." She replied: "I do not want that. You will not get it out of me." Here she again broke away from the control. Patrick McCarty again forced her back, saying, "Come here now and tell the truth, ye blackguard. Mr. Roberts, a great power has been broken here to-day of poisoning people." The spirit forced again to control, said: "Captain Harrison and Lizzie Paige; I used them together. They were accomplices." I here asked what poison was used in destroying the child. The answer was: "It was a poison gathered in the woods of Virginia, and placed in the hands of that man. It was what we called in Italy 'panna'; it was ground to a powder. It will leave no trace behind. It maddens the brain and emaciates the body. Oh, I never intended to tell this." Here she yielded the control.

In all my experiences with mediums, I never witnessed such a scene as that which transpired on that occasion. That the medium had no consciousness whatever while it was taking place, I am as confident of as that I live. I am therefore forced to one of two conclusions. First, that the spirit was truly the notorious historical character, Lucretia Borgia, and that she was speaking of what she knew to be true. Or, second, that it was some unfriendly spirit who was personating her, in order to make some point against myself and the medium. In either case it is a most startling disclosure of the lengths to which spirits go in their desires to gratify their malevolent and revengeful instincts.

But there is one fact that shows very clearly that the controlling spirit was one that was familiar with the Italian language. When asked what was the poison used, it will be remembered she answered, "It was what we called panna." On getting an Italian dictionary and searching for the word panna I found it to mean the dust or pollen of plants. The artful spirit had, by using that general term avoided giving the name of the plant that was used by her medium for that purpose. As Mr. Bliss knows nothing of the Italian language, and could by no probability have anticipated my question that called forth that answer, there can be no stronger evidence that he was at that time controlled by an Italian spirit, and if that spirit was not that human monster Lucretia Borgia, it was a spirit capable of committing a worse crime than she ever committed.

It is a fact, that it was a frequent thing for Harrison, while living with Mr. and Mrs. Bliss, to speak of his knowledge and skill in administering poisons, and that he knew of vegetable poisons that would destroy life without a trace of them ever being discovered by chemical science. He many times insisted that Lizzie Paige, the nurse, was poisoning the child, and that that was the cause of its sickness. But Mrs. Paige who had charge of the child seemed to love it so much that the parents could not be influenced to suspect such a thing. Harrison many times tried to prevail on Mr. and Mrs. Bliss to send her away, and substitute Helen Snyder for her, but they refused to accede to the proposition. That the child died by poison at the hands of Wm. O. Harrison we firmly believe, but whether the exhumation of the body would result in the detection of the crime is so improbable that I have not felt warranted in making a complaint.

Should Harrison or any of his friends and associates see fit to arraign me for these disclosures I will be glad to have the opportunity of producing the evidence that points to the commission of a most foul and cruel crime. I know of no other way of securing an investigation of the facts by the public authorities. When my attention was first called to those facts I went to the District Attorney but he did not feel called upon to institute an investigation of them, and I could not at the time afford to make it myself, and therefore I was obliged to forego the matter after going to some expense to do so.

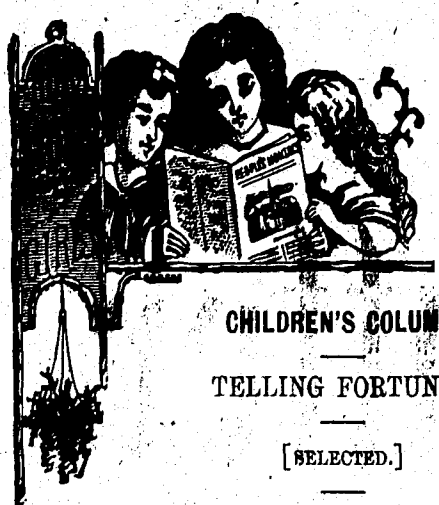
[TO BE CONTINUED.]

Special Notice from "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office.

Editor Mind and Matter.



CHILDREN'S COLUMN.

TELLING FORTUNES.

[SELECTED.]

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse.
The one of them good, and the other one bad;
Now hear them, and say which you choose.

I see, by my gift, within reach of your hand,
A fortune right fair to behold,
A house and a hundred good acres of land,
With harvest-fields yellow as gold.

I see a great orchard, the boughs hanging down
With apples of russet and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well fed.

I see doves and swallows about the barn-doors,
See the fanning-mill whirling so fast,
See men that are threshing the wheat on the floors,
And now the bright picture is past.

And I see rising dimly up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand.

Oh! if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot-les, they gape like the mouth of a fish,
And his trousers are out at the knee.

In walking he staggers now this way, now that,
And his eyes, they stand out like a bug's;
And he wears an old coat and a battered-in hat,
And I think that the fault is the jug's.

Now which will you choose—to be thrifty and snug,
And to be right side up with your dish,
Or to go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish?

—Alice Cary.

How Mose Spent Washington's Birthday.

"I wish 'twas somebody's birthday every day!" Tim flung down his books with a bang on the table, that made the cat spring up from her nap in front of the fire.

"He, he!" giggled Hetty: "why, 'tis somebody's birthday every day. What a goose, Timmy Bunker!"

"It's somebody's birthday every single teeny minute—so there!" said little Mose from the floor, where he was busily making a cart out of an old raisin box. "I know so much!"

"What a lot of sillies!" exclaimed Tim. "You always have to explain in this family what you do mean!"

"It would be well to in any family," observed Aunt Hopkins, who sat over in the west window with her big mending-basket.

"Well," said Tim, "I mean somebody who'd make holidays. Somebody big, like George Washington."

"I'm a-going to have a good time, too," cried little Mose, throwing down his cart and an apronful of nails, and rushing into Tim's arms, without the slightest warning. "Mother said I might do just what I wanted to, like the big boys, to-morrow—she did!"

"You aint a-going to choke me first," cried Tim, shaking him off with a very red face. "Whackets! how you grab, Mose!" And he felt of his throat.

"I'm—a-going—to—pick—up pins all day," said the child, his little face flushed and shining. "And mother's going to give me a penny for every ten—she is!"

"Oh, now you aint! I want those pins myself, every single one, to stick my butterflies with; you go snatching and grabbing into all the nooks and corners. It's mean as dirt in you, Mose Bunker!"

"I aint mean as dirt," began poor little Mose, putting his finger in his mouth and standing quite still. "And I will have the pins—so!" And then he burst out crying in such wails that Tim fled from the room.

"A pretty way to spend Washington's Birthday in!" sneered Hetty at the foot of the stairs after him; "a-teasing your little brother's life out of him. I guess George Washington wouldn't have done it!" and she slammed the door, and went in to try to comfort the poor little heart.

Tim stopped just where he was, and stood stock-still for the space of half a minute.

"Well, I guess I'll let Mose pick up the pins, if he takes a bushel!" he said, with a long breath. And then he scratched his head, and started for the top of the stairs.

The twenty-second of February dawned bright and beautiful. Little Mose began his travels around the house pin-hunting, as soon as he could swallow his bread and milk. And Tim departed for a day of jollity with the boys.

At nightfall he came home, tired, but happy to such a degree that he could scarcely talk fast enough, as the family gathered around the supper table.

"Look under your plate!" cried Mose, nudging his brother's elbow. "There's something awful nice under—Do look!"

"You said you wasn't going to tell," said Hetty, trying to pull him back.

"I haven't told," began Mose. "I didn't say a single thing about pins, Hetty."

"O you goose," laughed Hetty.

"Pins?" said Tim. Up flew his plate. And there lay, snugly tucked up in a little heap, a lovely paper of delicate, slender black pins, such as he had longed for, but had never had, with which to fix his case of fragile butterflies, that he had collected the past summer.

"Did Aunt Hopkins do it?" he asked, preparing to give her a hug of gratitude.

"No, she didn't," said Mose, with a hop of delight. "Not a single one, 'twasn't her. I shan't tell!"

"They're splendid!" cried Tim, radiantly.

"Now I'll pick out every single one of the other clumsy old things to-morrow. Hi!"

"I give ten cents for 'em!" said Mose, watching with perfect delight his brother's absorbed face as he fumbled over his treasure.

"Hey!" said Tim, turning around so suddenly that he ran a long pin into his thumb. "Now I should like to know what you've been doing, Boots?" He grasped the nearest corner of the little blouse, and held it fast.

"Lemme go!" cried Mose, wriggling. "Oh, lemme go!"

"Did you give me these pins?" asked Tim, holding on.

"Yes, he did," cried Hetty, her eyes sparkling.

"He found a hundred old, crooked, horrid, ugly things, and mother gave him ten cents. It took him 'most all day, Tim. And then he just ran down to Potter's and got these for you. O Mose!"

She turned and gave the little fellow such a hug that he cried for mercy.

"Then," said Tim, his eyes glistening, and he got up and looked down at the small figure before him. "I'll give you the biggest butterfly, and the best one I got, Mose Bunker!"

"Not the yellow one with brown on his wings?" asked little Mose, twisting his fingers in excitement.

"The very one!" said Tim, bravely, with a bright smile. "You shall have the whole of him."

"O-oh!" Mose clasped his hands in rapture. "I'll call him Mister George General Washington; and I'll stick him up on the head of the bed, and keep him just forever! Now you see."—The Youth's Companion.

Obsession or the Dark Phase of Spiritualism.

Editor Mind and Matter.

MY KIND BROTHER:—Your invitation in No. 9, Vol. II, of your fearless and valuable paper, calling for "facts" on the above subject, has re-awakened in me a sense of duty which I have long felt I owe to suffering humanity; especially that class of sufferers who have been led captive by powers invisible, and for the amelioration of the sad condition of those who are generally placed in charge of persons whose ignorance is only equalled by their own, as to the real nature of their case, resulting generally in making bad worse. What I am about to say will no doubt, be illy received by the M. D.'s and the D. D.'s, and perhaps, some very good Spiritualists, who may see my paper, may sneer at the thought of "obsession." But to such, I will only say, it is their business to sneer, but mine to speak what I know to be truth: leaving consequences to care-for themselves. For over thirty years I have practiced the "art of healing" at intervals, not as a profession for a livelihood, but out of sympathy for the suffering. Among other human ailments, the most formidable of which is "obsession," has occasionally come under my care for treatment, and with a noble scientific humility of spirit, I can say of a truth, that no one suffering from this trouble has ever applied to me for help in vain. So early as the year 5, M. S., (1853), my attention was given to the treatment of persons "obsessed" by undeveloped or evil disposed spirits. I have seen cases of almost every description and grade, from that of the fun-tormenting down to the lowest fiend-like character; their victims being from the low and ordinary up to the most talented and noble mind of our race. I will instance two or three cases that the reader may know something, not only of the nature of this affliction, but also how to relieve the poor sufferer of this most unwelcome trouble, to which human flesh and mind is heir.

A few months since, a newly married young lady whose parents were very pious, and of unquestionable integrity, (their only fault, perhaps, being that of prejudice to Spiritualism,) became suddenly seized with a strange phenomenal trouble of which the family physician confessed his ignorance as to its nature. The trouble began in her case by her hands being jerked quickly when at meals, so that it was with great difficulty that she could get food into her mouth at all. Nor could she take hold of any article of the house with which to perform the ordinary labors therein except with the greatest effort. Anon—she became cross to her husband, who always spoke in kindest tones. Later, she would curse those whom she would chance to meet on the village street, and even her own mother, the kindest of mothers, shared largely her abuse. Her family physician—a also a pious gentleman—was honest, and confessed his lack of faith in himself as being able to treat her with any hopes of success. Other physicians of the place pronounced the ailment different, but none attempted to offer remedial aid. Hearing of her strange situation, and being well acquainted with herself and parents, I felt interested in her case, and consulted my noble Indian Chief, (spirit counsellor,) who is ever on hand to help the suffering, as to the nature of her case. The answer was—as I almost felt certain was the fact—"Squaw obsessed by mean pale face chief."

And on being told by him that he would assist me in an effort to relieve her of her trouble, I sent word to her parents to call and see me. They came with blushing faces, for they were church members, and I, a Spiritualist; and they well knew why I had sent for them. A full statement of the daughter's situation was given by the good mother, and listened to attentively by the father and myself. I replied to that good woman, that her daughter was obsessed, and on returning home to tell her physician so; and that I gave him credit for his honesty in confessing his medical skill inadequate to treat the case. Next I told her to name the subject to Rev. — D. D. of their church—to tell him her daughter "Hath a devil," and ask him to "cast it out," by which he should prove his right to the title he bore. If he failed, or refused, then tell him to "close the books," for he was not in his legitimate sphere. Suffice it to say, the poor sufferer came to me. I said to her in presence of her husband, "Daughter, you are a Christian, and I am a Spiritualist—you are obsessed, but the good angels through me, can place you all right—Do you want to be thus healed?" "I do," was the poor woman's confiding answer. Appointing the hour for treatment, she was in my room on due time. I met with some considerable resistance on the part of the obsessing spirit, he forbidding me to place my hand upon her person. This, however, was nothing new to me, as in my usual efforts for treating such troubles, I soon became master in the matter, and succeeded in putting my subject partially into the magnetic sleep. On demagnetizing her, she expressed herself as feeling better; was allowed to sleep soundly through the night, a thing she had not done since the beginning of her troubles, and she helped my daughter to get breakfast. By order of my spirit guide, I gave her seven treatments in three and one-half days—morning and evening, and sent her home rejoicing to her husband. I heard that the parents—both hers and his—remarked, that they "knew never again abuse Spiritualism." I don't know whether they kept their word or not.

Another case. Some seven years ago, a young woman of fifteen summers was taken suddenly ill, when the family physician was called, and consulting the sufferer, became her medical adviser in charge. I don't think she was obsessed at the commencement of her trouble. I should have said she possessed ordinary talent, and was one of nature's best girls—very moral, never out of good humor and ever cheerfully obedient. She grew worse under the treatment of her physician, be-

came reduced to a skeleton in body and grew strangely wild at times. Medical counsel of riper years was called and this experienced physician exhausted his medical skill in vain, as had his predecessor. A final effort was made by the two M. D.'s for her relief, but only to pronounce her case one of the unknown, and that her mortal career at furthest must close within side of forty-eight hours. The poor girl was unconscious at the time, and knew not what was said, and yet, scarcely had the physicians got out of sight from the premises, until she was, apparently, raving mad, and cursing them with words not mete to record here. I saw her daily in all her troubles and thought I perceived when she became obsessed. I took her into my charge, but with some little timidity as to my success in treating her; for at this time I was not practicing the healing art. My powers for treating magnetically are not constantly with me, nor do I at all times feel inclined to exercise them. Why, I am unable to tell. But it was, apparently, a matter of life and death, and I sent up my call to the good angels for help. I was soon overwhelmed with an influence, which inspired me with hope, and said to the poor suffering creature, I know what the trouble is with you, and I am going to release you of the same. Her eyes grew fiery, and fixing them glaringly on mine, began to curse me most bitterly. And though reduced to a mere skeleton, and completely helpless in herself, when not moved to action by the obsessing intruder, she sprang up right (upon her knees) in her bed, and dared me to touch her; clenched her fists, gritted her teeth, and called me such names as the world's wealth could not have induced her to have done, when in her normal state. I was now fully convinced that I understood her case—that she was obsessed; and I knew nature's only remedy for such ailments. Streams of kindness, seasoned with firmness, poured into my soul from above, and my tongue became the instrument of befitting words with which I addressed my invisible antagonist, making manipulations at the same time for soothing and quieting the two troubled spirits in one body. Thus reasoning, gently and clearly, but firmly as truth itself, my disputant gradually yielded his claims upon the subject, and about the midnight hour, she was in the quietude of magnetic sleep. I went a few paces to have my brother come and witness my success. He entered the room quietly, and approaching near the bedside, I whispered to him, (brother), "I have conquered the old fellow at last." You can only imagine my astonishment, when the girl, with vengeance and power, replied in an instant, "You have, have you!" with an oath befitting a Torquemada. But I had set in for a clean job, and keeping close vigilance over my patient, tried again and again, and with less than half a dozen treatments she was free from her troubles, only waiting for flesh and strength to make her well.

Still another. A lady of silver years, possessed of the highest order of culture and refinement, fell a victim to the beguiling efforts of a spirit, who, when in earth-life, was to her a vile and uncompromising enemy. The spirit first approached her in the name of her good mother, also in spirit-life, stating and causing her to believe that, with a full submission to the spirit, she (the lady) would become one among the finest and most useful mediums on our planet. This was really a desideratum of no ordinary consequence. Innocently and unsuspectingly this good woman, for her injudicious, unconditional surrender of her own judgment, found herself, in a short period, the obsessed victim of her only known foe an earth or in spirit life. So completely subjugated and unpleasantly held by her invisible intruder was this lady, that she had thought, at times, to make way with her own life by the fatal blow of the suicide, as she told me when treating her. Of course the chain of those disgusting scenes, to which she was subject, was not an unbroken one; but at occasional intervals bright thoughts were allowed to cross her moral sky, only, however, to send her deeper in the abyss of gloom. Some angel of mightier power than her foe, directed her to my humble dwelling, though she was many miles distant away. She came a skeleton, bodily and mentally. I at once tendered her healing services, and found my invisible antagonist in good pugilistic frame of mind. Although no profane or obscene language was used, as in the former instance, yet many threatening gestures, with some little physical resistance, were displayed through the organism of the obsessed victim, when I commenced my mode of treatment. But the better angels had taught me the path of duty, and I knew just how to conduct my efforts. Yes, there is but one remedy for obsession—the redemption of the misguided and misguided obsessing spirit. This remedy is the exercise of reason, in gentle words, proper magnetic treatment and invincible purpose. No angry thought for one moment must be allowed to enter the mind of the healer, however aggravating the resistance offered may appear. Brute force may sometimes overpower, but love and wisdom alone can conquer. I know the deep importance of this truth, and want to say right here, that no demon in the nethermost hell can long resist the divine potency of reason, gentle words and kind treatment. But I must pass on. I began my labors with one purpose only—success; and continued my treatment once a day for a full week. Directed by my best thoughts in pointing out to my invisible antagonist the error of her course (the obsessing spirit was a female) in destroying the life of this good woman. Informed her that revenge, like all other evils, was necessarily negative in nature, and cannot last always. That it was only a matter of time when she would be overpowered by the divine impulses of her own interior nature, and would lift herself to angelhood through the remorse of conscience and future well-doing. My first lesson had its effect, and each successive one portended my final victory. I soon succeeded in producing the magnetic sleep, and treated such phrenological organs as I thought required animation, or relaxation, at the same time causing a strong will-force to be established in the mind of my patient. During the later treatments, when the lady would be under the active control of the spirit, she was made to caress me by gentle patting on my brow, and frequently the words, "Oh, brother, you are so unlike any one I ever met with before;" "Your goodness has overpowered me," etc., would be spoken through her organism. To close this narrative, I will say that, during my best treatment, the redeemed spirit promised to materialize, and show herself in sisterly kindness, at a seance to be given by Mrs. Anna Stewart on the following evening. Imagine our joy when, in the presence of a dozen other persons, we beheld the spirit, who, for long, long months, had sought the ruin of one of her sister race, appear in full materialized form, well recognized by her former

victim, and return her heartfelt thanks to me for my kind treatment toward her, and to ask pardon of the one she had so long victimized, which was then and there granted.

In conclusion, allow me to say that I am well convinced in mind that many noble-hearted persons, without fault of their own, have been legally condemned as criminals, and suffered the penalty of cell imprisonment, and a vast number have whiled away their gloomy hours in the insane hospital, when they never should have been sent there, nor would they, but for the ignorance, of those having charge of them, of the fact and reality of obsession.

One word more to sensitives. Be not alarmed at the thought of obsession, but beware. Your mission, dear ones, is of heaven's calling. Study well its true nature—arm yourselves with will and wisdom's artillery. Always give your divine services in the presence of some wise and noble-minded friend, of mundane residence, and you are safe against all obsessing harm. Never yield your individual rights, though you are bound to accept the good angels in the way of their coming, notwithstanding Col. Bundy says, "Thus far shalt thou come."

J. H. MENDENHALL,

Unionport, Ind.

Spirit Communications Given Through Mrs. Marion L. Howard, of Philadelphia.

L. Howard, of Philadelphia.

CHARLES J. WINTERS.

I am Charles J. Winters, killed at the battle of Gettysburg, July 24, 1863. I died on the field. I promised a companion that if it were a fact that I could return to earth after death, that I would find a way to make myself known to him. This is the first opportunity that has presented itself and I avail myself of it, though unable to say much, only this, Frank, I still live and it is also possible that I can return, though I have not yet been able to reach you. I know that you have often thought of my promise to you. Here is that fulfillment and I hope it may reach you.

To Frank Madden, Madison, Wis.

MEHITABEL WILSON.

Mehitabel Wilson is my name, I passed away from this life eighteen months ago. I died of typhoid fever. I am impelled by some irresistible power to return and say, father, mother, all is well with your child. When you laid my poor body in the grave, you knew not whether you should ever again behold your loved one. As yet it seems strange to me, but I am almost the same being in thought, feelings and affections that I was while with you on earth. I can see the Divine Father's hand in all things, and I now say to you, dear mourning parents, look up with eyes of faith and hope, for, as certainly as you now live upon earth, will you again meet your lost daughter. I feel that I shall yet be permitted to draw so closely to you that you will be enabled to say of a surety our daughter lives and loves us yet.

To James and Amelia Wilson, Pensgrove, N. J.

"White Flower," the Indian girl guide, said:

"A little girl comes—wants to bring a message—comes from Fanny Conant."

The control changed.

EMMA CRANE.

Can you write a letter to my mama? My throat is so sore yet. But it is past and gone now. Say to my mama her little Emma comes to send a little word of comfort to her. She don't know Emma can come to her. She is a good woman and belongs to the church, but I don't think she believes it though that spirits can get back to earth; but I want to tell her I often go to her in our own dear home. I hear her sigh and see the tears roll down her cheeks for her little lost daughter. Dear mama, I am not lost; I come close, close to you. Don't grieve and sigh; it hurts me. I want to see you laugh and look up; for, oh! I am so happy. Don't wish me back, mama. You could not, could you see my happy home? Believe me, I can and do come to you and father, too. I can't say all I want to, mama. I will try to come again.

EMMA CRANE.

To Mrs. Rebecca Crane, Franklin P. O., Bradford Co., Pa.

"White Flower," then said:

"Me brots the little girl in all at once. You can takes that for sure. Fannie Conant say so, and if she say so she means it. Me don't like that chief there that comes now covered with dark clouds. Me thinks he take the breath right out of medie. He say him don't know how he got here. Got his eye all swell up. Him say awful big words and somebody hold him back. His name George Walker. He say so."

The control changed.

GEORGE WALKER.

Have no friends. My friends sent me to hell; but they didn't. I aint in hell yet. I don't see no hell. I can't believe that I am anything. I don't know what I am. I was a respectable man once in my life. What anguish of mind! There is some good here that calls me back to life again. Great God shall it be I shall be a man again? I was told if I came here I would be benefitted. You seem to be a friend. [Can't you tell something of your earth-life?] I tell you it was too black, too infamous to tell of. I threw away my opportunities, when I should have stood upright beside the best man living. Oh, friend, I had a dear wife once; she is an angel in heaven now. I did not know that this spark of manhood within remained. Could I dare to hope? [I told him yes, he could hope, and with confidence, that he would be happy.] I thank you for your sympathy. I will work for you and help you. My home was in Lewes, Delaware; but I was a wanderer on the face of the earth. I had no home for years. But I thank you, sir. I feel strong already. I thank also the lady spirit [Fanny Conant] who sent me here.

GEORGE WALKER.

Pre-Natal Culture.

Being suggestions to parents relative to systematic methods of moulding the tendencies of offspring before birth. By A. E. Newton, of Ancon, N. J.

"The best work ever written on the subject. Everybody should own, read and be guided by its valuable suggestions."—Mrs. Dr. Winslow, *Editor of The Alpha*.

"I entertain the most favorable opinion of its entire contents. * * My daughter was charmed by the high moral tone and delicate handling of the subject."—Dr. S. B. Brittan.

Send twenty-five cents to the author and obtain a copy.

MIND AND MATTER—No. 10.

The Crystallization of Ideas

Mind and matter; law and recompense, cause and effect, spirit and body, parent and child; such is nature's order of evolution; and spirit is the parent of all. We are daily coming to understand, clearer than ever before, that in order to make any advancement in knowledge we must cut loose from the common methods of science which pertain principally to static bodies, leaving the vast spiritual domain unexplored, turning from it as the unknowable with which we have no business whatever. But thanks be to God, his earthward-bound angels have in these latter days opened the flood-gates of reason, setting before us the unexpected fields of a spiritual realm, inviting us to enter in and partake with them of the "feast of reason and flow of soul," and it behooves us as honest investigators to make the most of this unparalleled opportunity of lifting the race of man out of the crebral slough and mental darkness in which it has been compelled to wallow until the present auspicious hour. And while we proceed to examine the spiritual forces as we find them in nature, we must not forget the inseparable connection existing between spirit and matter. Spirit Robert Hare, in a communication to Dr. Fahnestock, says:

"Every seed contains within itself a living germ, capable of producing its species, and whose highest progressive destiny, so far as regards self, ends with that reproduction or repetition of its own germinating identity; this being the ultimate design of self, but becoming the assistant of others through progressive development. * * * The seed never planted is still a germinating identity capable of taking its position among the living atoms."

Here is important truth most cogently and graphically expressed—truth revealing the law underlying nature's mode of evolution which we see exemplified continually in all her vast domain, and in every department of life, from the reproduction of a single atom to that of a world and systems of worlds. The first atom is not only destined to produce another, but the latter is designed by the omnific spirit to become superior to the former. Spirit Hare further says:

"Man, like the plant, contains within himself a living principle implanted by his Creator, which is termed psyche or soul. This psyche is in its essence pure spirit or an importation of Deity, in other words, of God principle, and like parental source, is susceptible of division without diminution or loss of essence. * * * giving off portions of itself to constitute separate and distinct identities. * * * Reproduction is the great law of existence."

This brief statement embraces several important facts:

First. Reproduction is the great law of existence. What a momentous thought that, if this one law were to be suspended, all things would end in eternal night.

Second. Reproduction is carried on without loss to Deity or any of His factors or subordinate agents of any kind or class. The stature of the oak is not diminished when it deposits its seed in the earth, nor is its length of days cut short thereby.

Third. We find here a rational answer to the oft repeated question pertaining to the origin of the soul. Short-sighted man has been puzzled to understand how the idea of multiplication could be made to harmonize with that of pre-existence, because "division, without diminution," does not enter into the methods of human economy. But thanks to Spirit Robert Hare, we need be in doubt no longer. The life principle, psyche or soul being in essence pure spirit or a part of Deity, is capable of division without loss or diminution of essence. Is anything more logical than this? Are not these deductions sustained by every manifestation in nature of which we have any knowledge?

Fourth. We are also led to a better understanding of the laws of progress. We see clearer than before that matter, as such, is inert—never acts independently by the force of inherent qualities, but is acted upon by the Deific principle which is permeating all space with its revivifying ether, soul or psyche.

But if we are to acknowledge the Trinity in the Godhead, we must give to it a new definition, viz: Father, Mother, Offspring, or Spirit, Mind and Matter, thus recognizing in nature three distinct forces dependent upon each other in carrying on the vast designs of the universe, as seen in the manifestations of the spiritual, mental and physical forces.

The latter is everywhere the first to be developed as a dominant power. For this reason men in all past ages have been ruled by might instead of right; and even to-day there are thousands who can face death at the cannon's mouth with all the daring of a chivalric age, and yet are cringing cowards when met by the frowns of popular opinion; showing that, though physically strong, they are mentally and spiritually weak. Man has hitherto devoted his energies to his physical needs, reason having been subservient to the dominant power whose edict is everywhere enforced by the strong arm of the law—and the law enforced by fine, imprisonment and death.

But the number of true heroes and heroines who dare to be guided by reason and the dictates of conscience is on the increase, in so much that there is to be a severe conflict between the physical and mental forces; and I trust the time is not far distant when reason is to conquer her merciless foe. In the meantime the spiritual epoch is upon us, and the physico-mental conflict is to be followed by a spiritual conquest over human hearts and passions. The coming man is already in the field, the tramp of his invincible host is heard in the distance, and tyrants fear and tremble.

The spirit of inquiry is abroad in the land, and its influence is felt by all; even the child at its mother's knee is looking up and asking, "Who made God?" And the propagandist of dead and dying issues is forced to yield one point after another, until his platform of faith would not be known by its frames.

THE CRYSTALLIZATION OF IDEAS

is going on on every hand; thought engenders thought, and mind enkindles mind; ideas pregnant with consequences are taking form and leaping from mind to mind. As well might the devotees of old issues attempt to dam up the Mississippi as to chain the minds of the people to old institutions under the light of the present and coming age. The formation of ideas, though not understood, is a fixed fact and men are coming to realize that the very air is pregnant with the power of thought, causing many a heart to be big

with new emotions of purity, truth, grandeur and sublimity.

Within a few minutes' walk from where I am now writing resides a clergyman, who has two bright little boys that he is striving to rear in real puritanic fashion. Only a few days ago one of them suddenly threw down his playthings, and running to his mother with all the trust and enthusiasm of childhood inquired, "Where is God's wife? Why don't papa ever say anything about Mrs. God?" Older children are being puzzled over this and kindred questions, and though many may still prolong the church-going habits of their fathers, they are ever on the qui vive to catch every passing thought relative to our new philosophy, which they profess so thoroughly to despise. Every church in the country is already honeycombed with this new spirit of inquiry, and the crystallization of new ideas is taking place, even in the pulpit, whether its noisy occupant is aware of it or not.

Yet the wisest teachers of mental philosophy know but very little about the origin and formation of ideas. I asked a lady friend to sit, with pencil in hand, and record whatever might occur to her mind pertaining to the formation of ideas, and was rewarded with the following graphic sentence:

"The frontal organs of the brain are continually drawing us upward and outward, and by this action, assisted by desire and other mental functions, there floats before the perceptive faculties, in panoramic view, the embryo of an idea, to which the senses respond; memory being faithful, she epitomizes this embryonic substance and conveys it to the organs of reason and speech, assisted by volition, from whence it is sent upon the vibrating wires of thought, and an idea is born which may be demonstrated, developed and perfected in succeeding ages."

But this has reference only to strictly personal cogitation, whereas the mental faculties are susceptible of receiving impressions from ulterior influences. It is through these that we often enjoy the most exquisite music and song during the hours of sleep, and our angel friends often impress ideas of beauty and worth upon the sensorium of mediumistic persons so readily that the recipient is often unable to distinguish the natural from the foreign thought. But my own experience leads me to think that the latter does not generally make a lasting impression upon the memory. I often awake in the night, after having been charmed with the most delightful music and song, produced only by the sweet singers of dreamland; and I repeat the verses over several times, thinking to write them down in the morning; but on awaking again no trace of them remains save the heavenly influence which never can be forgotten. On the death of a friend some excellent verses were presented to my mind ready-made; but not having opportunity to write them out at the time, when I attempted to do so, two hours later, I could not recall them; and though I did succeed in writing some very fair lines upon the subject, the inspiration had so nearly faded out that I am not satisfied with the result.

While writing No. 8 of this serial article, I threw down my pen at twilight and walked over to the postoffice, where I received a bundle of MIND AND MATTER containing No. 7 of this series, and while on my way home with the papers in my hand something seemed to say, "Jacob's ladder!" Well, I replied, mentally, "What of Jacob's ladder?" And the answer came from out the unfathomable bounds of space, "There are no rounds in it; you cannot climb upon the staircase built by and for another; you must build your own and climb as you build, and build as you go. Having made the first tread secure mount upon that and proceed to construct another as best you can, and be sure that your work is well done, for you never can return for repairs." And there seemed to rise up before me two luminous columns reaching from earth to sky; two sides of a staircase, at the base of which there seemed to be an uninviting mound without form or comeliness, but still an elevation upon which one might step if very anxious to get above the common level.

Whence came the vision? Was there not a power of thought and mental force embodied in that package of MIND AND MATTER, which I held in my hand, to stir the mental functions of two worlds, the mundane and supermundane? Was it not an auspicious moment in which my unseen friends could impart salutary advice? Turn which way we will we find evidence of mental exercise wholly independent of native intuition, inasmuch that it is difficult to draw a dividing line separating the one from the other. Intelligent men and women are being led in paths laid down for them by the angel-world.

A few days ago a lecturer was on his way home, tired and weary, and congratulating himself that he would be able to get a few hours' rest before other duties could fall to his lot; but at this point he got a mental telegram to retrace his steps and take part in another meeting, which he did, weary as he was.

H. W. Ballard, of Malone, N. Y., while passing through St. Alban's on his way to Burlington, got a mental telegram to call at No. 11 High street; but thinking he had not time to stop he kept on his way some one-half mile, when his horse stopped and refused to go. Not wishing to become a second Balaam, Mr. B. drove back to find a lady upon a bed of pain. By exercising his gifts as a healing medium he restored her to health, and went on his way rejoicing in having been guided aright, even against his will and independent of his previous knowledge of the circumstances.

Incidents and data might be multiplied indefinitely, showing that the minds of men have become extremely active, and are also acted upon by ulterior forces; and that physical force is becoming subordinate to volition. This has already become the rule rather than the exception, to that degree that "armies and Gatling guns" have become powerless for evil unless sustained by the popular will. And upon our statute books are many laws that have become dead-letters because the people have outgrown them; there are others not in force because they are in advance of public opinion. We have a bill of rights in the Declaration of Independence which is a dead letter, save on the Fourth of July. But we are progressing up to a higher plane where oppression and war must cease. True, there may yet be destructive wars in the future, because human selfishness is not yet conquered; but so soon as man shall learn that it is for his interest to be just, war will be rendered impossible; and with it ostracism and persecution for opinion's sake, will cease also. And with the crystallization of ideas—with all the new modes of thought and influx of spiritual knowledge—with the rapid advance of science, scientific men cannot much longer remain in ignorance of spiritual

truth; and with science on our side the work will receive new impetus.

But complete triumph is not to be reached without a severe contest. A wounded monster is a dangerous foe to deal with, and when our mortal enemy awakes to the knowledge that it has already received its death wound, it will make a desperate struggle in its last effort, to annihilate all opposing elements and objects. But no matter that the noble defenders of eternal truth are in the minority—their number is steadily on the increase and the battle for the right is never to cease until the cohorts of darkness shall be driven from the face of the earth; which glorious event will surely come in the fullness of time. Truth is an attribute of the Eternal Spirit, and as such it is immortal and cannot die. It may be disguised by evil men, and misunderstood by the ignorant, yet it will survive the changes and mutation of all coming ages and brighten, deepen and broaden for ever and ever.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But Error wounded, writhes with pain,
And dies amid his worshippers."

CHARLES THOMPSON.

St. Albans, Vt.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Feb. 10, M. S. 32.

After an invocation the following questions were asked and answered:

Question. Is not mind the same as spirit and both invisible to the natural eye?

Answer. Mind is the tablet upon which spirit makes its impression. They are not the same; they are separate entities, and as I have answered this question in a different shape once before I shall proceed to do so in the same way now. The difference between soul and spirit is this—that soul is the means by which spirit demonstrates its power. It is used exactly in the way that you use a medium for your spiritual communication. Mind is the instrument upon which spirit plays. It is the medium for the demonstration of the spirit; and this question ends here, because any deeper analysis would be useless.

Q. A spirit—an old man—in a recent communication here, said that all religions had got the saddle on the wrong horse; but it didn't make a bit of difference what you believe. Here Spiritualism has the advantage—with us it is not belief, but positive knowledge; are we right?

A. Spiritualism is the highest-formulated belief, knowledge or philosophy that now exists; but it does not follow that there is not a higher philosophy yet to be comprehended by mortals. It is necessary, therefore, to allow great openings for further progress; because there is a time when the senses of man shall become more acute, more spiritualized, and when this takes place we will all have a deeper and more comprehensive view of life. All philosophies and all religions must be more or less bigoted. Why? you will ask; because there are two kinds of bigotry—one the bigotry of truth, the other the bigotry of ignorance. It is hard to discriminate between all the conditions that lie between the one extreme and the other; but if a man knows positively according to his best reason what he asserts is true, he has a right to be bigoted on that subject; but then you should by no means condemn others that cannot see things in your light, and gradually, by not shocking the prejudices of man or woman, you may make Spiritualists of them. Do not, in your zeal to make converts, destroy the real good you could achieve. Mildness and gentleness, in discoursing, will win more friends, make more true investigators than to overthrow suddenly or shock the early impressions implanted in the way of religion. Therefore, to succeed, adapt yourself to the conditions of the minds you meet, and you will then be the best propagator of Modern Spiritualism.

Q. A spirit—a young woman—in a recent communication here, said that she thought she was going "right straight to Jesus," but found it was not so. I have read and heard of frequent disappointments of the same kind. Is it not awful to think of the pernicious influence of theological teaching and the immense amount of money wasted, in fastening its false teachings on the minds of the rising generations. Must this most odious error continue always?

A. As I have said here before, that all generations are the outgrowth of preceding ones. They cannot exercise their reason untrammelled by theological errors, because these errors are planted in their young minds, and grow up with them. It is truly awful, in spirit, to be deceived; but the deception lies so far back, that we can, with the greatest difficulty, trace it to its original source. The greatest curse that ever fell upon mortals is the habit of gazing off into the clouds and looking for redemption from some invisible source, instead of every man and woman working to make a Paradise here. It is true that this is the basic life, and you can outgrow errors contracted here, but it is also certain the good you can do while here, in the mortal state, is swallowed up in grasping for the invisible. Build wisely and honestly here, in the mortal state, whatever your belief may be. If you have conscientiously adhered to the precept of never infringing on the rights of any other person, you need fear no judgment in the spirit-life. You will receive that kind of judgment that you bring within yourself as a spirit. No man or woman wants to be told of their errors; but they like to be praised for their charities; but if you could submit yourselves to a close analysis of each other you would soon grow wiser. I will end by repeating the old saying, "Our best friends tell us of our faults."

Q. Is it true that Shakespeare controls our mediums? And if so, why do they not write as he did, manifesting his peculiarities?

A. It is true that all kinds of spirits control all kinds of mediums. If there is a mind, a mediumistic mind exists to-day that corresponds to Shakespeare's mind, then it would be easy for Shakespeare to control and write through that medium. But if there is no mind existing to-day that corresponds to Shakespeare, then it is impossible to get Shakespeare's style to-day. If the spirit of Wm. Shakespeare comes here to-day and controls the medium, some persons upon reading the communication would say, "That sounds exactly like Shakespeare." Others would say it had no resemblance whatever to Shakespeare; and, in fact, these classes both would be in error. The one that advocated everything as clearly Shakespeare; the other party that said it had no resemblance whatever would be in error, because there is a golden mean to be struck. When a river rises in the mountain, and flows over a hard, rocky bed, the water remains clear; but when it

strikes a soft, muddy bed, full of sediment, then it tinctures the waters. So, no spirit in the after-life can pour its thoughts through a medium, unless that mind exactly corresponds with theirs, without partaking more or less of its impurities.

REV. S. SIEGFRIED.

It is far easier to teach morality than it is to practice your own teachings. You may be just as honest and conscientious in teaching error as in teaching truth. You may be wise, or considered so, in the generation in which you live, and yet, when you are examined, by the light of reason, in after generations, you may be found to teach a great deal of folly. Why? It depends altogether on the place in which you are born what your religion will be, and if you hear a man speak a certain foreign tongue you can almost always judge correctly what his religion may be. It is the purpose of all spirits that come here, that are honest in their intentions, to expose error and let in the royal sunlight of truth; not that any spirit can lay claim to being either infallible or infinite, but, having passed through what is called, by you mortals, death, they have reached a more etherealized condition of matter, and consequently, if they are thinkers, are able to give you some clue to future happiness.

When here I was a Baptist; but I do not claim you can arrive at happiness through any belief whatever. Religion has monopolized morality; but in the present condition of this world morality is separated widely from religion. What is morality? A certain code or set of principles that men and women have found that there can be no harmony in society without; and these principles are entirely separate from religion. Religion is a certain set of principles by which certain priests and ministers say you can get to heaven by following; but the whole of their teachings are involved in this sentence—"Only believe and you will be saved." In believing what they teach, you are frequently led to be damned; by that I mean you are damned by mistakes. Get free! There are only a half dozen principles that govern all law; and when properly understood and applied to your mortal lives, will lead you to mansions of bliss in the "bright beyond."

In my mortal life I did preach Christianity, and I did it honestly and conscientiously; but that has nothing to do with the exercise of reason: and no God, no angel, no spirit in the after-life, is my accuser; but my own conscience accuses me. It is the avenger, because I accepted what my ancestors taught without applying the divine principle of man—reason—to it; and in this lies my error, and in nothing else. I hope that many of my congregation will read this. I hope they will pause and reflect. It will save them from many years of misery in a future state.

REV. S. SIEGFRIED, Baptist,
Norristown, Penna.

CAPT. JOHN SAVAGE.

GOOD DAY.—Queer place this! Queer crowd and queer circumstances. I do not believe much in your way of thinking; but there is one thing that is true about it, and that is, a fellow can come back here if he wants to; and as for religion, I have listened to what this preacher chap had to say. Why a fellow don't know what to believe. One fellow says, I am going to heaven through a man called Jesus. Another tells you to hang on to Mohamed's coat tail. Another says, Oh! I've got the way—I know all about the light! and when you come to question the poor devil, he is in the dark as much as anybody. I find if you have done the best you know, you need not bother much about your chances. I was somewhat of a fighter when here. I liked to row! I put my blood in circulation, and so in this after-life, I am not a fellow to sit down and repine much. Get up and do for yourself. Keep your blood going, and you are all right. Believe all you want to and do as right as you can; and then you need not be afraid. I served in the 68th Regiment, Pennsylvania. I lived in Jersey. I was the "Sand Spaniard," and this is to my old friends in Kaighn's Point, Jersey.

CAPT. JOHN SAVAGE,
(68th Penna. Vols.) 420 Kaighn's Point Ave.

CAPT. W. W. WELLS.

GOOD AFTERNOON.—Like the preceding speaker I was a soldier, and I made it a business. I was not like him, a volunteer, but a regular army officer. In this after-life, I think it is my duty to tell you all in the most positive terms, that military glory is one of the worst introductions you can bring to spirit-life. Why? You may ask; because no man has a right to wet his hands in his brother's blood. It matters not if it be a national murder or a private murder, it is all the same thing, and when war shall be no more, then you mortals can lift up your eyes, for your redemption is nigh. It is no way to adjust wrongs, because you are the strongest nation, you shall throttle the weaker ones; and I say what I have to say to-day with the desire—the honest desire—of discouraging all parents from giving their children a military education. I also wish you could see the effects of a military spirit in the future life. All conquerors wherever born, or to what nation they belong, are but robbers; and the only difference between the conqueror and the private robber is, one is backed by public opinion, and the other is not. I may seem harsh, and some may think that the military is necessary to preserve peace, but if you would exercise your reason, and every honest citizen would look out that the laws were enforced in his immediate vicinity, there would be no fear but what all your rights would be respected without bloodshed. I died of yellow fever some three years ago, and was Captain and Commander of Ft. Clinch near Fernandina, Florida. My name was,

CAPT. W. W. WELLS.

HETTIE POLLOCK.

GOOD AFTERNOON.—It is very hard to die young and especially by drowning. I come back here to send word to my parents and sister in New York City. It seems it runs in our family and in those that marry into it. There is a fate about us which seems we have to die unnatural deaths. Strange that such fatalism should be allowed; but there are interior forces at work, that good may refine evil; that although our destiny may be severe, perhaps it may have the effect of making people more careful; making them study more deeply into the secrets of nature, and in that way be beneficial to the whole human race. To my sister I would say, I have met Kellog in the spirit-life. (She will know who I mean.) He was the first one I met upon entering the spirit. Tell her I am happy, but not perfectly so, but I expect to be

[Continued on the Sixth Page.]

liberty from their only dangerous foe. Be vigilant and active, then, to meet and defeat that social monster, the Roman Catholic priesthood, for with its downfall all danger to human rights will end, and all obstructions to human progress and welfare be overcome.

Keep your eye on that monster. Call to your side every helper that can strengthen you for the final grapple with that most formidable power, and unitedly work to prepare for the struggle that we know is inevitable. We all know how this country was racked to free itself of the social power that had grown and clustered around the so-called institution of African Slavery. That was a sectional social movement, and therefore one that was relieved of many of the more terrible consequences of a civil war. The war that must surely come, if the Roman Catholic Hierarchy persist in seeking to establish the domination of the papal power in this country, will be internecine, and the consequence will be fearful. This aggression is one that must be met, and cannot be avoided, for it is useless to expect these trained spiritual tyrants to abandon their reactionary schemes.

Then be prevailed upon to be ever on the watch for the secret movements of this hostile religious organization, and organize openly to resist its unhallowed treachery in this last refuge of civil and religious liberty. Form your Liberal Leagues everywhere, and let it be your sleepless duty to watch and circumvent this most dangerous foe of your country and its republican institutions.

EDITORIAL BRIEFS.

Dr. T. B. TAYLOR has located at Norwich, New York.

READ "Special Notice from Bliss' Chief's Band" on last column of the first page.

Dr. A. B. DONSON, of Maquoketa, Iowa, is doing a noble work in extending the circulation of MIND AND MATTER. He is a powerful magnetic healer, and the sick should give him a trial.

J. WM. VAN NAMEE, M. D., lectured upon Temperance and Spiritualism in the Baptist Church at Pembroke, Genesee County, N. Y., on Thursday evening last which was a perfect success. He has decided to locate there.

"BLACKFOOT'S" magnetized paper can be renewed at any time during the three months offer for 3-cent stamps. Every mail brings in testimonials of the wonderful work these Indian spirits can perform through this agency.

There is quite a revival of Spiritualism going on in Cincinnati, Ohio. Preaching, singing, seeing and healing meetings are held every Sunday afternoon at three o'clock, in Empire Hall on Sixth street, between Smith and Mound streets. Free to all.

Dr. R. C. FLOWER is now permanently located in the city of Philadelphia, his office and residence 1319 Filbert street. He is physician to the (Hill Side Home) Lung, Cancer and Hygienic Institute, one of the grandest Healing Institutes in the country. Send stamp for large circular, together with lithograph of the Institute and the Paradisiacal surroundings.

Just as we are about to go to press, we have received No. 3, Vol. I., of the *Monthly Review*, published by R. P. Wilcox, Milan, Erie Co., Ohio. Our youthful contemporary shows energy and editorial ability that would do credit to one of maturer years, and as he sends out an "extra" with this paper it shows that the public are determined that the efforts of our young brother shall not go unrewarded. Send for a sample copy.

Mrs. ANNA STEWART's materialization seances have been discontinued for some ten days past on account of a severe indisposition. But a recent letter from Terre Haute informs us that she has partially recovered and will resume the sittings. The interest in the manifestations is on the increase, not only of a local character, but parties from a distance are waiting for her recovery, to observe the grand manifestations that occur in her presence.

Dr. R. C. FLOWER will lecture next Sunday, Feb. 29th, before the Co-operative Association of Spiritualists, corner of Tenth and Chestnut streets. Subject, afternoon at 2:30 o'clock and 7:30 in the evening: "The Secret Cause and Power of Modern Revivals," including an extensive review of Rev. Mr. Harrison's crazy method of making converts for Jesus. In these lectures Mr. Flower will prove that Mr. Harrison is a Spiritualist, but under the influence of unenlightened church spirits.

SINCE MIND AND MATTER exploded the scheme to misrepresent and injure the Terre Haute mediums, there seems to be a decided lull in the business of "exposing" mediums. One thing is certain, and that is, there never was reputable person engaged in the business of exposing mediums; and it seems that even the disreputable ones, once so active, are now ready to slink back to their father confessor to wait for something to turn up. We are happy to know that MIND AND MATTER has been the means of showing up the falsehoods of these so-called expositors. She is well manned, gentlemen, and ready for another broadside at any time.

ORGANIZATION IN HAVERHILL, MASS.—Three months ago a few Spiritualists in that place met to see if they could devise ways and means to have regular meetings every Sunday. They chose a committee to procure a hall and speakers. The result has been they had their first eight meetings

in a small hall. Mrs. E. J. Sherman and Abbie N. Burnham were employed as speakers, after which they were obliged to hire the Unitarian church to accommodate their increased numbers. Mrs. Burnham, Mr. Yeaw and J. P. Greenleaf speaking on successive Sundays. Last Sunday, in a business meeting, the old committee was re-elected, vested with full powers to do what they might think proper in the premises. They have engaged Mrs. Yeaw to speak on the 22d of February, and Mr. J. P. Greenleaf on the 29th. There is certainly a growing interest in all parts of the country to hear all that can be said about the truths of spirit return.

"CELESTIAL CITY," is the title of a neat, new four page weekly paper, recently sent forth in the interest of Spiritualism, from the city of Brooklyn, N. Y., by P. L. O. A. Keeler and Geo. M. Barchay, Publishers. We gladly welcome this new sheet in the cause, and hope that it will be sustained by all Spiritualists. Any one who dares to embark upon the sea of journalistic uncertainty should be supported by all who desire to see the glorious truths of spirit return take the place of theological blindness that now enshrouds that great city of churches. We quote from the "Greeting" in Vol. I, No. 1, the following:

"We begin the publication of this paper under the same unfavorable circumstances characterizing the initiatory efforts of our few contemporaneous journals born in a similar interest. We sever, to a great extent, our business relations with the general religious body of the world, from which we cannot expect an iota of assistance, or a single word of encouragement, but rather a heap of stumbling blocks plunged in our pathway, as high as designing priesthood, christian scorn and ecclesiastical intolerance can array before us. Executing our duty to the cause we have espoused as ably as our limited means will permit, we turn from the unenlightened to the intellectual, and call upon the body of Spiritualists for their support. If they fail to extend it to us, we shall at least have the satisfactory consolation of knowing that we did our duty, and the regret of believing that the Spiritualists fell short of doing theirs."

Spiritualists, the *Celestial City* calls upon you for support. Will you give it to them? We trust you will, while it adheres to the facts of spirit return, and presents them to you for your consideration. The *Celestial City* has adopted M. S. 32 for its leading date, but on its editorial page recognizes the A. D. 1880. No doubt it is a typographical error. Terms of subscription \$2 per annum, single copies five cents. Address *Celestial City*, Room 6, 377 Fulton Street, rear building, Brooklyn, N. Y.

Dr. R. C. FLOWER, before the Co-operative Association of Spiritualists, corner of Tenth and Chestnut streets, Sunday, Feb. 22d; subject, "The Rights and Opportunities of Women;" Dr. F. discussed the subject in his peculiar and humorous way. He said, "That woman was the most beautiful and lovely being in the universe and the most wronged of all creatures." He reviewed the past, and showed that woman had always actively connected herself with every reform, from the Pharaoh reforms in Egypt five thousand years ago to the most radical reforms of the nineteenth century. He showed up the injustice of our laws in prohibiting women so many privileges granted to men. He showed that there were more women in this State than men, and more school girls in this city than boys; still women had no voice in elections, nor representatives in any State—judicial, municipal or national office. He denounced as slanderous the common statement that man was woman's protector, provider and representative. He produced numerous statistics showing what women were doing without the aid of men. He aid that the church had always enslaved woman, and that she received her authority for this (most infamous of all slavery) from the Bible. He recommended these Bible women abusers to go to the forest and study the little bird as he watches his mate and sings over the nest of his young; that every book of nature teaches love and that every strain of music from her silent dells or stately hills was a song of love. He here drew many touching illustrations of the love of woman, which drew tears to many eyes. He said Spiritualism had done more to elevate woman than any other reform, and that of all people our American women should champion the cause of Spiritualism. "In Spiritualism, women are your hopes, her triumphs are your triumphs, her glory your glory, and that through her virtues you may become queens forever." The Church said Spiritualism will soon die; but not so, for the rap heard in Hydesville thirty-two years ago, had grown louder and louder until the whole world heard it, and to-day the churches were paling before this little rap. The speaker closed by explaining the rationality and practicability of Spiritualism. Dr. Flower devoted the evening to answering questions, given him by the audience. One question was, "What is blasphemy and who are the blasphemers?" Dr. F. took the position that the preachers were the blasphemers, for they degraded God to the level of a Devil. He read and then denounced the blasphemy laws of Pennsylvania, and said they would be a disgrace on the statute books of hell. He alluded to the threats made by some of the pious ones of arresting him for blasphemy. He defied them. He was not speaking against God Almighty, but against an almighty fraud who pretended to be God; that he was speaking against the Scriptures of falsehood, filth and slander, and he courted an investigation. The lecture was loudly applauded by the audience which crowded the hall.

Mind and Matter Free Circle.

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

Book Notice.

Key to Ghostism. By the Rev. Thomas Mitchell. New York: R. Wells & Co. 12mo., pp. 249.

This work is a miserable compound of Materialism, false assertions and weak attempts to explain by the hypothesis of trickery the astounding facts of Modern Spiritualism.

We say materialism, for what is more gross than to deny the existence of the spirit apart from the body of flesh. "As you did not begin to think," says the author, "until the lungs began to breathe, so you must cease to think when they cease to breathe." This is just the idea of the German Materialists: "Without phosphorus, no thought." Our reverend endorser of Epicurus, Lucretius, Hobbes, D'Holbach, Moleschott, Buchner, Huxley, and Tyndale, denies the existence of the soul apart from the body, that is, in the interval before the resurrection of the flesh. Indeed, he says, in so many words, that "it is materialism to worship the Lord Jesus Christ, who, after his resurrection, declared, 'I am not a spirit, for a spirit hath not flesh and bones, as you see me have.'" He does not explain, though Spiritualists can, how the Lord appeared in the midst of his disciples when the door was shut.

As for false assertion, what do our readers think of this? "When any one of the supposed ghosts is called by some individual in the circle, he is always on hand." This is far from being our experience, and we venture to say there is not a Spiritualist in the world who will endure such a reckless assertion.

The author's great difficulty is of course materialization, and the only explanation he has to offer of the phenomenon, which is a demonstrated fact, if any fact in nature can be demonstrated, is, of all things in the world—trickery. His great reliance is on the testimony of the erratic, or rather psychologized, D. D. Home, of which it is only necessary to observe that, granting, which we are far from doing, all his assertions about the existence of dishonest mediumship, they cannot overthrow a single genuine instance of materialization, such as that of which there are thousands of examples. If human testimony can prove anything, it proves the occurrence of apparitions of real, objective, living beings, resembling men, women and children, who appear and vanish in a closed room. The day for explaining these facts by the theory of imposture is over.

A more foolish, rambling, inconsequential, though pretentious, book has seldom been published.

A Noble Fearless Friend.

Editor Mind and Matter:

DEAR BROTHER:—All day to-day I have been thinking of the indignities heaped upon mediums, the distrust with which their veracity is questioned, and I ask the question, why is it? Christian people shout and go frantic over the supposition that their friends are in heaven, and they expect to meet them by-and-by; and though they assert that the spirit is only gas and air, yet, by the chemical law of affinities and attraction, they expect to walk the gold-paved streets in a gaseous condition, play on a golden harp with imaginary gas fingers, sing the song of "Moses and the lamb" with a gas-meter of some kind; and they know they are saved, that their names are written in the "Lamb's book of life;" that their "title is clear," their robe and their mansion all ready awaiting them. And now I want to ask the question how they know it. What proof have Christians that they are heirs to a future existence? Has some departed friend returned and told them? Oh, no; they do not believe in ghosts. Well, how did they find it out? We get the answer in the words of the poet:

"The spirit answers to the blood,
And tells me I am born of God."

Well, taking this for an answer, what may we understand by it? If any one can tell me I shall be glad to know. From thousands of pulpits this incomprehensible idea is propagated, and thousands of people are daily drinking in a fact they can give no reasonable explanation for. And when I grow skeptical, and want to investigate something else, and try to find a more solid basis, I am told to accept nothing I do not see plainly demonstrated. Why, I ask, do I need so much plain evidence from other sources, when Christianity was considered good enough to live by and to die by, with no evidence whatever. Only supposition!

Now I am willing to assert that, so far as I know mediums, they are just as worthy to be accounted persons of veracity as any orthodox preacher or his followers; and when a medium tells me in faith, that he is unconsciously entranced, and knows nothing communicated through him, I am bound to believe him: until I can prove his assertion to be false, and I have a right to disbelieve the preacher until he proves what he says to be the truth; this rule holds just as good this way as *vice versa*, though *vice versa* has always been the rule with the public mind.

There is an unparalleled beauty in the thought that our loved ones are hovering around us, with messages of love and truth, guiding us by fond impressions, and since these freed spirits can only approach us verbally through mediums, (as is generally admitted) mediums should be guarded and sustained by those who confide in them with even a greater care than the ancient Bible devotees were said to sustain towards the holy of holies in their sacred temple.

This idea stands out more and more beautifully to my mind as I look at it until I feel constrained to exclaim my "Is" are all swept away: but now some skeptic comes along and asks me the why and the wherefore to some assertion, and I still think it wise to remain on the investigator's ground, until I see the "whole truth" and nothing but the truth; and can stand out fearlessly and decidedly with that number whom I invite to the front rank, viz., those who "know whereof they speak."

Knowledge is power whether that knowledge comes from angels, demons or men; orthodoxy denounces Spiritualism calling it humbuggery, fraud, &c., until they are compelled to admit that spirits do control. Then their only defence is to call these the spirits of demons. Well admitting even this, I would rather receive knowledge from demons than to know nothing only by supposition and guess work.

Perhaps I may be permitted to say a word here on another point, viz., the strength of unity. Why do not Spiritualists unite and help Mr. Roberts battle with the enemies of Spiritualism? Surely this is a noble work. Spread the paper, add to his power and influence; his words cut right and left and support the defenceless; what better platform can be taken than this? I have made the proposition to send a specified number of MIND AND

MATTER to be placed in the hands of skeptics who will probably burn the paper without reading for a time, but eventually curiosity will lead them to read it. Who will be the next to join me? I am willing to put my shoulder to the wheel and help push the old car along, notwithstanding Spiritualism has not been clearly demonstrated to my mind; for I believe if it is wrong it will stick in the mud, and we cannot push it through. If it is the truth it must prevail, and it is time the champions of truth were up and doing, "with a long pull, a strong pull, and a pull altogether."

The people of the nineteenth century are more incredulous than in the past. More people are standing out daring to be independent thinkers than ever before; and these are the people that Spiritualists need in their ranks—free souls, who dare think and speak for themselves.

If I may say a word for myself here, it is this: I dare and will speak the thoughts that present themselves, notwithstanding the words may come in a masculine style; as is indicated by a number of letters I have received this week through post, addressing me as brother, sir, etc., one even honoring me with the title of Esq., which even Dr. Mary Walker has not yet aspired to; but this is all right, only demonstrating a lamentable truth that women are so seldom radical, and fearless that it is not supposed they can speak for themselves; but I will inform the readers of MIND AND MATTER that I, a woman, am not afraid to use plain language, if by it I think I can incite any one to action, for this is no time for drones to be tolerated; let every one that is alive show his colors. Yours in the love of truth.

Mrs. E. S. CRAIG,
514 Pine St., Philadelphia.

That Friend Speaks Our Mind.

DARIEN, Waltham Co., Wis., Feb. 8, 1880.

To the Editor of *Mind and Matter*:

DEAR BROTHER:—After reading the article over the signature of E. S. Craig, of Philadelphia, I feel just like speaking out. I am an old man, three score years and ten and over. I have been investigating the spiritual philosophy over thirty years; have let no opportunity pass unimproved where I could get a new idea. My wife being a very reliable medium, I have carefully and cautiously weighed all the evidence in the scale of reason, and the result in summing up, therefore, is, *It is the grandest and highest revelation ever yet given to mortals.* It is not a belief with me it is *knowledge*. There are no ifs about it. It is a reality, a truth, and it matters not to me whether there is another mortal believer or not. I am a Spiritualist, and I have unfurled my banner to the world on which is inscribed in letters of gold, "*Truth against the world*," and shall fight it out, if necessary to fight, (I am a peace man) on this line. We (self and better half) are veterans in the glorious cause, and have labored in our humble way to do our duty as faithful soldiers. The present division in the ranks of the Spiritualists have all been told us years since. It is not unexpected and we deprecate it, but there is no other way to cleanse than to bring the scum to the surface and let it pass off. Let others come to the front and speak out.

Z. Houghton.

Another Remarkable Cure by Magnetic Treatment.

I was a great sufferer for nine months with a rheumatic swelling and enlargement in my left knee. From the pain and inflammation, a lump had formed under the knee about the size of a hen's egg, stiffening and drawing the leaders to such an extent that great pain and suffering constantly accompanied it with nervousness and sleeplessness at night. Our family physician was the first to be consulted, he did all he could. Next I applied to a woman's college receiving no benefit, other remedies were given me as curatives, all that I tried with the hope of removing this terrible trouble failed, until I was recommended by some of my friends to try Dr. Phebe W. Cooper, 470 North Eighth Street, Philadelphia. Her treatment has restored my limb to its natural shape and feeling, clear from pain; sleep well at night. I feel it a duty to my fellow sufferers to make known this valuable curative. Dr. P. W. Cooper's remedy is so mild and pleasant, that it is a happy hour spent while under her treatment.

S. PETERMAN,
Rear 250 Franklin St., Phila.

J. Wm. Van Namee, M. D.'s, Announcement.

PEMBROKE, Genesee Co., N. Y., Feb. 10, 1880.

To the Editor of *Mind and Matter*:

My address, until further notice, will be Pembroke, Genesee County, N. Y. Years ago I was an earnest worker, with voice and pen, in the temperance movement; but when the moderation movement was started, it struck me at the time as reasonable; and I accepted it, and have advocated its principles to my sorrow since. I again joined the temperance ranks, my experiences and observations West teaching me to do so most radically, and heretofore I shall work with heart and soul for the abolishment of the liquor traffic, the greatest curse our country suffers under. Experience is the best teacher and convincer, and mine has been painful in the extreme. I shall lecture here on the subject of temperance reform and kindred topics, and am ready to answer calls to lecture on the evils of intemperance, as I know them, before any society West, on reasonable terms. Send MIND AND MATTER to me here. Yours for reform.

J. WM. VAN NAMEE, M. D.

N. W. Brown, of Nederland, Col., writes: "We, your subscribers for MIND AND MATTER, directed to Nederland, Col., have missed No. 7, one of the golden rounds of the ladder of progress; you will confer a great favor by forwarding them, so that we can continue to ascend up to the mountain's top that we may behold the green fields which lies beyond the setting sun, and may you still continue to fearlessly proclaim the everlasting gospel, and to hold the foot against the powers for evil on the other side and near that form which is in its embryo on this side, until it assumes giant proportions, and deluge the world of superstition and ignorance in that flood of light that will tear off the veil of the covering that has been cast over all people, and brighten the pathway to the bright Summer-land, then will children's children come and welcome earth's poor wanderers to a home."

"Long will it live and every blast defy."
Till Time's last whirlwind shall sweep the vaulted sky."

Mrs. E. Clapp, Mansfield, Ohio, writes: "I should be very sorry to be deprived of MIND AND MATTER for I value it so highly. I have received several sample copies of different papers, but none suit me as well as MIND AND MATTER. Long may it wave. The sealed letter of January 3, 1880, answered through Dr. J. V. Mansfield, from my mother in spirit-life gives me perfect satisfaction."

BLACKFOOT'S WORK.

A Striking Test and Complete Recognition.

January 15th, M. S. 32 (1880).

James A. Bliss:

I see in MIND AND MATTER a notice from one of your band—Blackfoot—that he will send through you magnetized paper to all who will apply, to heal the sick both in body and mind. Now, I am not much ailing, but the impression seized me that perhaps I might be helped in my development—I am sitting alone every other night, by the directions of the spirits, for that purpose. I wish to inquire if you will sit for one at a distance, and what are the requirements, also your charges.

God and the angels bless you and Mrs. Bliss for the great good you are doing. Oh! how my heart ached for you in your persecutions. Bro. Roberts, I think, has been your saviour; he, to my mind, is far greater in doing good than the fabled Jesus of Nazareth. Dear brother, if the influences of this should make you feel to open the way for a message to me, send it along, and on receipt thereof I will forward you the amount required.

Yours in the cause of Truth and a Spiritualist from the first rappings at Hydesville,

E. J. Stout, Memphis, Scotland Co., Mo.

MR. BLISS' LETTER.

PHILADELPHIA, Pa., 713 Sansom St., January 20th, M. S. 32.

E. J. Stout, Memphis, Mo.—Dear Friend:

As this is my regular day for sittings, I take this opportunity to sit for your letter of the 15th inst. I am obliged to give the communication received in pencil, for I am so powerfully influenced while controlled that I cannot use the pen. My terms for sitting for letters are \$1 and three three-cent stamps. Very respectfully,

JAMES A. BLISS, Medium.

THE COMMUNICATION.

The prayer of thy soul has ascended like sweet incense from the altar of a life of self-sacrifice and now we avail ourselves of this willing hand to answer those prayers. The kind words of sympathy extended toward these persecuted instruments are also extended to us as a band of spirits who have led them from the dark clouds of theological darkness to the glorious liberty they now enjoy.

The first signer of this communication has been the spirit that led your attention to the offer of "Blackfoot" and is to-day one of the prime movers in your development. We have found in you one that we could impress, and although the development may seem to you slow and uncertain, we assure you that you are our own selected instrument, and that through you, and through you alone, will come the power we have so long sought to give to mortals, i. e.:

PERFECT MATERIALIZATION IN THE FULL LIGHT.

The greatest patience must be observed, and no angry jealousy must be allowed to make itself known in your sittings. That there should be jealousy is natural, but you must not allow it to find expression in the presence of the guides who surround your home. We would advise you to sit as usual every other night, but would say add a gentleman and lady to sit at least one night in the week with you. You ask as a test that we should designate the character of the manifestations as they will be given. We answer, that the world has long needed. The materialization, ay, the perfect materialization of those who have lived upon this planet many years in the past dim ages, who bring with them advanced influences that at present are unable to manifest.

These spirit influences are the same who through intermediate influences sought to influence the mind of man in the grand old reformation of which Martin Luther was the selection made as worthy to reform the false teachings of the past, and give in its place the glorious teachings of the new dispensation. The work through that instrument was as complete as it was possible for it to be at that time, but now they are determined to use you as the silent unconscious instrument to carry on the work in their own individualized materialized bodies. A living testimony of their power to break the bands that now hold humanity in chains.

"Blessed art thou among mortals." We wish to communicate with you again.

Signed—Theo. Parker, I. J. P. Collier, B. Franklin, Annie S.

THE RECOGNITION.

Memphis, Scotland Co., Feb. 16, M. S. 32.

James A. Bliss—Dear Brother:

God bless you! God bless you!

"Thou human harp whose cords sublime Are tuned by angel hands divine."

Words fail to convey the deep gratitude and sublime emotions the spirit communication I received through your "willing hand" awakened in my soul. The last name, Annie S., signed to that communication was the exact signature of my now spirit wife who passed on in May, M. S. 15. And I think I know it equally as impossible the Czar of Russia should know of her as you. In fact the great part of the communication was a mental test. Could the world realize the sublime conclusiveness of it, it would cease the cry of humbug.

Enclosed is one dollar; am sorry it is not ten; but I am poor. Now I wish to open the door and leave it open, for my spirit band to commence with me whenever they see fit. So, if you will give audience to them when they come, I will in every instance forward the amount of your fee. And now, through you, I return my heartfelt thanks to Theodore Parker, B. Franklin, I. J. P. Collier and Annie S.

Truly yours in the cause of truth,

E. J. Stout.

On the 11th instant Mr. Bliss was sitting at his table, when the spirit of Annie S. sent a communication to Mr. Stout, which he acknowledged by the following:

Memphis, Scotland Co., Mo., Feb. 16, M. S. 32.

Jas. A. Bliss—Dear Brother:

Yours of the 11th instant is at hand, and how much I thank you for it. I also extend my heartfelt thanks to "Billy" for the good opinion he entertains for me, and many thanks for his photographs.

Now, dear brother, as there is a wonderful chain of tests connected with your first spirit communication to me, I feel inclined to send you the original and a plain statement of facts.

On Wednesday night, the 11th inst., I attended a materializing seance at Mr. J. H. Mott's, of this place, where I held converse with my wife, Annie S. While she stood before me fully materialized, she told me that she, with her own hand, guided yours, and signed her name to the communication. In about twenty minutes after I con-

versed with her, Theodore Parker came and introduced himself to me, and stated he also signed that communication, and that he was indissolubly bound to me for life.

Then came the venerable old philosopher and sage, Benjamin Franklin, and made the same statement in regard to signing it. He asked me if I did not recognize him by the cut in the "vignette" of MIND AND MATTER. I told him I did, but would like for him to speak his name, which he did. He then spoke, or rather lectured, for ten or fifteen minutes. I assure you it was terribly grand; but he spoke so very hurriedly I lost some of it I regret.

They assured me everything in that communication should be fulfilled. I am sure I did not even hint a name to you, and hope you kept my letter to you. If the world can produce any better test or evidence of spirit intercourse I would like to hear of it. Even where they speak of my asking for a test is most wonderful, for it is purely an answer to a mental request.

After I had sealed the letter to you for some of "Blackfoot's" magnetized paper, and was opening the door to go to the postoffice, there came a strong impression I would get a communication. Acting on the spur of that impression I made a mental request, in case the spirits should see fit to send me a message, that they would make mention that I wanted a test and use the very words they have, that I might feel sure they took cognizance of my thoughts. Eternally thine,

E. J. Stout.

Harry Bastian in New York.

YORKSHIRE, Feb. 1st, 1880.

To the Editor of Mind and Matter:

Knowing that you are interested in anything that concerns as great and true a medium as Harry Bastian, I send you the following account of two seances held at my house on the evenings of Dec. 30th and January 2d. At the first seance, fifteen invited guests were present. The dark circle, as usual, came first, and was one of great enjoyment to every one present. Mr. Bastian sat in the centre rapidly striking his hands that all present might know that other hands than his produced the manifestations. The music box was started by "Johnny," and soon floated above our heads, its sweet melody wakening another strain within our hearts, as we thought of the loved ones present. A guitar was wafted about the room, while angel fingers swept its strings, at times resting in some one's lap, at others on some one's head, and again sweeping rapidly around the circle, each one feeling it as it passed. Hands touched every one, and many at the same time. Hands large and masculine; hands small and tender; hands warm and cold; baby fingers that clung to our knees striving to pull their little forms into our laps as of old; and hands that caressed our faces, while whispered words of love were breathed into the ears of many at the same time. Johnny talked to us at some length, fanned us gently with a palm leaf, and then by my permission, tore it into pieces and distributed the fragments among those present.

The light circle came next. A closet, opening out of the parlor, was used as a cabinet. The ordinary door was removed, and a thin one covered with black cloth, with an aperture about eighteen inches square cut in it, substituted in its place. The cabinet, and Mr. Bastian's clothing, were thoroughly searched by three gentlemen at the time he entered the cabinet. Five faces appeared at the aperture; and, at one time, two faces came together, whom I recognized as a brother and sister. All but one were recognized. None came into the room, but stood back in the cabinet holding the door ajar; but a glorious light streamed through, that bathed the soul of every one present—the light of immortality proven.

The second seance was a family sitting, only three outside of my family being present. The dark circle was similar to the first, but with increased power. The guitar floated about the room during the entire sitting, which was about an hour. The wife of a gentleman present talked at some length to him, patting his face gently at the same time. Johnny talked longer than at the previous sitting, and each one was made to feel the presence of invisible ones. The light circle was one of grand demonstrations. Five forms were materialized and all recognized. The first came to the aperture, revealing a face so natural, so earth-like, that we involuntarily started, thinking it must be the same earth-form that left us thirty years ago. The second was the wife before referred to, and she came across the threshold into the room. A few seconds she stood thus gazing at us with the old time love light in her eyes, and then returned to the cabinet. Again and again she appeared to the overjoyed husband, each time coming across the threshold. The third was my sister, and the sweet face that passed away so many years ago, smiled upon me again. The fourth opened the door with a strong hand, and there stepped into the room a powerfully built man, at least six feet six inches in height. A long, black beard swept to his waist, and soft folds of fleecy white enveloped his body. His feet were bare, of alabaster whiteness, and were distinctly seen on the dark carpet.

He was recognized as the spirit guide of a gentleman present. He appeared several times, and each time seemed possessed with greater power. He raised his hands in benediction at his last appearance, spoke a few soul-inspiring words and disappeared. The fifth also came several times into the room, and was distinctly recognized as the mother of a lady present. Then Johnny ordered the lights turned a little lower, as he said they wished to try something. After a few moments of singing the last named spirit again appeared on the threshold. Then followed a sight that no pen can describe, for the form before us began, slowly, to throw off its material clothing. Lower and lower it sank, the lower portions rolling away in soft clouds, until a dark spot about four inches in diameter was all that remained on the white door-sill, and then this too passed away. A moment we sat in silence. The door of the cabinet remained open, and then on the threshold appeared the dark spot. Gradually it rose, while a silvery cloud floated around it until the full form stood before us again, the head appearing last. She raised her arms enveloped in filmy lace, bowed, smiled, and passed in to the cabinet. During all of this phenomenon Mr. Bastian could be distinctly seen seated in his chair in a deep trance. (This is particularly for Bundy.) Johnny then ordered the lights turned up, but a light not made of moon or stars shone around our souls, lighting all the future walks of life with a silvery radiance. Mr. Bastian is a man that claims an atmosphere of sincerity and truthfulness about him, and his stay among us will long be remembered as one of pleasure.

W. C. WARNER,

Yorkshire, Cattaraugus Co., N. Y.

[Continued from the Third Page.]

when I have purged myself from the errors of a mortal life.

HETTIE POLLOCK,

New York.

GOOD AFTERNOON.—Doctors are apt to become conceited in proportion as they become successful. They succeed in ease after ease, while others fail, and the whole secret of this with me was, that I was a clairvoyant, but I did not know or understand it. Without a person's telling me their symptoms at all, I seemed to see right through them; and all their diseased parts were perfectly visible to my eye, and although at times I had an inkling of this, I was too proud and bigoted to acknowledge anything that interfered with my religious belief; and in this way I did not in my mortal life, perform one half the good that I might have done. It is far easier to contract certain ideas than to get shut of those ideas afterwards. It is nice to have a scapegoat to put your sins on, but unfortunately in the law of universal order, you have to be your own scapegoat. Do not think for an instant, or harbor the thought that would lead you to the idea that you are going to obtain any reward through another's merits. If your demerits overbalance your merits, then you must stand the result and work for your own redemption. Then again, it is folly to believe in any revelations whatever unless the revelation agrees with your reason. I may now be radical before you, and say, not because I do not respect the Great Infinite, but I will say this—the God idea as now formulated has done more to damn men than anything that ever crept into this world; but then by this I mean no disrespect to that all pervading spirit—to that Great Power which keeps every planet in its orbit, and which sprinkles the star gems o'er the midnight sky; but I do say—away with man made Gods. Let us worship the principles of harmony and fry and adjust ourselves to them. I am not a preacher, but I feel the importance of telling that which I, as a spirit, know to be true. To my relatives and friends—it matters not to me whether they disregard my spirit admonitions or not, they will find the truth of what I assert here to-day, and will be glad to find an avenue open for them to return from the spirit, and bear witness to the truth of what I now assert.

Dr. J. M. HIRST,

Indianapolis, Indiana.

Liberal League News.

At this date there has been one hundred and sixty-seven auxiliary Liberal Leagues chartered. During the past ten days the following five Leagues have been chartered, viz: No. 103, at Fourth Creek, Kansas; No. 164, at Harlan, Iowa; No. 165, Modero, California; No. 166, Dowagiac, Mich.; to 167 Burr Oak, Mich.

Mr. C. H. Godard writes under date of Feb. 17th from Swan Lake Dakota: "Turner County League has just been organized with thirty members. A charter will be ordered soon. I have taken steps to organize Leagues at Sioux Falls and at Yankton. Kersey Graves will, in a few days, take the lecture field, and he desires to form Leagues wherever opportunity will permit. He writes: 'Although not yet in the open field, I have been busy arranging work for the future. I have got work laid out in nearly every county in the State.'

At the Spiritualist and Liberal Convention held in Titusville, Pa., on the 7th and 8th of the present month, the Titusville Liberal League was reorganized, and now proposes to hold regular monthly meetings. It numbers some fifty members, who are mostly Spiritualists.

Mrs. Amelia H. Colby and Mrs. Olive K. Smith have for a number of weeks been delivering Spiritual and Liberal lectures in the various towns in Western New York to large audiences. Wherever they go they make it a point to organize Liberal Leagues. Mrs. Smith writes from Lockport: "We just organized a League at Johnson's Creek; they think of building a Liberal hall there." She says, "I fully believe the result of our labors here will be the organization of the Spiritualists and Materialists into one of the largest Leagues of the State."

Mr. J. Warr who represents the State of New Jersey on the Executive Committee of the National Liberal League writes from Patterson, N. J.: "I am pleased to inform you that the organization of a Liberal League has just been effected here with twenty members. We expect to greatly increase our membership at our next meeting. Our officers are, President, J. J. Haviland; Vice President, Henry Rose; Secretary, John Warr."

A few days since a large Liberal League was organized in Detroit, Mich. The officers are: President, Prof. W. N. Heilmann; Secretary, S. B. McCracken; Treasurer, Benj. F. Stamm; Councilors, Karl Schermmann, Mrs. C. E. Pierce, Herman Jacobson and Mrs. L. Barlow. The organization of the League at Detroit seems to have set the movement in motion in that State and the result is that two other Leagues have been chartered since the Detroit League was formed.

Jas. N. Arnold writes from North Kingstown, R. I.: "I shall commence work here at once organizing Liberal Leagues. The most of the Liberals in this State are Spiritualists. They hold meetings in Westerly Winoosket, Newport, Bristol, Warren, East Greenwich, Phoenix, Pautucket and Providence. There are others doubtless elsewhere. The grand thing I think will be to work together as they do in some Western States. I think our Rhode Island Spiritualists are as liberal as they are in other States. I wish to organize all classes of Liberals in this State to work together in the Liberal League movement and would like to get the name of every Spiritualist and Liberal of the State."

Mr. Arnold represents the State of Rhode Island on the Executive Committee, and is an earnest, active man.

H. L. GREEN,

Salamanca, N. Y.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,

1319 Filbert St., Philadelphia, Pa.

A Chicago Medium's Generous Offer.

Editor Mind and Matter:

No. 7 Laflin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,

Psychometrist, Clairvoyant and Magnetic Healer.

Amanda Harthan's Liberal Offer.

Editor Mind and Matter:

Springfield, Mass., 437 Main Street.

I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums. Very respectfully,

A. HARTMAN, M. D.

A Philadelphia Medium's Valued Offer.

Editor Mind and Matter:

936 N. Thirteenth St.

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

MRS. FAUST.

A Vitaphathic Physician's Kind offer.

J. M. Roberts, Editor of Mind and Matter:

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

266 Longworth St., Cincinnati, Ohio.

D. Higbee, M. D., Valued Offer.

BURTON P. O., Shawnee Co., Mich., } January 26th, 1880.

To the Editor of Mind and Matter:

DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain truth, but oft maligned and oppressed, sensitive or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to them MIND AND MATTER. This offer to remain open during my ability and existence of the paper.

D. HIGBEE, M. D.,

Eclectic Physician of 35 years practice.

J. Wm. Van Namee, M. D., Clairvoyant and Magnetic Physician, Fenbrook, Genesee County, N. Y. Examinations made from lock of hair \$1.00. Psychometrical reading of character \$1.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 7.30, at the Assembly Buildings 11th & S. W. Cor. Tenth and Chestnut streets. Mr. J. C. Hovors will occupy the rostrum Sunday, February 29th. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10 1/2 a. m. and 7 1/2 p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor, speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION—259 1/2 N. Ninth st. Free conference every Sunday afternoon at 2.30 o'clock.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 1131 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) (Successful treatment of Diseases by hand or battery. Diagnosis from 8 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.)

Charles St. Clair, Developing and Healing Medium, Hall 240 South Fifth street. Circle every Thursday evening. Sittings daily.

Mrs. Mary A. Lamb, Trance Test Medium, No. 2 Aslet Ave., near 17th St., Fourth St. Sittings daily.

James A. Bliss, Test Medium, will until further notice, devote every Tuesday afternoon in each week from 12 m. to 7 p. m. to private sittings, for communications, developing, etc., at the office of MIND AND MATTER, 713 Sansom street, Philada. Terms, \$1.00 per half hour.

Dr. Henry C. Gordon, Materializing and State Writing Medium, 691 N. 13th st. Select sittings every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for State Writing tests and communications.

Mrs. W. H. Young, Healing medium will be in Philadelphia and Wednesday of each week. Hours, 9 a. m. to 3 p. m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and other Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, 2049 Market st.

Mrs. N. L. Finson, Electro Physician, Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 1012 Vine st.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1221 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 711 S. Eighth St. Materialization sittings on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mr. and Mrs. T. J. Ambrosia, State Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday and Thursday evenings, also every Tuesday at 2 o'clock p. m. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

SEEDS.

We are sowing, daily sowing,
Countless seeds of good or ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry unyielding plain.

Seeds that fall amid the stillness,
Of the lonely mountain glen,
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air,
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquicken'd,
Lifeless on the tremble mould,
Seeds that live and grow and flourish
When the sower's hand is cold;
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness
Leave us not to sow alone!
Bid thine angels guard the furrows
Where the precious grain is sown;
Till the fields are crowned with glory,
Filled with mellow, ripened ears—
Filled with fruit of life eternal
From the seed we sowed in tears.

Check the froward thoughts and passions,
Stay the hasty, heedless hands,
Lest the germs of sin and sorrow
Mar our fair and pleasant lands;
Father, help each weak endeavor,
Make each faithful effort blessed,
Till thine harvest shall be garnered,
And we enter into rest.

—Selected.

THE APPEARING OF CHRIST.

BY A. G. HOLLISTER.

CAUSES THAT EFFECT BELIEF.

A celebrated writer truly observes, "There are two causes of belief, evidence and inclination. When we are in no way inclined to believe a thing, we naturally require full evidence before we yield our credence. But when we are strongly inclined to believe, we not only believe without evidence, but against it." Hence only the pure in heart have the promise that they shall see God. Not that these shall see a shape or form, but the truth in which God is manifest. Hence also the prophet, referring to the time of the end, said: "Many shall be separated, and become white and tried; and the unjust did evil; and all of the unjust shall not understand; and the intelligent (or wise) shall understand." (Smith's translation; which claims to be a literal rendering of the original.) This prediction indicates that the changes of that important period are primarily of an inward spiritual character, or are the results of spiritual causes. Because it is well known that that quality of the heart which brings forth injustice, does not disqualify its possessor for perceiving and understanding natural causes and their phenomena, but it does disqualify them for properly understanding spiritual causes and their phenomena, and therefore prevents them from reasoning correctly on spiritual and divine themes.

For this reason, and because in every increasing manifestation of the power, wisdom, light, love and goodness of the Divine Spirit, man has strayed far from the light given in its commencement, it was necessary as the end drew nigh, that the same spirit should revive the light of the closing dispensation by calling people to repentance and obedience to the measure of light already possessed, as a needful preparation for the introduction of the new. As it was signified of John, the forerunner of the first Christian dispensation, "He shall turn many of the sons of Israel to the Lord their God. And he shall go before His presence in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke i, 17.

According to the historian, John's preaching produced a great revival among the humbler class of Jews. So in this day, the revival of the light of primitive Christianity through the medium of spiritual manifestations, and the springing up again in the world of the seed sown in Christ's first appearing, has for its object not only the permanent renovation, elevation, and spiritualization of the entire race, but also the preparation of a people, made ready to receive and disseminate by example and precept, the light and power of the new and superior dispensation now being inaugurated. Superior, because complete and perfect; combining with its own, the excellencies of all preceding dispensations, without their deficiencies.

Joseph Meacham, author of the following observations on the millennium, was born in Connecticut in 1742, became a Baptist preacher, raised a family, and moved to New Lebanon, where he was a leader in the revival of 1779. In 1780, after careful investigation, he embraced the testimony of Christ's second appearing, as taught by Ann Lee. We have no particular account of his mediocrity previous to this, but from his youth up he had been esteemed by his acquaintances as a man of superior wisdom and talent, possessing great reasoning powers, and deep philosophical insight. After he received the testimony which brings the end of the world in those who obey it, such was his sense of man's loss from God through transgression of divine laws, that he has been known to walk the floor all night long, in spiritual labor and prayers to God for redemption and purification of soul. He was a Spiritualist ever after, if he was not before.

At the age of 45 he spoke in public of the views he had of the spiritual world. He said he could not attend upon it long at a time, as it would take his life, and he felt he had a work to do in this world. This was only a few months before he commenced the labor of organizing the believers in Christ's second appearing, into a community. From that time to the day of his decease, he held familiar converse with the dwellers within the veil, and was greatly gifted in visions, revelations and prophecies concerning the work of the Divine Spirit, in time present, past and to come. He laid down his life in sufferings of spirit for the cause of spiritual progress in humanity, and his physical strength being greatly reduced, he expired, apparently in a trance, at the age of 54 years. He possessed the power to perceptibly enliven the feelings of an assembly united in devotion, simply by breathing on them. He also had a gift at times, to administer in a few words, according to the state of souls who would receive it, increasing power over sin, and that spiritual light and knowledge which would continue to increase long after. Like Jesus, he first practiced and then taught from the life, and his life was a joy bearing light to many upright souls. He is regarded by Shakers as a medium chosen to reveal on earth, a true and practical system of communal order. The follow-

ing testimony written by him is considered valuable and interesting in its application to the present period and manifestations of the Divine Spirit.

Many in this day are looking for the millennium or latter day of glory, when the kingdom of Christ will be set up and established on earth, both in things spiritual and temporal, and all Antichristian establishments and oppressive governments, whether civil or religious, will be overthrown and destroyed, and man shall enjoy just and equal rights in both civil and religious matters; and that all wars shall cease and have an end, and universal peace be enjoyed by the kingdoms and nations of man in this world. It is true, according to the Scriptures, that the kingdom and the dominion and the greatness of the kingdom under the whole heaven, will be given to the people of the saints of the Most High, and that all dominions are to save and obey Him in the latter day. But the order and manner of the commencement and establishment of the kingdom of Christ on earth, is not, neither can it be understood by any but by the revelation of Christ, either immediate in their own souls, or by those who have it. Many may have light so as to understand nearly the time according to the Scriptures, when the kingdom of Christ in the latter day is to begin, but the manner may be as contrary to their ideas and expectations, as the manner of Christ's first appearing was to the Jews, and therefore they may be left to oppose that which they have been desiring and looking for.

It would therefore be wisdom for all who have not received a knowledge of the present work of God in His grace to consider the following matter: First, that according to the scriptures, the second appearing of Christ, and establishment of his kingdom and government on earth, is a new and further dispensation of God to His people. Second, that every dispensation of the grace of God to His people was and is revealed to and by one to others. Third, that although it has pleased God to reveal His purposes relating to His people, to His servants the prophets, and they have foretold the greatest and principle events, and changes of times relating to the church, and to the powers of this world, even from early days to the end and accomplishment of all things, yet creatures cannot understand the manner of the work of God in His grace, but by receiving it in the day in which it is wrought. Man by

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may foretell things of which he does not understand neither the matter nor the manner; or he may understand the matter and substance of many things to come, but the real manner of things that are to come he cannot understand but by faith. Creatures must begin the very work to understand the true meaning of the work of God in their day, that is, the day in which it is wrought. It is clear, by the scriptures, that the beginning of every dispensation of God to His people was in and by a single person, and that others received it by their relation [or testimony.] Almost every great reformation from apostasy hath also been wrought in the beginning of it by one person.

It is also clear that the second appearing, or work of Christ in the latter day, is not to build up any one profession or religious establishment that will be found on earth when he appeareth, nor to restore the church to the order and glory of the first [spiritual] temple or gospel church. But to [bring in] a new and further dispensation in things spiritual and temporal, as thereby given and established, which is called the second house or temple, and which will exceed the first in glory as it relates to order, unity and peace. It is also manifest that the kingdom which God was to set up in the latter day was not to be in the order or manner of any kingdom, nor in the form or manner of any government that had been or should be among men before the kingdom of God is revealed, and therefore will not build up any, but in its progress will consume all.

If those that profess to believe the prophecies that have been given relating to the latter day were to consider them as they are written, if they are able to understand the present signs of the times, and to make just application of things past, present, and to come, according to the scriptures, they would see that the day and work of Christ's second appearing has already begun both in his grace and in his providence. The sanctuary is cleaned, and the order and manner of his work in the principal matters in the church is established, and the Lord is now shaking the kingdoms and powers of the earth, which is to prepare [the people] to receive His kingdom in the day in which it is to be revealed or made known to them. It is manifest, according to the scriptures, that the work of the Lord in the latter day, in relation to His church, is to precede His work in relation to the kingdoms and powers of the earth. The first establishment of Christ in the latter day, was to be in or near

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of the Gentiles, when the powers in the line of the fourth beast were in their last dominions, partly strong and partly broken. Their power being divided between the rulers and the people, in which state they were to be, in the time of the setting up an establishment of the kingdom of Christ as applied to his church; and were so to remain until the stone cut out of the mountain, (that is, the law and order of the kingdom of Christ as applied to the government of the world), should go forth unto them, which will break in pieces and consume all their kingdoms and forms of government.

But it is to be considered that the work of God is progressive; it is a great work from the beginning of His work in His church [people] unto their complete establishment, as it relates to order and law in their own order and calling, which is necessary before they are prepared to manifest the law of Christ to others in their order according to their state and calling. While the Lord is building and establishing His church, He is at work in His providence, shaking and breaking or weakening the powers of the earth. See Daniel vii, 7 and 21 to the end; Rev. xi, 18. But though the wrath of the Lord is revealed against the wicked inventions and works of man, yet as He is merciful to his creatures, He will not leave them wholly without his protection, but will preserve a measure of order and government among them until their lives are finished, and the time, order, and manner of [Christ's] government is made known unto them, the establishment of which will be progressive.

It was not only necessary that government should be appointed to man in the first Adam, or first covenant, until the kingdom and government of Christ is established on earth, but also that every manner of government appointed to them to the end of their times, should have a season to ripen, that the fruit of all may appear in the end

of all the revolutions and changes in the governments of the world. These therefore have been necessary in the hand of God, for the accomplishment of his great and glorious purposes in relation to man.

It might be observed that the increase of light has occasioned a shaking in religious matters for several ages among the nations that have been most enlightened, which was preparatory or leading to the latter day, and has passed from one profession or sect to another. New denominations have appeared in every increase of light. For when those who have been wrought upon by a measure of light and conviction have thought they had received saving grace, they have in general travelled no further, but have gone to building in the state they were in; and having lost their light and conviction soon became at peace with sin, and conformed to the rest of the world. I might have said became servants of sin if they had ever been saved. Therefore when a further measure and manner of light and conviction has been given, they have been left behind in the wilderness; that is, in the flesh, and have often been left to oppose and fight against the increase of light in them that had it.

But when the day of Christ's second appearing fully came, and the true light and gospel ministry was given, the shaking in religious matters was far greater in them that received the light and power of Christ, than any that had been before since the falling away of the church from the apostolic faith, power and order. All the spiritual gifts that were given to the church in the day of Christ's first appearing, were restored, or given to the first ministers and pillars of the church in this latter day.

The light, power, and gifts of the holy spirit were great, especially in the first witnesses, attended with the word of prophecy in so great and marvellous a manner that every heart was searched, and every rein of them that heard, was tried. The loss of man, and the way and work of salvation by Christ appeared so great, that what before had been called regeneration or the new birth, appeared unspeakably short and distant from the real work; and that which had been called church order, also appeared so distant from a true church gospel order, that all who heard and received those witnesses, found themselves under sin, though many had been enlightened and had been called church order among the most enlightened. But when the true gospel light and ministry was given, all found the need of confessing and forsaking their sins. None could build or place any hope of eternal life on what they had experienced, but all that received true faith, took up their crosses against the world, the flesh, and all sin, believing that souls must be redeemed, not only from all outward or actual sin, but from the body or nature of sin, in order to obtain everlasting life and peace. But though all true believers in the present appearing of Christ, took up a full cross against all sin in the beginning of their faith so far as they were then enlightened, yet they found it a great work and travail from one degree to another, to be delivered from every bond of the flesh, so as to be prepared for members of the church of Christ, according to the order of his church in this latter day.

There was, therefore, a continual shaking by the increase of light in the church, that is, among those that believed, until they were gathered into their own order and lots in church relation. It is worthy of note that the greater part of adult persons that have believed in the present appearing and work of the Lord, were such as had been most enlightened by a work of preparation; others have been brought into the faith by or through them. It would have been contrary to the ordinary manner of the work of God with His creatures, to have passed by them that He had been preparing by His Spirit, and called them to be His first witnesses in this latter day who were in the greatest death of Antichristian darkness and superstition; or even those who were whole and prosperous in the honors, profits and pleasures of this world, whether professors or not; except such as were brought in by their connection or relation to the first house, or first that believed.

(One of the witnesses.) JOSEPH MEACHAM.

Letter From H. L. Green.

I am much pleased to learn that MIND AND MATTER is to aid the Liberal League Movement. I am sure it will prove a valuable auxiliary. And the cause is worthy of the support of every true American. What we are laboring for is to place this government where the fathers intended, on the basis of no union of church and state. Our platform is the golden rule. We demand equal and exact justice for all. We demand that no person shall be deprived of any right as a citizen on account of his religious opinions or want of religious opinions. We demand that our constitution and laws, everywhere shall recognize these rights. We demand that christianity or no other religion shall enjoy any special privilege under our government. That all that can be justly required of the government is, in a religious point of view, that it protect all persons in the right to worship or not worship as they choose. The reader will more fully understand what the National Liberal League proposes to do by reading its platform. In the work in which we are engaged we are entitled to the support of every true friend of humanity, and we expect every liberal citizen who truly comprehends the situation of things in this country will join our movement.

And our first work is to organize for work and for self protection. We are laboring to form a Liberal League in every town in this country, where ten persons can be found who are willing to enlist in our cause. I shall be pleased to furnish to any one making the request, blanks and instructions for organizing Leagues. It is a very simple process. I hope every reader of MIND AND MATTER will come to our assistance, and also that every friend of the League Movement will aid MIND AND MATTER.

This journal is the first spiritual paper that has been brave and independent enough to espouse this cause. Others have incidentally aided it, but have not come out as champions of the movement. We hail the announcement in MIND AND MATTER that "hereafter the paper will co-operate with the friends of the Liberal League movement" as a bright and promising omen. What a grand work could be accomplished if every so-called liberal paper in the United States would do likewise. Are we not all in favor of universal mental freedom? Are we not all in favor of the entire operation of church and state? And why is it we can not work all together as friends on the grand platform of the National Liberal League? Friends, everywhere, let us join hands and move forward under the grand banner of "privilege for none, justice to all."

H. L. GREEN.

An Earnest Spiritualist.

DARIEN, Wis., Feb. 10th, M. S. 32.

I thank the powers above that in MIND AND MATTER Spiritualists have a paper devoted to the interests of Spiritualism, and that it stands a solid wall of defence between the powers of darkness and ignorance, and that much abused and little understood class called mediums.

Heaven knows they have a hard enough time of it, even when their professed friends do all they can to aid and cheer them in their mission.

It is hard enough to bear the psychologic power of unhappiness, despairing spirits in prison; but when added to that, the poor sensitive is compelled to endure the kicks and cuffs and vile insinuations of the spiritual polecats 'within' the ranks, it becomes simply damnable. I was much pleased with Bro. Craig's letter in MIND AND MATTER. He is on the right track, and if he lives he will certainly get the evidence he is wishing for.

I have yet to hear of any man or woman who really desired the truth in regard to these things, and laid aside their preconceived opinions and prejudices, and candidly sought for evidence that failed to find it.

In making the statement that Spiritualism was the grandest revelation ever vouchsafed to humanity, or the grandest fraud ever perpetrated upon them, perhaps I should have used quotation marks, for Bro. Craig is not the only one who has said the same thing.

I have heard it more than once, and it comes from a class who would be glad indeed if it were the former, but who are afraid it may be the latter. I can sympathize with him and all others in that condition, for I know how it is myself. He says, "If you know these things are true, shout it out," "post it upon the street corners," "go mad over it," etc.

Let me give you just a little personal experience. I was born a Methodist, and during the period of childhood and youth was a constant attendant upon the means of grace afforded by that organization. At the age of twenty-two, during a so-called religious awakening, my mind became somewhat exercised upon the subject of baptism, and after coming to the conclusion that there was only one way, and that way by immersion, was baptized into the Baptist Church, where I continued a member in good and regular standing eleven years; serving a number of years as Librarian in the Sabbath School.

In August, 1862, enlisted in the fight for the Union and served three years. Up to this time was a firm believer in the orthodox plan of salvation, and did not doubt the priestly lies told about Thomas Paine and all other good infidels.

My experience in the army, however, refuted the idea that men who made no claim to Christianity died horrible deaths, and it is a fact, that out of more than four hundred who died in Division Hospital, No. 4, Murfreesboro', Tenn., only one had any fears in regard to changing worlds, and that one was wrought upon and prayed upon by the ward-master, until he was not quite sure but old split-foot would get him.

These things set me to thinking, and when any person begins to use their reason in regard to things spiritual, they very soon think themselves outside the limits of a creed.

I could not, however, relinquish the idea of a future existence, and so turned my attention toward Spiritualism, and was some time in the condition that Bro. Craig seems to be in, with perhaps this difference, with me it was Spiritualism or nothing. I availed myself of every opportunity to investigate, but for some time without satisfactory result, until one evening in a quiet circle of five persons, was as suddenly converted to the fact of spirit return as was Saul of Tarsus to Christianity. I immediately commenced "shouting it out," "posting it upon the street corners," and must have "went mad over it," for among other things I was threatened with an insane asylum.

The Church gave me the "grand bounce," and while they admitted that no fault could be found with my conduct, yet I had the audacity to believe that my mother could return to earth and manifest her presence (the actual charge for which they expelled me). Alas, my miracle did not possess the advantage of being eighteen hundred years old, and therefore I was crazy. I kept talking on the street, and in the store, in fact I could not keep from talking. My friends gave me the cold shoulder, and my name was cast out as evil. I lost my situation by it, but kept "ringing it out," and said I would see the whole Christian fraternity where it was popularly supposed to be several degrees warmer than on earth before I would retreat a single inch, and I still hold that position. Truly, there are worse things than a prison cell, and were I to choose between again going through such a swamp of bigoted intolerance, and a prison, would prefer the prison.

I began to be influenced by spirits personating those who died sudden deaths by accident, then for a period of two years was influenced at times by suicides, once by a murdered man, who was an Irishman and a Catholic, and once by a murderer who was himself legally murdered by hanging. These experiences were most terrible. Afterwards began to see spirits clairvoyantly, then to hear them, and for the past five years have daily been conscious of their presence. Do not think that all my experiences have been of a depressing nature, for I have seen and been influenced many times by those who were bright and beautiful, and have beheld grand scenery which they tell me is on the other shore.

I have in my possession a letter written by a lady friend, and dated from her home in spirit-life, and that letter was the first intimation I had that she had passed the transition. It bears unmistakable marks of genuineness, and contains tests of a most positive character. I have also hanging in my sleeping room, a picture of one of my guides, executed by that wonderful artist medium Wella Anderson. It is a thing of beauty, and will be a joy as long as I live in the form to possess it. Lastly through the mediumship of J. H. Mott, I have stood face to face and conversed with my friends, who were materialized in a form, seemingly as palpable as the one I now occupy. I should be a Spiritualist if there were not another in the State of Wisconsin. Knowing what I do, my spirit friends would consider me very ungrateful did I not talk, yes more, I would be a craven coward. No human being could have such evidence without being one of three things, a coward, a hypocrite, or an outspoken Spiritualist.

Yes friend Craig, Spiritualism is the grandest revelation ever vouchsafed to humanity, and so long as the powers that be give me breath to say anything, I propose to continue "ringing it out" and "posting it upon the street corners" without "going mad over it."

WILL C. HODGE.

[That friend is not brother Craig, but Mrs. Craig, See her letter.—Ed.]