

Mind



Matter.

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For Mind and Matter.

OUR UNSEEN GUESTS.

BY HORACE M. RICHARDS.

When the sun fades out in the far away west,
And night folds around us her mantle of rest,
God's angels unseen, come from far away shore,
To visit the scenes of their earth-life once more.

With the morning's first dawn they also are there,
To share in our griefs, to join in our prayer,
And all the day long they walk by our side
Unseen, and unfelt, as near us they glide.

THIRTY-SECOND ANNIVERSARY IN ROCHESTER, NEW YORK.

Important Resolutions Passed in the Bethlehem of Spiritualism.

SUGGESTIONS AND DEEPLY INTERESTING COMMUNICATIONS FROM PROFESSOR BUCHANAN, A. E. NEWTON, JOHN WETHERBEE AND MRS. NETTIE C. MAYNARD.

The Spiritualists of Rochester and a goodly number from adjacent towns convened at the Academy of Music, 40 and 42 State street, at 10 o'clock A. M. Mrs. Amy Post, the venerable and well known philanthropist, was appointed President; Benj. Fish, Schnyer Moses, Edward Jones and Mrs. Dr. Butterfield, Vice Presidents; D. M. Fox and Mrs. B. Fish, Secretaries.

Mrs. Post called the meeting to order and said she supposed she ought to thank the people for placing her in the honorable position she occupied; but really, she felt incompetent to discharge the duties incumbent upon her. She felt it to be a great occasion, being one of the first to investigate the rappings, and being convinced of their reality, she was converted from a disbeliever to a full believer in another life and had never since doubted. There is no uncertainty about it; we have proof positive, through the many phases of the phenomena, of a continuous life. She said she could give many very interesting experiences connected with the early manifestations and the bitter persecutions of the Fox-girl mediums; but she would refrain, and call them to the duties of the hour. She hoped all the proceedings might be conducted harmoniously and good results follow from the proceedings of the meeting.

Mrs. Fox then read that beautiful poem, "Jubilant," by Miss Doten, commencing with the lines:

"The world hath felt a quickening breath
From heaven's eternal shore,
And souls triumphant over death,
Return to earth once more.
For this we hold our jubilee
For this with joy we sing—
'O grave, where is thy victory?
'O death, where is thy sting?'"

Mr. J. W. Seaver was then introduced and delivered the opening address—earnest, eloquent, and logical. He was listened to with deep interest and marked attention from the opening to the close. Among other things, he related that at Chautauque lake, last summer, Bishop Foster addressed a vast audience. During his discourse the bishop said that if he were asked whether we are to live after death, he could not say he knew whether we should or not; but if asked if he believed so, he could answer yes. Had this question been addressed to the speaker he said he could have answered that he knew that there is a life after death if his own senses could be relied on.

Mrs. Nettie Pease Fox being called for by the audience, responded briefly. She paid a glowing tribute to the mediums, referring to them as the power through which Modern Spiritualism had been so widely promulgated in such a brief period of time. She referred especially to Mrs. Cora L. V. Richmond, Miss A. W. Sprague, Mrs. Brigham, Mrs. Hyzer, Lizzie Doten, Nettie Coburn Maynard and others, all eloquent, efficient instruments in the hands of angels in the accomplishment of the wonderful work wrought out. "These mediums had been the saviors of the nineteenth century, and as one of old, the Church, and the unbelieving world had cried, 'Crucify them! Crucify them!' It is probable that on one occasion the Fox girls, the first mediums for those rapping manifestations, would have been sacrificed to the fury of the mob but for the efforts of the noble woman who occupies to-day the place of honor on our rostrum. [Cheers for Mrs. Amy Post.] But the world has indeed as yet felt only the first 'breath from heaven's eternal shore.' Great progress has been made, but little in comparison with what is to be. The world is just ready to acknowledge the claims of Spiritualism; but it wants more than knowledge—it wants kindness, sympathy and love.

Afternoon Session.

After the reading of a poem entitled "A Religion for all Humanity," the Secretary read the following communications addressed to the Convention:

To the Committee of Spiritualists in Rochester:

As you desire an expression of my sentiments upon that broad view of the spiritual question which makes it the great question of the age, I shall briefly state my views.

The establishment of intercourse with the spirit-world, in its modern form, by the joint action of spirits and of those in the form, necessarily tends to elevate society to a higher plane of life and to develop truer views in philosophy and religion. This elevation and development we should endeavor by all means in our power to promote, in the three directions which our progress naturally takes, a higher faith, a deeper love, and a more effective resistance to the ancient falsehoods and social wrongs which are incorporated into the structure of society.

The higher faith is what we all need; and many need it very greatly. The mind of man, under the influences of its material surroundings, is seldom in harmony with spiritual life and thought; for this environment maintains an activity of the animal organs of the brain, which develops narrow modes of thought, not in harmony with the highest truths of spiritual philosophy.

We have been brought out of this lower stage of mental development, by the revelation of a world of spiritual life and beauty, the existence of which was at first very difficult to be realized. Nine-tenths perhaps of Spiritualists, have been forced against their mental resistance and prejudices to admit that which they now believe, by an amount of evidence utterly irresistible, and far greater than what the truth really required for its demonstration. The spirit that thus reveals the reception of truth and requires a superfluity of evidence—a spirit that misleads us into positive opinions adverse to the truth, is always a misleading influence. Whether we call it skepticism, infidelity, stubbornness or prejudice, it is a baneful influence to intellectual and moral progress, from which we should relieve ourselves by resolving never again to reject any truth which we have not investigated, and always to put the mind hospitably open to all the vast and wonderful truths which belong to that realm of mystery, the spiritual and divine. This is what I mean by the higher faith, which the wonders of the spirit-world develop in our souls. For the lack of this higher faith, Spiritualists sometimes develop a narrow dogmatism, and liberalism, which would be more appropriate in a sectarian church or a school of materialism, than in the progressive sphere of spiritual philosophy.

The deeper love to which I refer, is naturally promoted by intercourse with the heavenly regions in which the law of love prevails. That love, which is the substance of the Christian religion as taught by Jesus Christ, should be pre-eminently felt and displayed by Spiritualists as they cherish the association with the highest spirits; and thus the pure inspiring religion, which Jesus failed to realize in the church of his professed followers, which has never had sufficient humanity to arrest the horrid butcheries of war, may at last approach its realization in the new spiritual dispensation which is now beginning. It is my earnest hope that Spiritualists will be sufficiently inspired by the lofty teachings to which they have access, to unite their hands, their hearts and their voices in a common league for perpetual peace among the nations. I know no grander work which they could undertake, and none in which they could demonstrate more thoroughly the superiority of a living, spiritual inspiration over the dead forms and creeds of the unspiritual church.

If we are not content with merely knowing that the higher spiritual spheres are open to our approach, but really approach and enter into sympathy with them, we shall not be content to witness passively, the many wrongs and sufferings that abound in our country as well as in all other regions.

There is an immense work to be done—a vast harvest with few laborers. There is no satisfactory hope for humanity until war shall cease its periodical ravages, cease to enslave the nation, and cease to pile up debts that render the toiler under such burdens a slave, even under the forms of freedom. With a few more wars in this country, the condition of our people will become substantially the same that exists under foreign despotism.

Next to war may be named the devastating ravages of intemperance. Thirdly, we may refer to the degrading and paralyzing effects of ignorance, arising from the limited operation of schools, and the imperfect systems of education in which the moral nature is neglected. Fourthly, the cruel treatment of our undeveloped brothers who fall into the criminal classes who are not taken early and restored to virtue and happiness by moral education, which experience has shown to be prefeasible, but driven into deeper degradation and misery by harshness and cruelty. Fifthly, the injustice to woman in depriving her not only of equal rights, but of equal educational and industrial opportunities.

All history shows that the destiny of a nation depends on its treatment of women. If they are degraded, the nation goes down to a lower status, or to absolute extinction. If they are exalted, the nation goes onward in an ever ascending destiny.

Then the spiritual movement shall have drawn into its ranks the majority of our best people, and when they shall be inspired by the principles that rule in heaven, they will move en masse against these five great evils, and they will be abolished. Meantime, let us do all we can individually for such a consummation.

JOSEPH RODER BUCHANAN,
1 Livingston Place, N. Y., March 25, 1880.

BOSTON, March 27, 1880.
To the Committee, and the gathering of the Saints of Modern Spiritualism in Rochester, greeting:

How can one help thinking of Palestine, as one draws near the birthday of this era, and seems to me the horizon of Rochester is near enough to its ancient spot to be suggestive of a Bethlehem; and though I am not one of the who turn of the East, I can follow the star in my experience, and see it rest over the spot where the young child lay and can offer my devotions in this my simple way at its feet.

It is only 32 years since these mysterious raps were first heard or translated into intelligent speech, and the author of those raps was the first recognized bearer of despatches from that hallowed land which religion and poetry have said, "No traveler returns." And now growing out of it we have learned that, (quoting from Longfellow):

"The spiritual world
Lies all about us, and its avenues
Are open to the feet of phantoms,
That come and go, and we perceive them not,
Save by their influence or when at times
Almost mysterious Providence permits them
To manifest themselves to mortal eyes."

And thus the whole history of the supernatural is full of possible and probable facts if our eyes had only been opened; but mankind having eyes and seeing not, and having ears and hearing not, it waited for A. D. 1848, the middle of the 19th century for this advent of light, and well spoke the anti-spiritualistic *Scientific American*, and wiser than it knew, when it said, "If true, it puts all other discoveries in the shade and covers the 19th century with imperishable lustre."

It has made great progress in 32 years. It was a child of 9 years old when I awoke to its truth, so I have seen about a quarter of it, and the more I see it the more I like it, and I see in it the redemption and elevation of mankind.

An eloquent scholar, once said, "If we could but once a year see and exchange but two words with the love and the lost, death would be no more death." and before my knowledge of this truth, I could say without a particle of hope, amen to that sentiment. I can now say that I have and do exchange those two words, and now repeat the sentiment without the qualification of an if.

It would be unbecoming in me to write, even briefly here of the rise and progress of this hopeful era, now making its 32d notch in current history, but perhaps I can say two things that press on me at the moment for expression.

One is that the subject has worked into and sweetened all religious faiths even where the members and the preachers do not know what is the matter; it has toned the whole religious world up to a degree of common sense that it never would have reached but for the teachings of Modern Spiritualism, and we, "the saints," know that the spirit-world has had a hand in this elevation and it appears to me, about ready for a scoop.

The other is the concessions of the enemy, during the past year or two, to the basis of fact of our manifestations. Chas. Beecher, an orthodox minister, writes a book in its favor; Mr. Kiddle, a man expert in educational matters, finds the "gates ajar" in his own family and runs up our flag, several ancient German savans have listed of our "insane root" and found it truth, and said so; and now the Rev. Joseph Cook, the bright evangelical light, who finds, Prof. Mead says, the thought for half the sermons preached every week in the pulpits of New England, a "winnowed residuum" of fact in the phenomena of Spiritualism, and calls upon the scientific world to investigate it, and while he is doing so himself is brought up to the sickening point, with a communication on a slate by invisible intelligences that he says is not fraud. Verily the Rev. John Pierpont and Prof. Robert Hare and a host of other departed ones must smile when they look at it in their day and now in this; but I am writing more than I intended to, so I will pause. We can ring out the old and ring in the new, I think, with the full assurance that we are now nearing our perihelion, as well as are the planets of our solar system.

With much paternal feeling I am yours truly,
JOHN WETHERBEE.

ANCORA, N. J., March 29, 1880.

To the Spiritualists of Rochester, Greeting:

In response to the invitation of your committee, it gives me pleasure to send you a word of congratulation and friendly suggestion, on the recurrence of the Thirty-second Anniversary of the birth of Modern Spiritualism, of which your locality is in some sense the "Bethlehem." The recent and interesting reminiscences of the strange emotions which thrilled my soul, when, thirty-two years ago, I read in the newspapers the startling announcement that a spirit was believed to have communicated with mortals at Rochester! How almost incredible, and yet how supremely desirable, seemed the report! And how eagerly I watched for every word of confirmation or denial that subsequent papers brought, and how I hung upon the lips of a friend who, some months later, visited your city and himself heard the mysterious signals, for which he could discover no ordinary explanation!

I was then a young and zealous member of an orthodox Christian church, groping my way blindly but earnestly in search of the truth relating to man's nature, duty and destiny, but shadowed with many a harassing doubt respecting what I had been taught to receive as a divinely perfect revelation of truth, and respecting the reality of a future life. If this be reality, I had often queried, why can we not have some modern proof of it—some unmistakable visitant from that hidden shore, as the ancients are alleged to have had—or at least some message from out the dark unknown, to assure us of its verity?

But I cannot dwell upon these recollections. Suffice it to say that those tiny mysterious raps, which at first startled your community, have been heard around the world, and have been supplemented by other and more audible and more convincing forms of communication, till the gloomy veil of doubt has been lifted from millions of hearts, and many "peoples which sat in darkness have seen great light."

I have time to offer but a brief suggestion or two relative to "the present status of the great movement, and the duties of the hour," as requested by your committee.

And, first, it is apparent to every reader of our current literature that differences of opinion, as regards both fundamental principles and methods of reformatory action, are becoming from year to year more pronounced and sharply defined, within the ranks of those who are known under the general designation of Spiritualists. This, however adverse it may be to our feelings and our benevolent desire for unity and harmony, must be accepted as inevitable. Minds cast in such various moulds as must be the case in a free-thinking republic, and trained or untrained under such varied influences as prevail in this land, and moreover in such diversified stages of mental and spiritual growth as exist, cannot be expected to see alike in regard to many important questions. It follows that those who for any reason, think or see most nearly alike on any topic will naturally group themselves together, and most readily co-operate to common ends. Groups, classes, parties or sects, if you will, are thus inevitable in the development and practical application of any and every earnest movement for human progress. Let us not, then, stand in dread of them, or be disheartened when they appear. By all means let us not be deterred from attempting the accomplishment of any good work to which we may feel prompted, because it cannot go with us. And let us expend our energies in doing the good that invites us, rather than in antagonizing that which others may feel conscientiously moved to perform.

The thing to be deprecated and avoided is the spirit of uncharitableness, censoriousness and sharp antagonism, which is prone to surmise evil, to lightly suspect the motives and harshly denounce the acts of those who differ from us. This is the essence of bad old sectarianism. Its spirit is of late is our mark, to an unusual degree, infecting the columns of some of our journals with the coarse manner of the third-rate political partisan, is greatly to be deplored. Let us hope that it will soon pass away, and brotherly love, mutual courtesy, and friendly expression of differences take its place.

A second suggestion, that mediumship, and the conditions for its best exercise, need a more careful study and better understanding on the part of Spiritualists than they have yet received. Modern Spiritualism is distinctive because to mediumship in its varied forms, and if the knowledge of spirit-existence and communion is to be continued to the world, instead of its traditional belief, it must be through the instrumentality of these sensitive go-betweens, whose peculiar organisms fit them to bridge over, as it were the chasm that exists between the mundane and the spiritual states of being. The imperfections of many of these instruments for the noble work to which they are called, and recognized on every hand, their liabilities to failure, to illusion, to being misled and to mislead others, and thus to bring reproach and scandal upon the noble cause they should serve—their imperfect understanding of their own exceptional experiences, and the gross misunderstandings and harsh judgments to which they are subject from others, especially from the unbelieving and unsympathetic—all these things suggest the need of careful treatment and better information than now prevails. But I have not time now for the elaboration of this important subject, and I will only say, it should be more thoroughly studied by Spiritualists, and they should take different measures, in combination, for discrimination between the true and the false, for the protection and shielding from temptation and harmful influences of the genuine, and for the culture of the higher and better uses of mediumship.

Thirdly, I would suggest the eminent desirableness that Spiritualists should begin, more generally, to combine their efforts for the promotion of practical Brotherhood and Spiritual Culture, in the localities where they dwell. There is no need of waiting for or looking to some grand national organization of Spiritualists, nor is such now desirable. But wherever a dozen, or even two or three, are united in an earnest desire to attain a higher spiritual life in themselves, and a closer sympathy with the life of the angels and heavens, and to promote the spirit of brotherhood (which is the spirit of the angels) among the community around them, let them unite in such simple measures as their hearts may prompt, and thus form a nucleus or battery through which celestial influences may flow, to elevate their own lives, and permeate the unspiritual darkness around them. Let spiritual unity prevail, and Spiritualism will take care of itself.

Lastly, let me say that I deem it an interesting if not a designed coincidence, that the anniversary of the modern revival of spirit-communication occurs so nearly synchronous with one of the oldest, grandest and most joyous of the world's great festivals—that of the Vernal Equinox. This festival, from the remotest antiquity, under various forms in different nations, has celebrated the revival or reurrection of the vegetable world after the entombment of winter—the restoration of the sun, with his quickening beams, to the northern hemisphere, and his triumph over the desolation of cold. It has been adopted by a large portion of the Christian church, as a suitable time to commemorate the somewhat analogous event of the reurrection of Jesus after his confinement in the sepulchre, and the triumph over death. To the Spiritualist the season brings, in addition to all other legitimate causes for rejoicing, a reminder, not only of the restoration of realized spirit communion and the ministry of angels, but also of immortality demonstrated, and of that quickening or reurrection to a new and inner spiritual life which spirit communion, wisely sought, tends to promote.

In great haste, but with fraternal regard, I subscribe myself, Yours for Truth and Progress.

A. E. NEWTON.

To the Spiritualists of Rochester:

Your committee's kind note inviting me to join, by letter, the Spiritualists of Rochester, in celebrating the Thirty-second Anniversary of the birth of Modern Spiritualism, calls for and receives my heartfelt thanks. It is a privilege fully appreciated by me, to participate with you, even from afar, in so joyous an event. Realizing as I do the serious responsibilities placed in our hands by the world's risen host—feeling the full weight of the "Demands of the Hour" upon all who represent, even in the smallest degree, the glory of our living gospel, yet I cannot keep my heart from singing, nor my soul from joining in the anthem of the Angels, repeated to-day for the thirty-second time, after ages of silence.

"Peace on earth, good will to man!"

In presenting to the world the significance of our trust, we find the sublimity and the simplicity of its purpose, conveyed

in the song to which the Judean Shepherds listened, when the three gifted mediums of Nazareth were born! Spiritualism for thirty-two years has struggled through the darkness to the dawn, until to-day it stands in the full glory of the morning, astounding us, who have labored in its establishment, with a knowledge of its gigantic proportions, and the magnitude of the work it has already achieved. Its mission is to enlighten and liberalize the whole human race—to broaden and deepen all channels of thought, till much thinking shall bestir highest motives of action. We, as mediums and spiritualists, know to what is due the liberal tendencies of our age. We know the mighty hosts that work with us do not always require the visible agent and audible voice to lead and instruct mankind. Invisible teachers enter the churches of our land and new thoughts from the living spirit, flash through otherwise soulless sermons, till the once "straight and narrow way" of old dogmatic theology is broadening and rising toward a brighter, sweeter gospel, of humanity and love!

Wherever that great evangelizer of our age—the daily press—is working with its tireless iron hands, breaking the shackles of our souls, invisible fingers are at work among the proof-sheets of our literature and "Thoughts that breathe and words that burn" are sending their life-giving messages of liberty, love and light everywhere sowing for the harvest eternal.

The growth of intelligence—the liberalizing of popular prejudices, enabling an ingenuit to plead in the presence of thousands, the cause of man, woman and child, while at the same time he strikes iconoclastic blows, unrebuked, at the time honored gods of Christendom. The fearless eloquence of a Beecher, assailing to their overthrow the fossilized dogmas of church and state—these point unerringly to the silent but potent workings of Spiritualism. But while we rejoice at the abundant and increasing evidences of an eventual harvest worthy the great husbandman, let us remember our work is not finished, but that we are face to face with living issues and vital questions, that must be met by practical methods of united labor. We have witnessed the fall of physical slavery, and we know that the advancing tread of the army of a higher civilization is silencing the voice of Rome, and is freeing the souls of the people from the superstitious thralldom of a degenerate priesthood. But the mothers of our land still vainly plead at the bar of justice for the protective franchise for themselves and daughters. The power of the rascalizer still biases our legislatures; our free schools and free schools are threatened with sectarian invasion, as the only hope of a dying fanaticism; while those moral scavengers, the Anthony Comstock's of Christian (?) Associations, still have the power to lay their ruthless hands upon the advocates of Free Thought, thereby aiming at the suppression of free speech and free press, those bulwarks of our national liberty. Another, in fact the question of all questions, the subject of "Free Natal Influence," demands of every thoughtful mind, earnest effort, to enlighten the growing generation, until this vital truth is impressed upon the moral consciousness of the world—that when children are born right, there need be no fear of their living or dying wrong.

In all this work before us, the angels are ready to give their aid, in fact it is to their loving counsel and wise guidance we owe the greater liberties and brighter hopes we now enjoy. With the inspiring record of past achievements to encourage us, with the living issues of the times, demanding our best efforts, let us remember the source of our strength, that has like the power to trace the conformation of riot, our living on the walls of kings, and comfort the weeping Christians in their Gethsemanes. The same power that through the Rochester rappings, thirty-two years ago, made possible the idea of a "girdle bent part around the world in twenty minutes," and which to-day is speaking to every civilized nation on the globe, wherever wrong is to be rebuked, or human hearts demand sympathy. And now while I leave to stronger hands the noble task of meeting the demands of the hour—my own too weak to aid you—I would on this glad occasion, lay upon the altar of truth, my testimony of the blessedness of angel ministry. For nearly a quarter of a century, I have been a spirit medium, for almost every phase of manifestation of spirit presence and power; and if human testimony amounts to anything in establishing truth, then the manifold letters and visitors I receive, bearing evidence of the homes I have blessed, the mourners comforted, the erring reeducated, the wrongs made right, all declare in unmistakable language, that these gifts are of God, and my experience is the experience of thousands of honest mediums—and we may well stand with uncovered head in the presence of this new Christ, whose birthday you meet to celebrate. I thank God and His angels for this gift of mediumship. In my youth it guided and sustained me through bitter trials and did not fail me. In my age and infirmities it crowns me with peace, and by its joy-giving light, I shall eventually enter the rest of the immortal.

NETTIE C. MAYNARD.

Following the reading of the communication from Nettie C. Maynard, Mr. Seaver related a conversation with her, in which she gave an account of some of her experiences, as a medium, with Abraham Lincoln, President of the United States. During some of the darkest days of the Rebellion, he came to her for advice from the spirits. A gentleman present also gave some additional facts he had obtained in Springfield, Ill., the home of Mr. Lincoln; all confirming the positive evidence we have, that Mr. Lincoln was, in belief, a Spiritualist.

The Chairman of the Committee on Resolutions then reported the following:

Resolved, That we joyfully commemorate this natal day of the New Dispensation, ever to be remembered in the world's history, and the city of Rochester as the place where the rappings were first publicly investigated, and found to emanate from persons, some of this life, now in the life beyond. That rap has reverberated round the world, denouncing immorality; conveying joy to millions of earth's inhabitants mourning for lost and loved ones, who, previous to that time, had no positive evidence of life beyond the grave.

Resolved, That we heartily rejoice in the wonderful progress of Modern Spiritualism; its phenomenal manifestations and revolutionizing teachings having already spread to almost every part of the globe, striking the foundations of temples of superstition, where sat priests, and the thrones of tyranny occupied by kings, the one blinding the souls, the other the bodies of mankind.

Resolved, That we recognize in Spiritualism the chief instrumentality effective in the reformatory movements of the last thirty years, resulting in banishing from the teachings of the pulpits many of the horrid dogmas of old theology; the incalculable more liberal views of religion, of political and social life; the enactment of laws more humanitarian in character; the mitigation of punishment in our prisons, and the introduction of reforms for ameliorating the conditions of human life.

Resolved, That we regard Spiritualism as the special power efficient in the abolition of serfdom and slavery, having positive evidence that the Czar of Russia and Abraham Lincoln, President of the United States, by whom this great work was accomplished, were each, in their official acts, guided by spirit direction, given through some four well-known mediums.

Resolved, That we would specially acknowledge our indebtedness to Spiritualism for the marked progress made in the emancipation of women from many of the oppressions of the past, the inferior position in which she had been placed by the teachings of the Bible and Christian legislation, and for her advancement toward the place she is finally to occupy as the equal of man in all the avocations of life.

Resolved, That we regard Spiritualism, not as an outgrowth of Christianity, but as a new manifestation of spirit power in the world, better calculated for the uplifting of humanity than any old form of religion; hence we see no propriety in putting the prefix "Christian" to Spiritualism.

Resolved, That for the rapid progress made in the teaching of Spiritualism we are indebted to the faithful, earnest labor of mediums used for the various phases of spiritual manifestations, and we regret the spirit of distrust and suspicion

manifested toward these self-sacrificing instruments of the spirit world. We are confident that the powers by which this grand movement was inaugurated thirty-two years ago will perfect the work commenced, using for this purpose such instruments as they choose, without reference to would-be earthly inspectors or directors. These sensitive called to an unpopular work, not from choice, but because of organic adaptation, have rights which it is the duty of Spiritualists to sacredly maintain.

Resolved. That we are entirely opposed to what are called "test conditions" by rpe-tying, and similar methods. Experience has taught us that trials are not the by-product of honest investigation, but are often caused by such. We fully endorse the words of W. J. Doolittle, inspirationally given in Chicago, Feb. 28, 1880. "If you suspected mediums of being impostors, you have not present them as such, you are guilty of a violation of every principle of right and honor. What right have you of going to question the integrity of a person unless you have proved him dishonest? If you do not know that a medium is dishonest, you have no right to treat him as if he were a knave. All these test conditions are treating honest people as though they were knaves. When you have no evidence that they are knaves, they ought to be treated as honest people; and if you approach the spirit world with a desire to receive truth and light, be aware that the spirits are more anxious to give you tests than you are anxious to receive them; they are more willing to give you evidence than you can ever be to ask for it. As spirit manifestations originate with the spirits we contend that it is for the spirits themselves to dictate their own conditions. If you do not see fit to comply with them, have nothing whatever to do with those mediums or with those spirits. You are not bound to have a sitting with a medium; there is no law that forces you."

Resolved. That while acknowledging with gratitude the inestimable blessings that have come to us through Spiritualism, giving satisfactory answer to the question, "If a man die, shall he live again?" we also believe that it has to do with the life that now is; hence Spiritualists should interest themselves and participate in all movements having for their object the making this world better. We earnestly appeal to all Spiritualists in their individual and associate capacity, to oppose the punishment of the unfortunate victims of crime, except as far as may be necessary for the protection of society, and the reformation of the criminal. That we condemn the cruelties resorted to by prison officials and the contract system of selling the time of the convicts; believing that all receipts for labor performed by them, beyond their actual support, should be given to their families, or in case they have no one depending upon them for support, kept for their benefit, to be paid at the time of discharge. Further, that we are opposed to that rule of barbarism, the gallows, and earnestly demand the repeal of all laws granting to courts the power to inflict the death penalty, being cruel, vindictive in character and publicly demoralizing. We are opposed to war, and favor the settlement of all national difficulties by arbitration.

Resolved. That we recognize in the National Liberal league and efficient agency for the accomplishment of great good; we favor the principles upon which it is based and will labor to accomplish its objects.

Resolved. That the innovations of the church upon the institutions of the government, the rights of the people and the liberties of the press, have become most alarming; and that we regard the arrest, unjust conviction and imprisonment of D. M. Bennett, editor of the *Truth Seeker*, as an outrage unparalleled in the history of this country.

Resolved. That we have for encouragement in the fact that more than ever before, during the last year, scientists of Europe and America have been induced to investigate the phenomena and philosophy of Spiritualism, and have admitted its claims. In fact we believe the time near at hand when scientists as a class, will admit that the revelations of Spiritualism demonstrate the existence of a spirit world peopled with intelligences, once inhabitants of this earth. Further that the Christian church will be driven to the acknowledgment of the same fact, and then will come the greatest danger, for the church will claim it as its own, deny, as it has of all progressive movements in the past, that it ever opposed "true" Spiritualism and endeavor to pour the wine of the new dispensations into the bottles of old theology. Hence we are opposed to all organizations based upon creeded expressions of belief—also tests of membership.

These resolutions were fully discussed with deep interest, and all unanimously adopted except the sixth and tenth, and these, although long and earnestly debated, were adopted with only one vote against.

During the discussion Mr. Fish related his early experiences with Spiritualism. He ridiculed, like others, at first. He did not think that a person who had passed from earth would come back again, but on a closer acquaintance with the new movement his old philosophy was knocked from under him. Travelling a great deal at the time, he found the new idea everywhere ridiculed, and when he admitted that he was a believer in Spiritualism, people thought him a little deranged and imagined they saw a wild light in his eyes.

During discussion of the first resolution, Mr. Gregg, who follows out the Scriptural injunction of speaking, both in season and out of season, challenged any one to prove that any definite assurance of a life hereafter had been given before the advent of the Fox sisters. Certain manifestations occurred in Byron three or four years before, through clairvoyance, which demonstrated immortality as Spiritualism. Clairvoyance was one of the stepping stones of Spiritualism. A Mr. Walker, of Byron, mesmerized a Mrs. Tuttle in order to extract a painful tumor. While in a mesmeric state this lady described the tumor, disagreeing with the description of the surgeon who had examined it. It was subsequently proved that Mrs. Tuttle was correct. From that time to this she has successfully treated all kinds of diseases, all by the help of clairvoyance. At one time, while in a trance, she began to weep; the cause of her weeping was that three spirits were present, demanding to speak to relatives through her. One of these spirits was her mother. They communicated with their relatives, and what they said was taken down, and their words were afterwards verified. This manifestation demonstrated the immortality of souls in the speaker's opinion.

Mrs. Post said that no one probably had changed his train of thought more thoroughly than she. She had for a long time been in doubt as to immortality, but doubted no more after having been converted to Spiritualism. It has been a source of great comfort to her.

A long discussion followed the reading of the sixth resolution, in regard to the term "Christian Spiritualism." Mr. Bottom of Canandaigua thought the teaching of Christ was one of love, he did not promulgate any science. To Mr. Harding the term Christianity was most hateful. The society that went under that name had always been most unrelenting and bloodthirsty. This had been the case, no matter how far back in time we may go since its beginning. Christianity had instituted most horrible persecutions and caused most terrible sufferings to the innocent and helpless in the world. It had shocked all humanity by its excesses. He thought it almost too horrible to contemplate, that all these old institutions and creeds were allowed to continue and be in power. Mr. Salisbury would not do away the name, as Christianity had done much good as well as evil. He did not favor the forcible removal of any institution in the world. Whatever institutions there are, must be outgrowths to the needs of the times and the nature of things. They would do away with themselves after having become useless and no longer wanted.

Mrs. Fox thought Christ had been a good man and medium, but no greater than Socrates, Plato, Confucius and other ancients. She did not favor connecting Spiritualism with any religion, as it was an entirely new departure. Christianity teaches that mankind is retrograding and sinking lower and lower; Spiritualism teaches that the race is continually improving. Christianity teaches that human nature is vile and degraded; Spiritualism teaches that it is pure and immortal. Christianity teaches that man was and is totally depraved and needs a savior; Spiritualism teaches that he must be his own savior, that he has been

his own savior in the past, and will be in the future.

In the evening Mrs. Fox delivered an address in verse, which closed the exercises. A sociable had been announced after the close of the lecture, but it was decided by vote to postpone this till next Friday evening. Following are a few extracts from the address:

POETRY FACTS, POETRY THOUGHT.
 This is the world of the shadows broke;
 A gleam from the dream of ages ago;
 Silent golden cords from the spirit-land
 The river of death with beauty spanned
 Silent glowing thoughts and words of love
 Were swept to earth from the realm above
 Since the day when the loved of you
 Fell on the waiting ear once more;
 Since mourners for their bitter grief
 And even love could no longer weep;
 For pulsing on the evening air
 There came an answer to their prayer,
 An answer repeated o'er and o'er,
 Echoed along from shore to shore,
 Whichever a human foot hath trod
 Or knee hath bent or head hath bowed,
 This sweet message trodly sped
 "There are no dead, there are no dead!"

Speaking of popular thought on the subject of a God, the speaker said:

Popular thought by the priesthood led,
 By theology shaped, by theology fed,
 Presenting God a personality dwelling apart,
 Molding all forms of matter in infinite art,
 Calling with human voice from mountain height,
 Walking in the cool of day in childlike delight;
 A God who cursed and a God who blessed,
 A God of anger and a God of love
 Whose home was in the realm above;
 A God who called on every nation,
 To bow to him in self abnegation,
 To trample reason in the dust
 And in the Saviour put their trust;
 To look upon human nature with pride,
 The faint of sin in childhood's smile,
 The heart deceitful, that hallowed shrine,
 Where all love's glittering jewels shine,
 The earth a prison-house of gloom,
 And life a journey to the tomb.
 Religion was a heavy knotted cord
 To lash poor sinners till they loved the Lord;
 Duty, was yielding assent to forms and creeds,
 Singing hymns, repeating prayers, counting beads,
 Building churches, carrying solemn faces,
 Sustaining foreign missions were Christian graces.

Speaking of Heaven and its inhabitants—describing those who were not there, according to theology, the lecturer said:

None of the faithless can enter there,
 They could not breathe that heavenly air.
 None of the philosophers of Greece or Rome,
 They have gone to a warmer home,
 No scholar of China, India or Persia find,
 None who sought the culture of the mind,
 No discoverers, inventors or reformers we see,
 From such dust as this we know they flee.
 No Phillips or Garrison make trumpet quake
 No Paine, Voltaire or Ingensoll make theology shake,
 No Francis Wright, Anthony or Stanton up there,
 Such women would be decidedly out of their sphere.
 No Davis or Richmond, no Fox sisters there,
 They have all been excluded with infinite care.
 No spirits who have rapping, peeping around
 When they should have been quiet under the ground.
 No Universalists for we know very well,
 They do not believe in the existence of hell.
 No Unitarians for they are under ban,
 Believing that Jesus was only a man.
 No Free Religionists, for they do not know
 That man has a soul or where it will go,
 No Spiritualists, their Bible was nature, their Saviour
 The truth,
 They are lost every one, the aged and youth.

Speaking of the Bible record of creation, the speaker said:

The infallible Bible, which popular thought receives,
 Demanding that professors should unquestionably believe,
 Declares that in six days this world was made,
 With each lofty mountain and every flowery glade,
 Man's outer body and his soul within;
 Ah, what a mighty work that must have been!
 But modern facts by science taught,
 Have dispelled this myth of popular thought.
 No geologist who has outgrown his faith,
 Will speak of less than millions of years.
 For the formation of the crust of the earth,
 Through the law of evolution to come into birth,
 Lyell speaks of myriads of ages of geological time,
 Professor Sedgwick, of countless ages and their laws sublime;
 Hitchcock, of Amherst, the time cannot span,
 Talks of time indefinitely long, superior to man.
 Herschel saw Nebulae, whose bright beams of light,
 Travelled two millions of years before greeting his sight.

In relation to materialism, Mrs. Fox said:

The materialistic philosophy makes reply:
 All that lives must surely die;
 No supernatural power we find
 In the realm of matter or mind,
 When organized forms fall into decay,
 Individualised life passes away.
 Thus, in destroying ancient creeds,
 Pulling up errors noxious weeds,
 Presenting knowledge as savior of mankind,
 They'll see but half the truths weak, and blind,
 Allowed the dust of matter to dim the dyes,
 Of the grandest gem of truth in earth or skies.

"Th thirty-two years since this answer
 To these dear children was given:
 Since then it has encircled the globe,
 And been echoed back to heaven.
 And this is why we are here to-night
 In anniversary meeting,
 To send across the mystic wires,
 Our loving and joyous greeting.

To those true souls who have labored long,
 To give to earth this greatest blessing,
 Thus enabling every heart to know,
 An Angel's sweet and fond caressing.

The angels have sought to bless mankind
 By making this dark world brighter,
 Giving strength to the laborer's hand,
 And making his sad heart lighter.

Elevating the life of woman,
 Setting her brain with thought afire,
 Touching loving, tender heart strings,
 Until they thrilled to Nature's lyre.

Awakening her slumbering reason,
 Illuminating the mind with truth,
 Crowning her brow with gems of wisdom,
 Bright as the diadem of youth.

Sending her forth an evangel,
 Proclaiming the gospel of light,
 Winning all hearts from sin and sorrow,
 By the power of beauty and right.

Wearing away the limitations
 Of social and political life,
 Claiming equality and justice,
 For daughter, mother and wife.

Bringing to the dear little children,
 The music of fountains play
 In the emerald folds of the angels,
 "Neath the light of infinite day.

A glimpse of that bright sphere of beauty,
 Where dear little children are borne,
 Who sleep in the gloom of the earth life,
 And wake in the heavens new born.

Angels have robbed death of its terror,
 The grave of its horrible gloom,
 And opened a pathway to heaven,
 Where roses eternally bloom.

Ah, how bright does that future appear,
 To you in your garments of clay,
 How you long for the flight of the years,
 And to break from your prison away.

In the closing admonitions to Spiritualists were the following lines:

Make your life blossom with noble deeds,
 Gather life's roses, pass by its weeds,
 Noble and honest, faithful and true,
 Evil finds no reflector in you,
 Working in zeal for the good of the cause,
 Seeking a knowledge of its wonderful laws,
 Blessing all with your calm, useful life,
 Lifting the world and its woes,
 Well done is echoed through the arches above,
 As angels come, to crown you with love.

above, and the results from this able rhythmic, and in an hour in its delivery. We are published in form to circulate. These are very interesting and harmonious to the ear, and we hope the sentiments expressed in the resolutions may call out discussion through our papers. Certainly the topics introduced are important. These communications are interesting.

By a unanimous vote, *Banner of Light*, *Mind and Matter* and *Truth Seeker* were requested to publish the proceedings.

Strong Testimony, Truly.

EVANSVILLE, Ind., Feb. 25, 1880.

Editor Mind and Matter:

My wife and I have been attending the seances given by Mrs. Anna Stewart, of Terre Haute, Ind., for a number of weeks; and while there, were indebted to the kindness of Dr. Pence for your valuable paper, which we feel lost without. Enclosed please find subscription price for six months.

We feel in duty bound to say a word in favor of the manifestations at Pence Hall, as we have attended there, and know them to be genuine. During our stay there we have had tests that could not be doubted. Our friends materialized, and Minnie, the control, gave their full names before they came out of the cabinet. We thought that a good test, as we were entire stranger in the place, no one knowing our name of the names of any friends we had in the spirit-world. All came so well materialized that we could recognize them.

After their first coming they could talk, and we had a number of very satisfactory conversations with them. My wife's sister materialized and came out and sat beside her, and wrote a letter, of which I send you a copy. We also got pictures of our spirit friends, which were as natural as life. We are travelling and will notify you when we leave this place where to send the paper. Address, J. H. HARTWELL,

No. 416 Upper 2d street, Evansville, Ind.

"Dear Sister:—I cannot half express how glad I am you have come here to see me. And could you just see the beautiful home we have over here. Oh, how happy I would be if I only had you here with me. I only wait the happy day when we shall meet in this beautiful world. I do not wish to make you discontented with your physical life; but if you were here with dear father and I, and all of our dear friends, how much happier I would be. All the beautiful things you have in that world we have in this beautiful world, only far more beautiful. All of our friends send their love to you both. From your sister in spirit-life."

Interesting Letter From Ohio.

RANDOLPH, OHIO, March 17, M. S. 32.

Editor Mind and Matter:

It is time to renew our subscription for your valuable paper. As I cannot get along without some spiritualistic journal, and one that is so fearless in defending the truth, who is such a noble vindicator of the many persecuted sensitives, should be sustained. It is a source of regret that I cannot do something more for the cause so dear to me; should be glad to send you some subscribers, but just here, am almost alone and know what it is to bear the slights and misrepresentations of a bigoted community. Bundy's mean course has prejudiced a few who would otherwise be quite liberal. Spiritualism is a great bugbear to several; if they believed it, the fear of being church martyred, or the frowns of Mother Grundy would keep them silent. Your written experiences has thrown much light upon Spiritualism hitherto not well understood. Bro. Mendenhall's communication was also very instructive. And the "Genus from Spirit Life," was deeply interesting to me. Once I thought, Bro. Roberts was a little too harsh in speaking of Bro. Brittan, for he has been a true worker for the cause in years past. We received a package of magnetized paper from Mr. Bliss. I felt a powerful magnetic influence, at once very soothing and quieting to the disordered system. Thanks to Mr. Bliss and his hand, they are doing a noble work. Dr. Flower I see has been transplanted to your borders, may he thrive in moral purity and excellence, and remember his patients in this vicinity.

Mrs. P. R. C. TUPPER.

KIND WORDS.

Mrs. M. Hanson writes: "Mrs. E. S. Craig's 'Thoughts on Women' are sensible and too true. I am more than anxious to see more of our sex aroused to the realization of their degraded condition and to the knowledge that it is their own fault that men are just what mothers and wives make them."

A. W. Hager, of Mt. Clemens, Mich., writes: "As you have opened fire on the enemy's forts so keep it up and when the time comes to shoulder a musket and take the field the men will not be wanting; the time is close at hand or I am no prophet. I am at the service of those in command either of this or the spirit world."

Dr. J. C. Phillips, Omro, Wis., writes: "Go on, Bro. Roberts, I must give you what I see around you as a body-guard, all with drawn swords, Washington, Jefferson, Ethan Allen, Jackson, Paine, Lincoln and Stonewall Jackson. I do not know what this means, unless you are to be protected at all hazards from harm, which seems to be the case."

M. A. Bedford, Bloomfield, Mo., forwarding subscription writes: "Several numbers of your excellent paper have reached me with which I am highly pleased, and I assure you I have read them carefully. The liberal views entertained and advocated for the treatment of mediums, is just what has been needed in Spiritualistic literature ever since the advent of Modern Spiritualism."

H. W. Boozer, Grand Rapids, Mich., writes:—"The spiritual law you have enunciated, that material forces cannot control spiritual things, and that, consequently, the phenomena must be ordered and governed by the invisible intelligences that produce them, aside from other good qualities, makes yours truly a spiritual paper, and appreciated as such by its readers as far as I have had opportunity to know."

W. D. Akers, Spring Valley, Wis., writes: "I intend to take your paper right along during my stay in the mortal tenement, or so long as you edit it; and after I pass over I shall help you all I can, for I know spirit communion is a fact. It doesn't make any odds who don't believe it—not at all, for the time is rolling around when every one will experience the fact for themselves. Let us all go forward 'Immovable, always abounding in the work of the Lord, inasmuch as our labor shall not be in vain in the Lord.'"

Dr. D. A. Davis, of Chicago, Ill., writes: "The ship sails grandly on, Brother Roberts, and I hope that it may continue to do so."

Thomas Duffill, Sen., No. 23 Brighton street, Charlestown District, Boston, Mass., writes: "I promised Mr. Bliss to send the first money I got as a subscription for *Mind and Matter*. I am sorry it is only for three months, but I hope to be able by the time it is out to send cash for twelve months. The magnetized paper he sent me has done me good. I can hear much better, and yesterday something—a substance—came out of my right ear, which has assisted me much in my hearing. I shall soon be all right in that respect. I wish you success in your arduous work."

Lydia Haskell, Blackwater, Fla., writes: "The time for which I subscribed for *MIND AND MATTER* has nearly expired, but I wish to renew it. Your paper has come to prepare the way for a greater light than was ever in the world before. I wonder why the truth-loving seekers do not see it, and 'cry aloud and spare not,' and show these overbearing bigots their transgressions. I see you are laboring for truth, and truth, like the spirit, will never die. As I sat down to write this the influence of the spirit friends is plainly manifested around me by rapping on my chair and shaking my hand. Your 'Experiences' are very interesting and enlightening. I shall be seventy-seven years old the 7th of April, and shall, in all probability, take your paper as long as I live."

Mary S. Lloyd, Waterford, N. Y., forwarding subscribers, writes: "The 'Orphans' Rescue' received with greetings of appreciation. It is beautiful, it is lovely, yea, it reflects light and intelligence as our spiritual vision gazes with deepest sympathy in breathless silence. The package of *MIND AND MATTER* received. I will send them on their mission—get more subscribers if possible. * * * *MIND AND MATTER* brings good reading—good communications—good influence. Also the *Olive Branch* and the dear old *Banner of Light*. I have been reading the latter for the past twenty years; each bringing glad tidings from loved ones passed over the silvery stream of life to the beautiful Summer Land. I inhale the sweet breezes as wave after wave comes so very refreshing from the celestial shores. May the higher powers bless and strengthen the co-workers in the cause of Spiritualism. Truth will triumph."

Wm. Rose, M. D., Louisville, Ky., writes: "Let me thank you for your noble defence of mediums. Go on in the good work, and the angel world will reward you. I have quite frequently experienced the influence of the Jesuit spirits. Last week a spirit purporting to be Archbishop Bailey, of Baltimore, entranced the medium, and reprimanded me severely for teaching heretical doctrines; said too many of their people knew of this now and he was determined to stop it. He defied me; I still showed him the error of his teachings. He finally yielded control, and the medium has not been under their influence since. He has been in the hands of Jesuit spirits for some months most of the time. I hope I have got him freed from them. S. S. Jones is the principal guide of the medium. Now he has just got a band selected and organized, and they think he will be able to resist the Jesuit influences at all times. The medium, Mr. Albert Hoerner is a good trance and clairvoyant. I have a large experience with spirits obsessing mortals. I find many sick that are only obsessed. For years I have been in the work, although few believed it to be the truth."

J. S. Underhill, Tonica, Ill., writes: "On my receipt for payment for *MIND AND MATTER* is written, 'What premium?' You may send me the 'Dawning Light.' I have been a Spiritualist for twenty-five years, and I believe I am pretty well posted on many laws for the receiving of intelligence from the better land, as it is sometimes called. I know if I would have the sunshine on me I must go out to it and put myself inside the law. What an idea it is that mortals should presume to say to spirits, 'You must come as I say, or you are a fraud.' 'Where two or three are met in my name'—how true that is; and the same law reaches the multitude. Who would expect good demonstrations with violent unbeliefs, seeking and asking, and hoping to find fraud? 'Seek and ye shall find, ask and ye shall receive.' I should like to have 'Blackfoot' tell you about us and advise us what to do. I am now sending *MIND AND MATTER* out and lending them. For a time I read them and put them by. But I have come to the conclusion that I was selfish in so doing; they were doing me no good, nor anybody else. I take the *Spiritual Record*; don't take the *Journal*; did take it, but its attacks on Mrs. Woodhull ruined it with me. I am a friend to Mrs. Woodhull, and believe she has been wronged more than any person I have any knowledge of—crucified, that is it. Ask 'Blackfoot,' as he has been here, whether I had better open my little hall and have meetings Sunday afternoons, and trust to spirits to have a speaker for them."

Mrs. E. Wilson, Ai, Ohio, writes: "I have been rather dilatory in acknowledging the receipt of your most valuable paper and premium, the 'Dawning Light,' which is a perfect gem of beauty and intelligence for it shows that the heavenly messengers can and do descend from their celestial homes to bring glad tidings from our loved ones to cheer us pilgrims on our weary way. We received the paper every week since the 17th of January—one week five extra copies, which I distributed to such ones as I thought would read them. One week we received two copies, one for E. or Elira Willson and one for Mrs. E. or Elira Willson, of Ai, Ohio, which are of the same firm, partners for life, and have traveled together over thirty-seven years. E. Wilson takes the *Truth Seeker* and to me comes *MIND AND MATTER*, laden with an abundance of good things from both the mundane and supernal spheres. I like Mrs. E. S. Craig's letters, they seem to have the right ring, particularly her 'Way-side Thoughts on Woman's Rights.' I think every woman should lift her voice and use the pen in behalf of the oppressed ones. I read the communications from departed ones with a deep interest, and when reading have looked and longed and hoped to see something from my dear ones that have passed on, for I have been strongly impressed from the commencement of reading your paper that there was something in store for me to come through your office; therefore, I will avail myself of the opportunity to write to Mr. Bliss. There are but very few Spiritualists in this vicinity, but I always hand out my papers to all who will read them, hoping to sow the good seed that may bring forth a goodly harvest. We will wait and see. Yours for the spread of truth and Spiritualism."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

CHARLES O. MOODY.

GOOD AFTERNOON:—I was a Methodist—one of your good old fashioned sort. I liked it; it made you enthusiastic; and of course, when a man continues for the best portion of his life in a certain line of action, it becomes fixed as a habit and a second nature to him. But there is one of the deepest thoughts in this which I have learned in spirit. It is this: "What you sow you shall reap." The life of man is not unlike a looking glass. It always reflects and throws back on you again what you throw upon it. In fact, in the sensitiveness of matter your action damns or saves you. If all mankind only knew this, that every angry word, that every blow that is struck, so disturbs the harmony of matter that it must come back again to its original force. This is all learned in spirit-life. When here, in my religious zeal, I hardly knew what the word matter was. We do not want believers in this age and generation; we want thinkers and demonstrators. There is no barrier between God and man except what he erects himself. He is placed here in this mortal life to adjust himself by enterprise and inquiry to the laws governing the universe; and because men will not do this they are suffering grievous conditions every day; they will not adjust themselves to the laws manifested in causes and effects. Oh, if I, when I was here as a mortal, knew what I have learned as a spirit, how much good I might have accomplished! But there need be no fear but what you will come out all right in the spirit; for if you have a wretched mortal life, you are recompensed in spirit. If this was not so, where would be the use of a spirit or continued existence. Therefore, to all shouting Methodists and ranters of every description I would give this word of advice: Drop your foolishness—throw away your beliefs—let reason be the guiding star of your existence, and determine to stand alone in your spiritual views rather than to stoop to any religion because it is popular. I wish that hundreds of thousands of people might read this communication of mine, and reflecting upon it, reason out the true plan of man's salvation. And if I can effect the least good, I am amply repaid for coming here to-day.

Good-bye, CHARLES O. MOODY,
Columbia, Conn.

JOANNA SOUTHCOTT.

GOOD AFTERNOON, SIR:—It is sad to be born a medium in an age when mankind do not understand the way towards truth. Mediums in times gone by could receive very little light on account of the conditions that surrounded them. They all felt a desire to do good, but they knew very little about religion outside of Jesus, if they weren't born outside of a Christian country. I had dreams, manifestations and everything spiritually to tell me to engage in the work of redeeming mankind; and, as I knew no other way, being ignorant and illiterate, than through Jesus Christ, I thought that all this spirit revelation was from that source; and I was so thoroughly imbued with this idea, that, at times, I thought the spirit of Jesus Christ was working through me. It is well for the mediums of the present day, that they understand so much about conditions that they can save themselves from becoming fools through religion. Religion, as I understand it, in the spirit-life, is not a belief in any particular creed, but it is this: knowledge of spirit communion—to know that it does take place—and, that there are all kinds of spirits ready to take advantage of the mortal organism to promulgate all kinds of errors. Therefore, your reason must be asserted, and you must watch the way all these leaders have of proselyting persons to faiths or beliefs. If you are so far down in the scale that nothing short of the wildest fanaticism satisfies your spirit that is your place for the time; but when you have grown spiritually and feel yourself competent to live in harmony with the philosophy and of spirit truth governing the Universe, then you have reached the highest ultimate of a mortal existence. As long as you live on this earth you will be subject to its laws. You cannot understand what is above you—you can only understand what is beneath you. Therefore, you must try to live up to the highest light or revelation that you are individually capable of receiving. When here in the mortal-life, I was a fanatic, because the people I lived amongst could receive nothing but fanaticism; and as I had no idea of a spirit, except the spirit of Jesus Christ, I was led into the wildest excesses. In conclusion I want to say this. There is no man nor woman that has ever lived on this planet, that has any saving qualities whatever—that you must all save yourselves—that there is no God of fear, but that there is an universal principle of love—and that in the spirit-life you will learn how to adjust yourselves, truly, to that principle. My name was Joanna Southcott. I had some followers called the Southcottians, from 1774 to 1780, in Cumberland and London, England. I have since learned that I was principally controlled by the spirit of Joseph Cummings, who lived in Cumberland, and died there some twenty years before I began my ministry."

The following account of Joanna Southcott is taken from *Chamber's Encyclopedia*:

"Joanna Southcott, a curious specimen of the religious visionary, was born in Devonshire, England, of humble parentage, about 1750. In her youth she was a domestic servant, chiefly in Exeter; joined the Methodists, and becoming acquainted with a man by the name of Sanderson, who laid claim to the spirit of prophecy, made similar pretensions herself. She received encouragement from some weak-minded clergymen of the Church of England. In 1792, she declared herself to be the woman driven into the wilderness, the subject of the prophecy in Rev. xii. She gave forth predictions in prose and verse, and although very illiterate, wrote numerous letters and pamphlets, which as well as her prophecies in verse, or rather in doggerel, were published, and found many purchasers, and many received her pretensions as genuine. One of her productions was the *Book of Wonders*. She also issued sealed papers to her followers, which she termed her *Seals* and which, she assured them would protect them from the judgments of God, both in this and the other world, assuring their salvation. Thousands of both sexes received them with implicit confidence, among whom were men of good education and respectable position in society. At length she imagined herself to have symptoms of pregnancy, and announced that she was to give birth, at midnight on the 19th of October, 1815, to a second Shiloh, or Prince of Peace, miraculously conceived, she being then more than sixty years of age. The infatuation of her followers was such that they

received the announcement with devout reverence, prepared an expensive cradle, and spent considerable sums, that all might be suitable for so great an occasion. The expected birth did not take place, but on the 27th of December 1814, the woman died. On a post-mortem examination, it was found that the appearance of pregnancy, which had deceived others, and perhaps herself, was due to dropsy. She was privately buried in London. Her followers, however, were not to be undeceived, and continued to believe that she would rise again from her 'trance,' and appear as the mother of the promised Shiloh. In 1851, according to the census return, there were still four congregations of Southcottians in England. Unfortunately, the census returns of 1861, affords us no information on such subjects. Some passages in her absurd prophecies are of rather a practical kind, as the following: 'I am the Lord thy God and Master: Tell I—to pay thee five pounds for expenses of thy coming up to London; and he must give thee twenty pounds to relieve the perplexity of thy hand-maid and thee, that our thoughts may be free to serve the Lord, in the care of my Shiloh.' This was published in 1820. The Lord is also made to inform his people somewhere, anxious to go to meet the Shiloh at Manchester, that travelling by the new cut is not expensive.

"The history of Joanna Southcott herself has not much in it that is marvellous; but the influence which she exercised over others may well be deemed so, and the infatuation of her followers is hard to be understood, particularly when it is considered that some of them were men of some intelligence and of cultivated mind. Probably the secret of her influence lay in the fact that the poor creature was in earnest about her own delusions. So few people in the world are really so, that they are always liable to be enslaved by others who have convictions of any kind, however grotesque. On her death-bed, Joanna said: 'If I have been misled, it has been by some spirit good or evil.' She knew she was not herself, as the Scotch say, when she prophesied; but she was of too mean an order of intelligence to understand that she was mad, and therefore preferred to attribute her delusions to deity, or as she said at the last moment, with pathetic half-penitent vacillation, to 'some spirit, good or evil.' Poor Joanna never suspected that the spirit which played such vagaries was her own."

In the light of the foregoing communication through a medium who never even heard of the name of Joanna Southcott, the profound wisdom of the writer of the above sketch of her history is made very apparent. Joanna Southcott was right when on her death-bed she said, "If I have been misled, it has been by some spirit, good or evil." She was the victim no doubt of a set of fanatical spirits who sought to use her mediumistic organism to follow up their love of religious fanaticism. Thus one by one the mysteries of the past are being cleared up by the light of Modern Spiritualism. We do not know what information we could give through MIND AND MATTER more instructive and interesting than the facts concerning this remarkable woman—remarkable from the fact that she in her last moments proclaimed the great truth that Spiritualism has confirmed, to wit: that she was a medium, and that when not herself, or entranced, spirits good or evil controlled her to speak what she had done, and for which she was not responsible. Well would it have been for mankind if that dying disclosure had been appreciated as it should have been, and her religious fanaticism attributed to its proper cause—spirit obsession. The following synopsis of her labors we translate from the *Biographie Universelle*:

"Joanna Southcott; and English visionary," &c. * * * "An enthusiast, named Sanderson, contributed much by his preaching to turn the head of Joanna. This man was said to be possessed of supernatural gifts; all domesticities feared him. 'But,' said she, 'he had no power over me: I think the apartment was full of spirits when he prayed; they tormented him so much that he could never sleep alone in a chamber.' She knew not what to think of him, because she was persuaded that he performed miracles; but she could not divine by what spirit it happened. Afterwards, when she became a prophetess, she discovered that this Sanderson was the false prophet of the Apocalypse, who was to be thrown with the beast into a lake of burning sulphur. Joanna confined herself at first to predictions concerning the weather; afterwards she uttered some threatenings concerning the state of Europe and the success of Bonaparte, which filled the public papers at that time. Some of these prognostications were confirmed by following events; and the women who worked with her at upholstering (her occupation at that time) gave her a more attentive hearing. Then she submitted her writings to a Methodist minister whose church she attended at Exeter. It appears that his encouragement induced Joanna to print her visions. There was not always a good understanding between these two personages; this preacher sometimes said that Joanna had received her vocation from the devil; then she and her adherents treated him with infamous apostasy. He had burned some sealed letters that Joanna had sent to him; he was overwhelmed with letters of reproach, injury and threats. These letters were printed, for the simple reason the secretaries of Joanna bought them. The books of this woman were partly in prose and partly in rhymed lines. All the verses and a portion of the prose are regarded as dictated by the Almighty Power. Her writing was hardly legible. She finally received from on high the order to throw aside her pen and to utter her oracles or predictions with a loud voice. The words went out of her mouth with unceasing promptitude. She invited the clergy and even the Bishop of Exeter, who treated this appeal with the contempt that it merited." (How very much the clergy and bishops of Joanna Southcott's day are like the clergy and bishops of to-day!) "This folly, meanwhile, found some believers, who confirmed her insanity and furnished her with money and means to spread abroad her visions. She confirmed the mission of the James brothers, and recognized it for *King of the Hebrews*. Joanna pretended she was the woman of the Apocalypse, who has the moon under her feet and on her head a crown of twelve stars; she was to crush the head of the serpent. Her principal vocation was to destroy the serpent. She had with him, with closed door, a dispute, which discussion, was published. It may be judged, after this specimen of reporting, that Satan ignores polite language. This book is the most curious that Joanna published. This woman having come to London, the number of her followers increased in that capital, where so many jugglers have found disciples. She offered to submit to a public examination, to prove the truth of her vocation; only some adepts

appeared at it, but everything passed off there in accordance with the forms."

Would it not be interesting to know what did happen at that examination, and who the examiners were? We feel justified in inferring that they were of the Christian clergy, and that they never dared to make public what passed at it. Joanna herself was doubtless entranced during the examination, as "she was not herself when she prophesied." We feel strongly impressed to believe that the clergy of the English Church were convinced that Joanna Southcott was controlled to act as she did by disembodied spirits, but imitating the founders of the Roman Catholic Church, they did not dare to let the fact be known. Of what earthly good have these clerical enemies of truth been to their fellow-men? Is it not about time we had a reasonable answer to that question? We are fast being forced to the conclusion that they have ever been the enemies of their race.

The testimony of the spirit of Joanna Southcott settles the fact that she was an unconscious trance medium, and it is admitted that she avowed that fact and submitted to an examination as such a medium by adept examiners. Why was she permitted for years to brave the English clergy in the very centre of their power? Why has there been so little of her experiences as medium preserved? Is not the answer plain? They feared the truth that Joanna Southcott testified to.

ANSELM, BISHOP OF CANTERBURY.

GOOD AFTERNOON, SIR:—In my mortal existence I think there was rarely a time, on the pages of history, when the war of factions were at a greater height. Although a Catholic—believing firmly in the Catholic religion—doing all I could to spread it—I always counselled moderation. But in my day a man might as well have tried to moderate a den of hungry tigers. Each one was resolved to be a leader, and many a time in the quiet of my sanctuary, when in prayer, I have had thoughts like these to flash across my mind: "Oh! religion; thou art the worst curse that ever came upon this planet," and in these thoughts I questioned the goodness of the Infinite. But I have since learned in spirit that as long as man fosters the passions of brutes, in his own person, just so long these brutish passions shall react upon him and deprive him of all happiness. No person has any idea what misery a man that desired to be good had to undergo in the dark ages. Kings in their fierce thirst for blood and revenge—nobles who were actuated by no principle whatever, except the principle of personal aggrandizement. Whole countries were overrun by a debauched and licentious soldiery, and the priests or theological teachers were but little better than the soldiers. Women possessed no rights; the strong triumphed over the weak; and though I lived and died a Catholic, I have this to say, and I make the accusation without qualification: "Christianity, thou hast shed more innocent blood than any other religion ever formulated on this planet, and that blood will rise up in testimony against you. Christianity was founded in blood—perpetuated in blood—and mark my words, they are the words of spirit prophecy, will die in blood. As the spirit who spoke here first to-day said, what you, by your acts, throw out on matter will return and crush you unless in accordance with the eternal principles of right. I am no man of blood—I am a man of peace. As I was in the mortal, so I am in the spirit life; and I would say, that this great basic fact of spirit communion—this great light which is now being poured upon you, will drive the error and superstition of past ages away, and let the true spirit sun of righteousness rise, upon all nations to work peace, love and harmony among their people."

ANSELM,
Archbishop of Canterbury.

We make the following extracts from the sketch of the life of Anselm, Archbishop of Canterbury, in the *Encyclopedia Britannica*:

"Anselm, Archbishop of Canterbury, was born in 1033, at or near Aosta, in Piedmont. His family was accounted noble, and was possessed of considerable property. Gundolph, his father, was by birth a Lombard, and seems to have been a man of harsh and violent temper; his mother, Ermenberga, was a prudent and virtuous woman, from whose careful religious training the young Anselm derived much benefit. At the early age of fifteen he desired to devote himself to the service of God by entering a convent, but he could not obtain his father's consent. Disappointment brought on an illness, on his recovery from which, he seems for a time to have given up his studies, and to have plunged into the gay life of the world. During this time his mother died, and his father's harshness became unbearable. He left home, and with only one attendant crossed the Alps, and wandered through Burgundy and France. Attracted by the fame of his countryman, Lanfranc, then prior of Bee, he entered Normandy, and, after some time at Avranches, settled at the monastery of Bee. There, at the age of twenty-seven, he became a monk; three years later, when Lanfranc was promoted to the abbacy of Caen, he was elected prior. This office he held for fifteen years, and then, in 1078, on the death of Herluin, the warrior monk who had founded the monastery, he was made Abbot. Under his rule Bee became the first seat of learning in Europe, a result due not more to his intellectual powers than to the great moral influence of his noble character, and his loving, kindly discipline. It was during these quiet years at Bee that Anselm wrote his first philosophical and religious works, the dialogues on Truth and Freewill, and the two celebrated treatises, the *Monologium* and the *Proslolium*. Meanwhile the convent had been growing in wealth, as well as in reputation, and, among other properties, had acquired considerable possessions in England. Anselm paid frequent visits to that country in connection with the convent lands, and by his mildness of temper and unswerving rectitude, so endeared himself to the English that he was looked upon and desired as the natural successor to Lanfranc, then Archbishop of Canterbury. But on the death of that great man, William Rufus seized the possessions and revenues of the See and made no new appointment. Abbot four years after, in 1092, on the invitation of Hugh, Earl of Chester, Anselm, with some reluctance, for he feared to be made archbishop, crossed to England. He was detained by business for nearly four months, and when about to return, was refused by the king. In the following year William fell ill, and thought his death was at hand. Eager to make atonement for his sin in regard to the archbishopric, he nominated Anselm to the vacant See, and after a great struggle, compelled him to accept the pastoral staff of office. After obtaining dispensation from his duties in Nor-

mandy, Anselm was consecrated in 1093. He demanded of the king, as the condition of his retaining office, that he would give up all the possessions of the See, accept his spiritual counsel, and acknowledge Urban as Pope, in opposition to the anti-Pope, Clement. He only obtained a partial consent to the first of these, and the last involved him in a serious difficulty with the king. It was a rule of the church that the consecration of metropolitans could not be completed without their receiving from the hands of the Pope, the *Pallium* or robe. Anselm accordingly, insisted that he must proceed to Rome to receive the pall. But William would not permit this; he had not acknowledged Urban, and he maintained his right to prevent any Pope being acknowledged by an English subject without his permission. A great council of churchmen and nobles, held to settle the matter, advised Anselm to submit to the king, but failed to overcome his mild and patient firmness. The matter was postponed, and William meanwhile privately sent messengers to Rome, who acknowledged Urban, and prevailed on him to send a legate to the king, bearing the Archbishop's pall. A partial reconciliation was then effected, and the matter of the pall was compromised. It was not given by the king, but was laid on the altar at Canterbury, whence Anselm took it. Little more than a year after, fresh trouble arose with the king, and Anselm resolved to proceed to Rome and seek the counsel of his spiritual father. With great difficulty he obtained a reluctant permission to leave, and in October 1097 he set out for Rome. William immediately seized on the revenues of the See, and retained them to his death. Anselm was received with high honors by Urban, and at a great Council held at Bari, he was put forward to defend the Latin doctrine of the Holy Ghost, against the objections of the Greek church. But Urban was too politic to embroil himself with the King of England, and Anselm found he could obtain no substantial result. He withdrew from Rome, and spent some time at the little village of Schiavina. Here he finished his treatise on the atonement, *Cur Deus homo*, and then retired to Lyons. In 1100, William was killed, and Henry, his successor at once recalled Anselm. But Henry demanded that he should again receive from him in person, investiture in his office of archbishop, thus making the dignity entirely dependent on the royal authority. Now, the papal rule in the matter was plain; all homage and lay investiture were strictly prohibited. Anselm represented this to the king; but Henry would not relinquish a privilege possessed by his predecessors, and proposed that the matter should be laid before the Holy See. The answer of the Pope reaffirmed the law as to investiture. A second embassy was sent with a similar result. Henry, however, remained firm, and at last, in 1103, Anselm and an envoy from the king set out for Rome. The Pope, Paschal, reaffirmed strongly the rule of investiture, and passed sentence of excommunication against all who had infringed the law, except Henry. Practically this left matters as they were, and Anselm, who had received a message forbidding him to return to England, unless on the king's terms, withdrew to Lyons, where he waited to see if Paschal would not take stronger measures. At last, in 1105, he resolved himself to excommunicate Henry. His intention was made known to the king through his sister, and it seriously alarmed him; for it was a critical period in his affairs. A meeting was arranged, and a reconciliation effected. In 1106, Anselm crossed to England, with power from the Pope to remove the sentence of excommunication from the illegally invested churchmen. In 1107 the long dispute as to investiture was finally ended by the king resigning his formal rights. The remaining two years of Anselm's life were spent in the duties of his archbishopric. He died on the 21st of April 1109. His canonization appears to have taken place in 1494.

MARTHA WASHINGTON.

GOOD AFTERNOON:—I wish to speak to-day, simply because this republic, so far as I can see as a spirit, will soon have a troublesome time. I feel interested in it, in as much as my husband was a patriot. I wish to see this great country happy, but to be so its people must become truly united. I would say this; keep out all causes for internal dissensions and you will move on rightly. Let the constitution severely alone. Do not try to alter it now, for it is as perfect as the present generation needs it to be. Think of the suffering that has been endured to bring this country to where it stands to-day. Be true to the principles laid down in 1776 and still perpetuated in 1876, and the welfare of this country will be perfectly secure. By all means do not attempt to interfere with the opinions or belief of any person or class of persons in relation to worship or deity. Let them make, each their own, if they wish to, for all their errors will be finally driven out of them in spirit-life. The true spirit is, for each and every one to respect the rights of all others whether they are in the majority or minority. Always keep peace and make any proper concessions rather than resort to war. War is the greatest curse that ever afflicted the human race. As your country is broad enough for all; turn your attention toward the cultivation of the intellect—the spiritual. Those who follow my counsel will become angels or messengers of peace and happiness to all people. I was known when here as

MARTHA WASHINGTON.

ADE HUTCHINS.

Rough and coarse and a hard road to hoe—that was my earthly career, and many times I was like that theatre man who says, "Take up arms against a sea of troubles," etc.; but I finally pulled through and now I am what the people call dead, and yet I am the liveliest old customer you ever saw. Do you know, stranger, that I am glad I found my way back, because I have learned as a spirit how I can give my enemies particular fits, and I am just the one to do it. I don't believe in any of this humbug-jammy business. When a fellow gives me a slap, I am not going to give him a chance for another, I'm going to hit him straight from the shoulder. Talk about your religion, why when I was here if I wanted to find a hypocrite I would always slap a Christian on the shoulder and say you are my man. I was a rough lumberman. None of your gentle kind, but I always shared with a mate that was hard up; and would you believe me? I am better off in this after-life than any of your canting, sniveling kind. I was told to come here to-day, for you see you are a kind of boss, to get a little information. I want to know whether I had better forgive and forget and let up on my enemies, or whether I had better make them

[Continued on the Sixth Page.]

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POTAMON THE ORIGINATOR OF CHRISTIANITY.

In our last number we published a communication purporting to come from the spirit of Potamon the founder of the Eclectic school of religionists, at Alexandria, in the reign of Augustus. In connection therewith, we gave such references to the history of this great religious reformer, as have come down to us, or rather such references to him as the Roman Catholic priesthood have permitted to reach the public. Whether there is not in the Vatican library at Rome, among the secret archives of the Pontifical church, much fuller information in relation to this remarkable man, we may never know. Enough, however, has been disclosed to show that Potamon attempted to formulate a religious system, by taking the best portions of the various religious systems of his time, and blending them so as to make a system that would be adapted to take the place of all other religious systems.

We remarked that we were impressed by the fact that while Diogenes Laertius, in the introduction to his inestimable work, "The Lives and Opinions of Illustrious Philosophers," mentions Potamon, and makes a general statement of his views and teachings in the introduction to his work, yet he does not pretend to notice him in the body of his work. We inferred that Diogenes had said so little concerning the teachings of Potamon as is preserved, from fear of consequences personal to himself; Potamon, having, as he says in his communication, been banished on account of his attempt to found a new and more perfect system of religion. On further investigation, we conclude that Diogenes Laertius did set forth the personal history and opinions of Potamon, as he did the personal history and opinions of Thales, Solon, Chilo, Pittacus, Bias, Cleobulus, Periander, Anacharsis, Myson, Epimenides, Pherecydes, Anaximander, Anaximenes, Anaxagoras, Archelaus, Socrates, Xenophon, Alcibiades, Aristippus, Phaedon, Euclid, Stilpo, Crito, Simon Glaucon, Simias, Cebes, Menedemus, Plato, Speusippus, Xenocrates, Polemon, Crates, Crantor, Arcesilaus, Bion, Lacydes, Carneades, Aristotle, Theophrastus, Straton, Lycon, Demetrius, Heraclides, Antisthenes, Diogenes, Monimus, Onesicritus, Metrocles, Hipparchus, Menippus, Menedemus, Zeno, Aristus, Herillus, Dionysius, Cleanthes, Sphaerus, Chrysippus, Pythagoras, Empedocles, Epicharmus, Archytas, Alcmaeon, Hipparcus, Philolaus, Eudoxus, Heraclitus, Xenophanes, Parmenides, Melissus, Zeno Eleater, Leucippus, Democritus, Protagoras, Diogenes Apollonius, Anaxarchus, Pyrrus, Timon, Epicurus. Here are eighty-two illustrious philosophers, treated of by Diogenes Laertius, all of them anterior to Potamon, and yet not one word in the body of the work in relation to this the greatest and most modern of them all. The fact that Diogenes makes especial mention of him in the introduction to his work, as the founder of a new sect, that selected its doctrines from all the other sects, and the great end of which was to develop a perfect and pure life, shows how far Potamon was before all the other philosophers of Greece. His school was established at Alexandria only a short time before Diogenes wrote, and yet Potamon is not so much as mentioned in the list of philosophers, whose teachings he sought to embody in his work.

It will not do to say that Diogenes either intentionally or inadvertently omitted to give the life and opinions of Potamon. The probabilities are so strong as almost to amount to a certainty, that Diogenes did give a history more or less in detail of Potamon and his teachings. That this history of Potamon is not in the biographical work of Diogenes as it has come down to us, renders it almost certain that it has been suppressed by those into whose hands that work afterwards fell. Who were the persons into whose hands the work of Diogenes fell? Most certainly they were the Christian priesthood, into whose hands the whole literary treasures of ancient times fell after the banishment and condemnation of Potamon. Then, it was the Christian priesthood who for some purpose suppressed that portion of the writings of Diogenes Laertius relating to Potamon. As in the order of arrangement adopted by Diogenes, in the preface to his work, he would have sketched the history of Potamon and his opinions last; it was an easy thing to eliminate that portion without in any way interfering with the biographies that preceded the biography of Potamon. Not so with the brief allusion in the preface to Potamon and

his teachings. It would be impossible to erase or remove it without showing that for some reason a part of the preface had been destroyed, and hence that precious remnant of the teachings of Potamon has been allowed to come down to us. These priestly foes to truth naturally thought that in those few lines of that preface, no one would ever perceive their relation to the origin of the Christian religion, and hence it did not share the fate of the biography itself. But for the return of the spirit of Potamon, his declaring what he attempted to do, and his ostracism and banishment, therefore, through the influence of the rival religious sects, the wonderful significance of that reference by Diogenes to Potamon would have continued to escape public observation. In the light of his spirit communication its true significance is rendered plain.

What was there in the writings of Potamon that was so obnoxious to his religious and philosophical contemporaries; and to those who have since sought to destroy every vestige of the religious system he founded in Alexandria in the reign of Augustus? Can there be a doubt but that he sought to blend with the metaphysical theories of Greece and Rome, the ethical and theological systems of the other peoples of his age, and thus establish a new system that should contain and effect all of good that could be derived from each and all of them? This was the part of true wisdom, and shows that Potamon was as far before the philosophers and priests of his time, as he was before the Christian plagiarists who appropriated his labors uncredited, in all that can give lustre to a human life.

As before said, we may never know exactly what Potamon taught, but when we consider the care with which the Christian priesthood have sought to conceal the fact that Potamon lived and taught at the very time when, it is said, the man-God Jesus lived and taught, we may naturally infer that the teachings and doctrines of Potamon were the same, or nearly the same, as those which they have attributed falsely to Jesus. To give the weight of divine authority to these doctrines, it was indispensable to destroy as far as possible all trace of their human origin, and hence so little has come down to us in the name of the true author of those doctrines, the founder of the Ecclectic system of religion.

It has been the boast of Christian writers that there never was so perfect a religious system established upon the earth as the Christian religion; and yet there is not a tenet, dogma, doctrine, ceremony, form of prayer, fast or feast, title of deity, form of church government, official rank or religious observance, of any kind, that is not identical with some prototype to be found in one or more of the more ancient religious systems. That being so, the originator of that religion was an Eclectic, whether Potamon or Jesus; and as both must have lived at or about the same time, if the latter lived at all, and as Potamon is by all authorities conceded to be the founder of Eclecticism in religion, and as Jesus is not so much as mentioned by any one as having been a teacher of Eclecticism, it becomes more than a reasonable certainty that Potamon, and not Jesus, was the founder of what has been called, or miscalled, Christianity.

We have recently found access to information that we feel confident will show beyond all question that no such person, man, or God, as Jesus Christ, had anything to do with establishing the religion that has been taught in that name. We have at our immediate command many incidental facts, all tending to show that the Christian religion is solely of human origin, and has nothing especially divine connected with it.

For more than a hundred years there was little or no trace left of the teachings of Potamon or of the Eclectic system of religion which he founded. About that time the books comprised in the New Testament, so-called, were brought to light, and were entitled the "Gospel according to St. Matthew," "The Gospel according to St. Mark," "The Gospel according to St. Luke," "The Gospel according to St. John," "The Acts of the Apostles," &c., &c. Why they were so designated, and by whom they were so designated, no one knew; or if they did know, none have told us. Those titles show very plainly that they are not the Gospel (or God-spell) according to Jesus Christ. If they had been the latter, the Christian priesthood would not have hesitated to say so. We have just as much right to infer that those writings were different versions of the teachings of Potomon, as the Christian priesthood have to infer that they are different versions of the teachings of Jesus; and we have vastly more reason to think so, in view of the facts we have stated and those which we intend to adduce in detail in the course of this investigation.

The first follower of the teachings of Potamon who avowed his conversion to the Eclectic religion was Ammonius Saccus, of whom too little was known, or at least too little of whose teachings have been permitted to come down to us. Of this great teacher the *Biographie Universelle* says :

"Ammonius Saccus, thus called because, it is said, he was a sack or bag bearer in his youth. He was a native of Alexandria and lived towards the end of the second century. His parents were poor and Christians; they raised him in their religion. Disgusted with his wearying calling, he left it to give himself up to the study of Philosophy, in which it is believed he had Panteus as his master. After some years he opened a school and drew around him a great number of disciples of whom the most celebrated were Herrenius, Origen and Plotinus.

This school is ordinarily regarded as the first of the eclectic philosophy. This opinion, nevertheless, needs rectification. Eclecticism is the doctrine of those who, without embracing any particular system, takes from each system that which is most conformable to truth, and of these various selections arranging a new system as a whole. It was in this manner that Potamon proceeded. But it is impossible to give the name of Eclecticism to the philosophy" (why not religion?) "of Ammonius, a monstrous and singular collection of the most contradictory opinions. Indeed, not content with having amalgamated without arrangement the fundamental systems of the different Greek sects, Epicurianism excepted, he fell into the same confusion relatively to religious principles; so that the chaos of his doctrines embraced alike philosophic opinions and sacred dogmas. He ought then to be regarded rather as the founder of Theosophy or the Illuminated. Ammonius never wrote anything. He confided his principles only to a small number of disciples and under the veil of mystery. Meantime, some historians make him the author of an *Evangelical Concordance*, which is found in the seventh volume of the *Bibliothèque des Pères*, and that others attributed with better reason to a bishop Ammonius."

The *Encyclopedia Britannica* says of Ammonius: "Ammonius, surnamed Saccus or 'Sack Carrier,' from the fact of his having been obliged in the early part of his life to gain his livelihood by acting as a porter in the market, lived at Alexandria during the second century A. D., and died there 241 A. D. Very little is known of the events of his life. He is said by Porphyry to have been born of Christian parents and to have belonged originally to their faith from which he afterwards apostatized. Eusebius (Church History, vi. 19.) denies this apostasy, and affirms that Ammonius continued a Christian to the end of his life. It is clear, however, that Eusebius is referring to another Ammonius, a Christian who lived in Alexandria during the third century. Ammonius, after long study and meditation, opened a school for philosophy in Alexandria. Among his pupils were Herennius, the two Origens, Longinus, and, most distinguished of all, Plotinus, who in his search for true wisdom 'found himself irresistibly attracted by Ammonius, remained his close companion for eleven years, and in all his later philosophy professed to be the mere exponent of his great master. Ammonius himself designedly wrote nothing, and the doctrines taught in his school were, at least during his life, kept secret, after the fashion of the old Pythagorean philosophy. Thus while all the later developments of neo-Platonism are in a general way referred to him as their originator, little is known of his special tenets. From the notices of Hierocles, a scholar of Plutarch, in the early part of the fifth century A. D., preserved in Photius, we learn that his fundamental doctrine was an eclecticism or union of Plato and Aristotle. He attempted to show that a system of philosophy, common to both, and higher than their special views, was contained in their writings. He thus, according to his admirers, put an end to the interminable disputes of the rival schools. What other elements Ammonius included in his eclectic system, and in particular how he stood related to the Jewish and Christian theosophies are points on which no information can be procured. Few direct references to him exist, and these are not of unquestionable authority. He undoubtedly originated the neo-Platonic movement, but it cannot be determined to what extent that philosophy, as known to us through Plotinus and Proclus, represents his ideas. Eusebius mentions some Christian works by Ammonius. As Porphyry expressly tells us that Ammonius, the philosopher, wrote nothing, Eusebius must be referring to the later Christian of the same name. To this later Ammonius belongs the *Diatessaron*, or *Harmony of the Four Gospels*, sometimes ascribed to the philosopher."

We here see another attempt, on the part of a Christian writer, to get rid of all trace of the teachings of Potamon and to prevent the discovery of the great secret of the Roman Catholic priesthood that Potamon and not Jesus was the founder of the Christian religion. Both of the writers cited concede that Ammonius Saccus was reared a Christian by his parents. The English writer quotes Porphyry to show that Ammonius apostatized, but admits that Eusebius in his *Church History* denied this apostasy and affirms that Ammonius continued to live a Christian to the end of his life. It is true he attempts to get rid of that testimony of the most erudite and thoroughly informed Christian Father by saying: "It is clear, however, that Eusebius is referring to another Ammonius, a Christian, who lived in Alexandria during the third century." We are not, however, told by this very astute writer that there was any reason to believe that the Ammonius whom Porphyry alleged apostatized from the Christian faith was the Christian Ammonius of the third century; nor has he pretended that the latter Ammonius was ever charged by Porphyry with having apostatized from the Christian faith. There can, therefore, be little or no doubt that Eusebius referred to Ammonius Saccus when he claimed that he continued a Christian to the end of his life. Now, it being a fact, according to Eusebius, that Ammonius Saccus was a Christian, and that the Christian doctrines which he taught were kept secret while he lived, it becomes a matter of the deepest interest to know what those Christian teachings were which Ammonius kept secret. This English writer does not pretend that those secret Christian teachings were, what afterwards became known as the doctrines of the neo-Platonists. It is true that the French writer above quoted says that the secret doctrines of the Eclectic school of religionists founded by Potamon, as the inception of what afterwards became Christianity were not the doctrines of Eclecticism; but we will show before we close this treatise, that Ammonius Saccus was a follower of the Eclectic system of religion founded by Potamon at the very period when the Christian religion is universally admitted to have originated.

We have again, in the case of Ammonius Saccus, the evidence that his contemporaries sought to befog his history and teachings. Thanks to his follow-

ers, Herrenius, Origen and Plotinus, this attempt at Christian concealment was less successful than in the case of Potamon.

There can be but little question, in view of all the facts which have been and which will yet be adduced, that the teachings of Ammonius were only kept secret because of the certain destruction that would have awaited him had he publicly disclosed the fact that Christianity was not of divine origin, and that human spirits held direct communion with mortals. Those secrets are as carefully guarded to-day, by the Christian priesthood, as they were by Ammonius Saccas in the third century. Finding that they can no longer resist the light which Modern Spiritualism is throwing into the dark chambers of mystery in which God's living truths have been buried by impious priestly craft, these sanctimonious swindlers cry out, "It is the Devil—it's the Devil's work—have nothing to do with it." We answer them and say, "It has been the Devil's work that these most important truths have been so long concealed." It will yet prove that the proscribed Potamon and his followers, have been the saviours of their fellow-men, and not the cowed deceivers of their race, who have stolen the garments of sanctity, the more effectually to accomplish the enslavement of the people.

We will in our next treat of the testimony of Plotinus, the greatest disciple of Potamon and Ammonius:

"'TIS CONSCIENCE MAKES COWARDS OF US ALL."

Those who are accustomed to reading the *Religio-Philosophical Journal* know how seldom its editor, Col. John C. Bundy, allows anything like a spirit communication to appear in its columns. As a standing rule they are rigidly excluded by him. The principal instances in which he has departed from that rule has been where some spirit personator of his assassinated predecessor and father-in-law controls a medium and in the name of Stevens S. Jones commends Col. B. for his persistent war upon mediums and his untiring efforts to discredit the spirit manifestations that occur through them. In his last issue, Col. Bundy editorially reports a communication given to him last week in his office. In order to give our readers an opportunity to know what this spirit personator of Mr. Jones had to say, we will publish Col. Bundy's editorial. Here it is:

"MESSAGE FROM MR. JONES."

"Mrs. DeWolf, a medium long and favorably known in Chicago, while making a call at our office last week, was, in the midst of a confidential conversation, suddenly controlled by one of our spirit guides, who said that Mr. DeWolf was present and desired to talk with his daughter and herself, through the aid of the spirit controlling. After expressing his pleasure at the opportunity to be heard, he said that he had often and often false accounts of messages given by him had frequently been given to the public, by publication and otherwise; this was to be expected, and while it was annoying yet it should be borne philosophically and with as much grace as we could, as we are all subject to such influences. He said that he might do what he could to aid the growth of spiritual knowledge. He at times entered the camp of the enemy for the purpose of lifting them out of their selfishness and ignorance, and consequently had to run the risk of being falsely interpreted and misrepresented, but felt it his duty to take the risk for the ultimate good. He hoped to accomplish, "It was glad to see the *Journal* doing such effective service" "It was glad to see the *Journal* doing such effective service" was bringing the (Coleridge) proof of the need of a further than that aristocratic falsehood to convince you it was a living spirit who uttered it? If you did you are more stupid than we have given you credit for.; that while some either through ignorance or interested motives, were in opposition to its course, it would be found in the end that the policy of the *Journal* was the only safe one for Spiritualism. As one grows a garden to pull up and eradicate weeds that the flowers grow, so we grow Spiritualism. As we pull up the errors and give to those who occupied prepositional positions, some idea of the justice and truth as he now viewed them; striving for the best of good all. Merely because the same generous soil grows both weed and flower, it does not follow that we must allow the former to grow undisturbed; and because Spiritualism nourishes the flowers of truth, it is not necessary to allow the weeds of fraud, deception and superstition grow, even though we lose the soil, so long as we pull up the flowers, for only by faithful labor and watchful care we expect to harvest the truth.

"Addressing us directly the spirit continued saying: 'You have encountered severe censure, yet it is only by meeting every obstacle and overcoming it that you can feel the thrill of joy which comes to the victor whose cause is just. I am glad to see the banner of Truth unfurled as your colors. Have faith in the future, trust in yourself and feel that there are wise ones assisting and guarding. Spiritual truths may be grasped by the power of your comprehension, yet common sense and reason were pre-eminently placed between right and wrong, and your spirit friends are gratified to see you exercise these powers freely and effectively. There are those to whom the Journal goes and some among those whom you have lately visited, who feel weak and despondent. Your courage and faith in the triumph of truth is well founded and helps to support those who are not so true. There is no reason for any to feel weak-hearted. True, you have been through a severe ordeal, treading the road of aung here, a partition there, and the place where you have made ready for the new foundation which already is being laid, and the new building is growing into a grand and enduring structure before your eyes; you will be surprised to see how rapidly it goes up. After the next six months the worst time will be over, the outlines of the new structure will have assumed shape, and you will pronounce the work satisfactory."

We are amazed that Col. Bundy should have been so daft as to publish that as a communication from the spirit of Stevens S. Jones. The same spirit has on many occasions through Dr. J. V. Mansfield, James A. Bliss, and other mediums sought to palm himself off, as the spirit of Mr. Jones, but in no instance with any success. He did not dare to pretend that Mr. Jones had not frequently directly controlled mediums to give communications to himself and others, and that his utterances through them had been inconsistent with what this deceiving spirit was about to say to him. It will be observed that Col. Bundy does not say the communication purported to come from Mr. Jones, but that it actually came from him. How Col. Bundy knew this he does not tell us. We ask the reader to scrutinize that communication in the light of the theory that the medium was thrown under the influence of the spirits who surround Col. Bundy, and influence him to work for the suppression of the spiritual movement, and that those spirit guides are Catholic priests, bishops, archbishops and popes, and then see whether it is likely that the spirit of S. S. Jones had anything to do with it.

We know Mrs. DeWolf to be a most admirable medium, as we know Dr. J. V. Mansfield and Jas. A. Bliss are, and we know that same spirit has

controlled the latter. When tested, however, with a few questions that showed the deceiver that he was understood, he has always acknowledged his attempted deception, and either left the mediums in confusion, or has pleaded with us to join the church and help to suppress the mediums and manifestations through whom the truths of spirit-life can alone come. The deceiver had in this instance a better opportunity to carry on his deception, because he did not take direct control and therefore his identity was more difficult to determine. We know that Mr. Jones is in the spirit a most uncompromising friend of Spiritualism, and the determined opponent of the spirit enemies of Spiritualism, who through their mediumistic instruments procured his assassination in order to place their medium Col. John C. Bundy in his editorial position. Mr. Jones was the inveterate foe to all their schemes to subvert the liberties of the American people and draw upon himself the concentrated enmity of the whole banded power of Catholic spirits. They were not mistaken in the choice of a medium to do their work when they selected Col. Bundy. No one who has watched his career can fail to have seen how perfectly he has worked to their hand, as editor of the *R.-P. Journal*.

Let us analyze this prized communication and see how much it sounds like Mr. Jones. The first words put into Mr. Jones' mouth we know to be false. He is made to say:

"Garbled and often false accounts of messages given by him had frequently been given to the public by publication and otherwise; this was to be expected, and while it is annoying, yet it should be borne philosophically and with as much equanimity as possible."

We are not aware that any person other than ourself has at any time published communications purporting to have come from the spirit S. S. Jones. Col. Bundy will hardly deny that the spirit referred to ourself in making that allegation. We denounce this spirit, whoever he may have been, with having most foully lied, so far as he alleged that we ever garbled any statement purporting to come from him. Having lied in this, what reason have we to suppose he did not lie throughout. Whatever else may be said to the prejudice of Mr. Jones, it cannot be said of him, as we say of this spirit, he is a habitual liar.

Mr. Jones is made to say:

"He at times entered the camp of the enemy for the purpose of lifting them out of their selfishness and ignorance, and consequently had to run the risk of being falsely interpreted and misrepresented, but felt it his duty to take the risk for the ultimate good he hoped to accomplish."

Think of it! ye people possessed of common sense—Stevens S. Jones coming to our office as into the enemy's camp! Our deadly and most implacable enemies in spirit-life are the spirits who wrought the assassination of Mr. Jones. His enemies in spirit are our enemies, and when this spirit says he came to us as an enemy he tells the truth. But he came disguised, falsely personating Mr. Jones, and so confessed when detected in his deception. Mr. Jones is made further to say:

"He was glad to see the *Journal* doing such effective service, and was proud of the success its course was bringing to it; that while some, either through ignorance or interested motives, were in opposition to its course, it would be found in the end that the policy of the *Journal* was the only safe one for Spiritualism."

No one could know, better than Col. Bundy and Mrs. Bundy did, the absolute groundlessness of that pretended congratulation. They well know the fearful falling off that has taken place in the subscription list of the *Journal*. From every part of the country we hear the same account of the astonishing falling off in the circulation of the *Journal*. Where hundreds of copies used to circulate there are not now ten taken. Especially is this so in all the principal centres of Spiritualism, East, West, North and South. In Philadelphia, where at one time there were more copies taken than of the *Banner of Light*, the latter has a circulation of ten to its one; while in Chicago we know the circulation of *MIND AND MATTER* exceeds that of the *Journal* by considerable. These facts are well known to the spirit of Mr. Jones, and to pretend that he ever said anything like that, would only make him appear an untruthful spirit.

The talk put into Mr. Jones' mouth about the gardens and the weeds and flowers is just such twaddle as characterizes the mouthings of priests who seek to amuse their simple-minded and trusting hearers with meaningless chaff. Spiritualism is not a garden and bears no analogy to one. Neither is it made up of weeds and flowers, but of solid and ineffaceable truths. We would recommend this priestly deceiver of Col. Bundy to do a little weeding of error from his own corrupt and selfish soul, and know he will then be in a better shape to inculcate lessons in weeding.

Mr. Jones is made to say to Col. Bundy:

"I am glad to see the banner of Truth unfurled as your colors. Have faith in the future, trust in yourself, and feel that there are wise ones assisting and guiding."

Well, that is rich to be sure. A man that has never lost an opportunity to speak falsely of mediums and the friends of mediums, through his paper, and who was never known to retract or acknowledge one of those falsehoods—bearing the banner of Truth! That of itself was sufficient to demonstrate the lying character of that controlling spirit. This priestly Mephistopheles did well to bid Col. Bundy to "have faith in the future," for he well knew Col. Bundy had no reason to have such faith from his past or present experiences. When he told him to trust in himself, he well knew how fast Col. B.'s self-reliance was leaving him; and when he bade him "feel there were wise ones assisting and guiding" him, he gave Col. Bundy but small consolation, for the latter had too much reason to know that much more of that kind of assistance and guidance will end his career as the betrayer of Spiritualism. These

wise ones are not the spirit friends of Spiritualism. They are its spirit enemies, and they have surrounded and overshadowed Col. Bundy with their influence until he has become their perfect tool. Col. Bundy has no enemies so dangerous to his welfare as those same "wise ones."

Mr. Jones is made to say to Col. Bundy: "Your spirit friends are gratified to see you exercise your common sense and reason freely and effectively." Who are Col. Bundy's spirit friends? We answer, the lying deceiver who was communicating with him, and the associates of that enemy of Spiritualism. That they should be gratified at seeing how completely Col. Bundy responded to their priestly prompting was very natural. That Mr. Jones should have had any such gratification was most unnatural, therefore he had nothing to do with that utterance.

We come now to notice some disclosures which Colonel Bundy has been unwittingly influenced to make, through his paper, that fully confirm all we have ever said in regard to the condition of the *Journal* and the policy that has governed its management. These disclosures show that sooner or later the most trained dissembler will betray his designs. This one makes Mr. Jones say:

"There are those to whom the *Journal* goes, and some among those whom you have lately misled who feel weak and dependent. Your courage and faith in the triumph of truth is well founded and helps to support those who are not so strong. There is no reason for any to feel weak-hearted."

Well! if that is not a confession of demoralization, fully up to anything we have declared to be the fact upon the part of Col. Bundy and his claquers, we do not understand matters at all. A shivering crowd of mundane allies you have to be sure! But why did you not venture to say who those weak and desponding supporters of Col. Bundy are and how great is their number? As you speak of none who are strong or hopeful except the Colonel himself, we have a right to infer that all are equally demoralized and ready to desert the sinking ship. Under those circumstances it was the keenest irony to say to Col. B., "there is no reason to feel weak-hearted." If that spirit personator of Mr. Jones is not "Bob Acres" personified we know not who he may be.

But now we come to something that we want every reader of *MIND AND MATTER* and every reader of the *R.-P. Journal* to weigh word by word. It will show as nothing else could that in charging Col. Bundy with trying to destroy Spiritualism and to substitute for it the domination of the Catholic priesthood over all matters of a spiritual nature we were doing nothing but what the facts fully justified. These are the words that Col. Bundy would have you believe came from the spirit of Mr. Jones, but which we know came from a Catholic priest, who spoke not only for himself but for the band of Catholic spirits who have largely influenced the course Col. Bundy has taken:

"True you have made havoc of the old superstructure, tearing down a wing here, a partition there and turret elsewhere, until you have made ready for the new foundation which already is being laid and the new building is growing into a grand and enduring structure before your eyes; you will be surprised how rapidly it goes up. After the next six months the worst time will be over, the outlines of the new structure will have assumed shape and you will pronounce the work satisfactory."

That is not near so much of a riddle as it was intended to be, as we shall show Col. Bundy's spirit-guide who has had a controlling influence in all his doings and who tells him that he has made havoc of the old superstructure. What superstructure was that? Was it not the superstructure of Modern Spiritualism, he referred to? We assure Col. Bundy's spirit guides that that havoc is all moonshine. Spiritualism, in all its strength, truth and beauty, stands to-day just where its spirit directors placed it before Col. Bundy ever sold himself, body and soul to do their bidding. Not a stone of that edifice has been removed or altered and not a stone of it will be tampered with by spirit traitors to truth or their mundane allies while time endures. Those who have sought to create that havoc to Spiritualism have already lived to realize that they have reaped the havoc they thought they were sowing for others. Could spirit or mortal have been guilty of greater folly than has Col. Bundy and his priestly guide, in this meaningless boast that they have rased Modern Spiritualism as it came to us from the spirit-world, to its foundations. That they have tried to do it is very certain, although Col. Bundy has all along falsely denied that that was what he was aiming to do. We have charged him with it over and over again, and have piled fact upon fact, mountain high, to demonstrate that such was the case, only to be laughed at by those who could not conceive that any man could be such a hypocrite as Col. Bundy now publicly confesses he has been. We are now told by these would-be pullers down of Modern Spiritualism, that there is a new foundation being laid and the edifice being erected upon it "is growing into a grand and enduring structure." Where is that foundation? Where that growing structure? What is the material of which it is being constructed? Who are the architects? Who the artisans performing the work? Neither Col. Bundy nor his guide have dared to tell us, and therefore we will tell the public who have or ought to have some interest in the matter. The new foundation for Spiritualism is the Catholic Church; and the new building that is going up on that foundation is the Roman Catholic Propaganda. It is this power that is to overshadow not only Modern Spiritualism, but the liberties and rights of American citizens, at the growth of which, this priestly spirit assures Col. Bundy he will be surprised. Six months, says this personator of Mr. Jones, will suffice to allow the outlines

of this new structure to become satisfactory to Col. Bundy. We will see about that. We rather think that that edifice is being reared too fast to stand and before the building of it goes much further it will tumble into a mass of ruins, carrying Col. Bundy, the *R.-P. Journal* and all there is left of his following to oblivion.

From this time forward let not Col. Bundy nor any sympathizer with him pretend that he is a friend of Modern Spiritualism. He has publicly confessed that it has been his business to create havoc with the edifice of Modern Spiritualism and substitute for it something else that he dare not name. We knew that we would drive this miserable hypocrite to the wall and force him to confess his dishonesty. We have done it; and from this moment his power to harm Spiritualism is at an end, for we will send out an extra edition of this to ten thousand readers in all parts of the country.

Just as we were closing this article, we received the following letter which will show beyond all question that the spirit of Stevens S. Jones did not control Mrs. DeWolf, and did not give the message put into his mouth by a spirit enemy of Spiritualism through that medium.

"MEMPHIS, Mo., March 10, 1880.
"J. M. ROBERTS—Dear Sir:—I send you the following statement of an interview which I have reduced to writing for *MIND AND MATTER*."

"On the night of March 6th, 1880, while attending a seance with J. H. Mott in Memphis, unexpectedly and without solicitation, a spirit, whom I supposed to be, at first glance, a distant relative of mine—Mr. J. G. Wells, who passed to spirit-life some four or five years ago, in St. Joe, Michigan—appeared at the aperture and showed me his white hair and beard and asked me if I recognized him. I said, 'I do not.' He then asked me if I wished to look at the backside of his head. I supposed it to be the relative named who fell on the ice, and who had passed to spirit-life in consequence of that fall. He then showed me the back side of his head, and putting his hand upon the supposed spot of the injury to my relative, Wells, I saw a hole there. He then asked if I saw his white hair and beard. I said, 'I do.' He said, 'I presume you do not recognize me.' I said, 'No, sir, I do not.' He said, 'You have known me long and well and have been in my office more than a hundred times.' I said, 'I do not now recognize who you are.' He then said, 'I am Stevens S. Jones. I said in reply, 'I have known a good many Joneses.' He said, 'But you have never known but one S. S. Jones—have you?' I said, 'No.' He then put his face not more than six or eight inches from me, and I recognized him instantly. I could have had no better evidence that it was Mr. Jones."

"He then proceeded to relate to me his experience in spirit life—said his condition was that of anguish and remorse, and that he had been in the slough of despond to his ruin—said, and with emphasis, as was his habit while in the form, 'I had known him personally for nearly a quarter of a century. He said, John (referring to Bundy) had ravished his papers and drawers, before the blood was cold in his veins. He said he had left the *Journal* in a prosperous, healthy and remunerative condition, but to-day it was not doing but dead; which he regretted exceedingly, not so much on his own account, as that of his daughter, Mrs. Bundy, who had helped to build it up and make it what it was. He then referred very feelingly to his friends in Chicago, and to other matters that it is not necessary to state. But he stated that 'John,' meaning Bundy, was the party who spirited away and stole his will from the files of papers. He said, 'John did it,' very emphatically. He said he had never communicated through Mr. Mott before, an opportunity having never presented itself. He repeatedly remarked that the *Journal* was gone and never would amount to anything any more; said it was his ideal of his life, and also that of Mrs. Bundy. Said he regretted his downfall more on her account than he did on his own; and that he had been in great remorse and sorrow ever since he had been in the spirit-world on account of his position, and on account of the action of 'John' and the condition of the *Journal*."

"I send you this from Chicago, as I have been on the road much of the time since leaving Memphis. As reference I refer you to H. G. Pitkin, Esq., of Memphis."
"Geo. Mostow."

We have no personal knowledge of such a person as George Mostow, but telegraphed to Mr. H. G. Pitkin to learn whether the statement of Mr. Mostow could be relied upon as correct. We received this telegraphic reply:

"Yes; I have always found him truthful."

H. G. PITKIN.

Memphis, Mo., April 6, 1880.

We give Mr. Mostow's statement just as it was italicized by him. In the face of that testimony of Mr. M. it is perfectly preposterous for Col. Bundy to pretend that the spirit that controlled the guide of Mrs. DeWolf was S. S. Jones. What prompted Mr. Mostow to send us that information, just at the moment he did, is singular indeed, if it was not influenced by spirits who are determined to drag the secret actions of John C. Bundy to light. Mr. Jones's sympathy for his daughter is natural, as natural as is his antipathy to her husband. The statement of the clearly identified spirit of Mr. Jones, that the *Journal* "was not dying but dead," and that repeated over and over again, shows the legitimate effects of Col. Bundy's editorial course on that once popular and influential Spiritual publication. It will require something more than the lying assurances of spirits such as the one who controlled the guide of Mrs. DeWolf, while the medium was within the spirit and mortal surroundings of the *Journal* office, to give Col. Bundy any consolation or confidence in either the wisdom or the success of Col. Bundy's attempt to rase Modern Spiritualism to its foundation. That spirit apparition of Mr. Jones is more significant of the coming doom of Bundyism, than was the hand writing on the wall to the dismayed Belshazzar.

Last week we promised our readers that we would publish Dr. R. C. Flower's lecture, delivered before the Co-operative Association of Spiritualists of this city, last Sunday, on "Mediums and their Defenders," this week; but by a misunderstanding our reporter failed to arrive at the hall in time. The lecture was instructive and entertaining throughout, and at its close a meeting was convened for the purpose of forming a Mediums' Defence Association. Mr. Samuel Wheeler was elected temporary president and Mr. James A. Bliss was elected temporary secretary. A committee of five were appointed by the chair to draft resolutions and ordered to report at the next meeting; the committee consisted of J. M. Roberts, S. P. Kase, Mr. Brittan, Dr. R. C. Flower and Mr. Graham. Voted to adjourn to meet Sunday afternoon, April 11th, at the same time and place. Let every medium in the city be present at that meeting.

OUR WOULD-BE CENSORS.

When we set out to found this journal as a Spiritual publication, we decided to allow no consideration or interest, personal to ourself, to influence us in our action as a public advocate of that which we regarded as the truth, in connection with the great progressive movement known as Modern Spiritualism. From that time we have never lost sight of the landmarks which we then chose as the beacons of our course. Those landmarks were Truth, Right and Justice.

We well knew that we would be compelled to make our way among the reefs and shoals of prejudice, selfishness, and ignorance, that had marked the course of many, who aspired to lead the spiritual movement and render it subservient to their individual aggrandizement and exaltation. We were not mistaken in our expectation; for, no sooner had we issued our prospectus, giving notice of our intention to take a public part in the advocacy and defence of Spiritualism, than many of the self-constituted leaders in that cause set about preparing for the defeat of our undertaking. A systematic course of misrepresentation and opposition was begun, that has been kept up without cessation ever since. We have not felt called upon to notice this manifestly concerted antagonism to this journal and ourself; but since Col. John C. Bundy, the head and front of the underhand measures, which have been resorted to, to injure us, finds himself driven to the wall, by reason of his ruinous loss of followers; these opposing forces have become infuriated, and have manifestly resolved upon one last desperate effort to create popular prejudice against *MIND AND MATTER* and ourself.

The ground of this opposition is solely because we have insisted that spirit intelligences must direct the spiritual movement, and not vain-glorious and selfish mortals, and that the chosen media of the spirit-world shall be rightly, justly and truthfully treated by spirits as well as mortals. We have labored diligently to demonstrate that Modern Spiritualism rests, and must rest, on its phenomenal facts; that without those facts Spiritualism is at the mercy of its combined enemies, whose number is legion; that to multiply these essential facts spiritual media are a necessity and the increase of their number most important; that to promote this increase in the number of media, they should be helped, defended and encouraged in every possible way; and finally, that all opposition to these fundamental objects within the lines of Spiritualism is nothing less than insensate treachery to truth as it is manifested in the communion of spirits with mortals.

To oppose and defeat those objects has been the policy of a class of Spiritualists who feign a mental, moral and social superiority, over other Spiritualists who are content to forego all Pharisaical cant and sincerely assist, as far as they can, the Spirit leaders of Spiritualism, to bring the absolute truths of the spirit-life to the knowledge of the whole world. Prominent among these Pharisees in Spiritualism is Cephas B. Lynn, now filling a month's lecturing engagement before the First Association of Spiritualists of this city. Mr. Lynn took occasion at his last Sunday's lecture to appeal to the prejudices of some of his hearers against us in a manner calculated to detract from our claims to public respect, which we deem it proper to especially notice. We concede to Mr. Lynn the entire right to criticize our public acts in any manner that to him may seem proper. We shall do the same with him. If he comes off second-best in the encounter he will only have himself to thank for what he reaps from his own sowing.

Our readers are fully aware of the volume of evidence we have adduced to show that spiritual media have no mortal enemies that can compare in their malignity with the organized and banded spirit bigots, that have tormented and persecuted spiritual media everywhere since the first rap at Hydesville. We have received volumes of letters from mediums from all parts of the land thanking us for publishing the information which has largely occupied the columns of this paper, in the shape of our own experiences, and the experiences of others, in relation to the doings of the spirit enemies of Spiritualism, Spiritualists and Spiritual media. In the face of that immense mass of evidence of the correctness of the conclusions we have formed on that subject, Mr. Lynn sneeringly scouted the idea that there was any truth in the facts we claimed to have furnished, or any sense or reason in the conclusion that spiritual media are persecuted by obsessing spirit bigots. The meanest part of this demonstration of unfriendliness towards us and the work we are engaged in, was, that Mr. Lynn did not pretend to assign any reason for his attempt to discredit the facts which he sought to ignore, by his silly egotistical *ipse dixit*. Mr. Lynn will have to learn that the oracle business was done away with in Spiritual matters from the day when little Katie Fox announced the discovery of the ages—Spirit communion.

We have every reason to believe that Mr. Lynn properly estimated his clientele when he sought to gratify the prejudices of his employers with his supercilious platitudes, rather than to instruct them by supplying them with facts which alone can have any value in the inculcation of truth. In so far as Mr. Lynn antagonizes ourself we care nothing, for he cannot think more meanly of us than we do of him; but in so far as he denies the truth of anything we have published, we demand of him that he will state some ground for his attempt to give us the lie, or stand branded as a liar

himself. We have not only alleged that Catholic spirits are doing all they can to oppose and retard the work of higher and more advanced spirits, through spiritual media, but we have claimed to have proven it beyond all doubt or question. What has Mr. Lynn to say about that proof that will weigh a feather's weight against it? We await his answer.

Mr. Lynn then attempted the performance of a role that we think he will be sorry for. It was nothing less than to constitute himself our censor, and hold us up to public odium by denouncing us as unworthy the respect of Spiritualists. Mr. Lynn had not the manliness to lay before his hearers one fact to warrant this mercenary attempt to injure us. We say mercenary attempt to injure us, because Mr. Lynn manifestly felt he was earning his wages by pandering to the prejudices of his employers against us. He did not deign to specify what we had done that called for his offensive allegations. Like all our other assailants among professed Spiritualists, Mr. Lynn was very careful not to give one fact to justify his attempt at wholesale slander. We shall not follow his unwarranted example in saying what we have to say of Mr. Lynn, whose hypocrisy we will now lay bare.

Some time in the centennial year Mr. Lynn was at Cleveland, Ohio, where he became involved in a most discreditable transaction which necessitated a sudden departure from that section of the country. It so happened that Henry C. Gordon was in Cleveland at the time, and the facts, as Mr. Lynn was aware, had come to his knowledge. Shortly thereafter Mr. Gordon came to Philadelphia, and accidentally met Mr. Lynn. Mr. Gordon was at the time in very destitute circumstances, owing to the fact that he had just before been discharged from an insane hospital, where he had been incarcerated through one of the vilest Catholic conspiracies that was ever resorted to rid the world of a dreaded enemy. A woman, falsely pretending to be his wife, but who afterwards repudiated her marriage vows to him, was the instrument of these human demons, she being a bigoted follower of their instructions. Mr. Lynn seeing Mr. Gordon's apparent destitution handed him a dollar and requested him to say nothing of the Cleveland affair to any one. In want, as he was, Mr. Gordon refused the bribe, but told Mr. Lynn that he had no idea or intention of saying anything of what he knew. Mr. Lynn, however, insisted on his keeping the dollar, which he did.

Some time since Mr. Gordon went to Vineland, N. J., where, for two months, he remained giving his materializing seances. At those seances the spirit manifestations were so remarkable as to create the greatest interest in them. Among those who attended his seances while there, was Dr. J. J. Conoley, who, although previously very sceptical as to the fact of spirit materialization, became so thoroughly convinced of the fact, as to feel it his duty to publish an account of the occurrences at those seances. For doing this Cephas B. Lynn wrote him a letter taking him to task for doing anything to encourage Mr. Gordon as a medium, and making one of the most malignant and libelous attacks upon the latter that it would be possible for the most depraved mind to entertain or invent. It is needless to say that the allegations of Mr. Lynn, to the prejudice of Mr. Gordon, are without one particle of foundation. We do not know whether Mr. Lynn claims to be a medium or not. We infer, however, that he is one, and that when he made the attacks upon Mr. Gordon and himself he was instigated thereto, not by one devil or more than one devil, but we have every reason to believe he was influenced thereto by the bigoted spirit enemies of Spiritualism who find in him their facile and perfect instrument. Indeed we regard this manifestation of insane folly on the part of Mr. Lynn, as strong proof, of itself, of the truth of spirit obsession.

We have been wrongfully charged over and over again with holding that mediums are morally irresponsible for the wrongs done by or through them. Nothing could be more grossly untrue, as our whole course will show. We are fighting the enemies of truth wherever they appear, and whether they come as mortals or spirits we care not, we will defend the truth let fall who may. We think it will be better for Mr. Lynn and other professed Spiritualists, to fight the enemies and not the friends of Spiritualism. If they will not then they must be made to feel the consequences of their folly.

We will close by saying we do not think Mr. Lynn is exactly a fit person to play the saint. Better find something more honest to do friend Cephas. You are not half as well masked as you have thought you were. We want the purity dodge to cease among the whited-sepulchre fraternity in Spiritualism. Let Christians monopolize that phase of humanity. Remember their are eyes looking down into your very souls, that read your every thought, and that those who see can and will find means to rebuke you for every iniquity.

A. E. Newton and others who have sought to interfere with our work may profit by this advice to Mr. Lynn. Better attend to your own business gentlemen and let us alone. We stand ready to defend our position against all who assail it, without regard to the quarter whence they come. If those whose acts we publicly criticize think we do them injustice let them state wherein we have aggrieved them, and we will be glad to set them and ourself right in every instance. Those who

have not been criticised by us will be wise to refrain from criticising our acts, unless they expect us to promptly defend ourself against their officious interference. For the present we leave the matter there. This war on mediums and their friends must cease, or it will be disastrous to those who carry it on.

EDITORIAL BRIEFS.

Don't fail to read Dr. A. B. Dobson's liberal offer, that appears this week for the first time, on the sixth page.

The *Celestial City*, of April 3d, M. S. 33, contains a very interesting account of a materializing seance given by the Eddy Brothers at 205 East 36th street, New York City.

A DEBATE between A. J. Fishback (Spiritualist) and Rev. C. P. Hollis (Campbellite) will be held in Kirksville, Mo., commencing April 20th, 1880, and continuing nine nights.

DR. HENRY C. GORDON, for some days past, has been very dangerously ill, but at the hour of our going to press his condition has improved and it is hoped that his recovery will be a speedy one. Until further notice in MIND AND MATTER his seances will be discontinued.

The first grand sociable of the Co-operative Association of Spiritualists of Philadelphia will be held on Monday evening, April 12, at Assembly Buildings, corner of Tenth and Chestnut streets. Tickets 25 cents; to be had of the Board of Managers or at this office. Those that desire a good old fashioned time should secure their tickets at once.

DR. R. C. FLOWER will lecture before the Co-operative Association of Spiritualists Sunday, April 11th, at usual hours. Subject 2:30 P. M.: "Spiritualistic Cranks;" 7:30 P. M., "The true and the mythical city of the stars;" Assembly Buildings, corner of Tenth and Chestnut streets. The public are invited. Grand sociable on Monday evening, April 12th. Tickets 25 cents.

THERE appears to be at the present time, among the mediums of Philadelphia, a disposition to concentrate their forces, looking towards a solid organization to be known as a "Mediums' Defence Association." This is a move in the right direction, and all should work together in harmony to secure their right to practice their mediumship, from invasion by their enemies.

We will next week publish a statement of Mrs. Joanna McGee, who was an eye-witness of the alleged exposure of Miss Laura Morgan at Denver, Col. Mrs. McGee's statement shows beyond all question that the report of the affair in the *Denver Republican* was as false as it was malicious. Who is responsible for that libelous publication. Dare the villain or villains assert what they have done over their own names? We do not believe they will. Their endorser is Col. Mackey, but who are the principles? We want to know, that we may brand them as they deserve.

D. M. BENNETT'S RECEPTION.—The committee in charge of the ovation to be given to D. M. Bennett upon his release from the Albany Penitentiary have secured the Cooper Institute for Saturday evening, May 1, they have also engaged Graffula's Band to furnish music for the occasion. Parties from a distance who wish to be present can, by sending their names either to D. E. Ryan, 231 West Thirty-seventh street, Dr. Foote, 120 Lexington avenue or the *Truth Seeker* office 141 Eighth street, New York city, have seats reserved for them. A number of the Spiritualists and Liberals of Philadelphia have announced their intention to go to this reception. Let there be a large turnout from all parts of the country to make this demonstration one of the largest and most earnest protests against the encroachments of bigotry ever held in this country.

Dr. Dobson's Liberal Offer.

To the Editor of Mind and Matter:

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.]

Dr. A. B. Dobson.

L. H. Cowles, of Clyde, Ohio, writes: "Having just returned home from a five months' tour in Michigan, where I have been feeling the liberal pulse, and where I am engaged to return next month to lecture, I find several numbers of your paper, which you have very kindly sent to me from time to time and for which I wish to return thanks. I often hear persons say that your paper is the best spiritual paper printed. Of one thing I feel sure, that is, if it was no better than the *Religio* I should not want it. I think the course of Bundy perfectly detestable in several ways. I would like to give you an account of some materializing seances I attended while in Breedsville, Michigan, but time will not allow. Work on nobly as you have done and your reward will be sure. I have been a worker in the cause for more than twenty years and am not faint. Your sister in the work.

George Frizzell, McKenzie Bridge, Lane Co., Oregon, writes: "Enclosed please find \$2.15 for one year's subscription, as I see my subscription has expired. I have given it a year's trial and it suits me exactly. I am in hopes of getting it more regularly than I have done heretofore, on account of the snow and fallen timber. This office is within twenty miles of the summit of the Cascade mountains, where we get pure air, good health and beautiful scenery all around us, reminding us of the 'God of Nature.' I hope you will long live to advocate truth and protect honest mediums. Please send the picture 'Homeward' to my address."

[Continued from the Third Page.]

think a hornet's nest has broke lose about them. My name is Abe Hutchins. I lived on Passamaquaddy Bay, in the town of Shields, Maine.

This spirit was described as a very large and powerful man. He stated in conversation with the writer that his grievance was that some one had foreclosed a mortgage upon his little property and sold him out of his home. He seemed to remember this with great bitterness and said he cordially hated this man and his whole family. He was advised to pity those who had wronged him rather than to seek to injure or annoy them. He heard this advice attentively and went away seemingly deeply impressed with it.]

JOHN HOWARD.

GOOD DAY, SIR:—We all reason from the known to the unknown, but when we enter the realm of metaphysics, then one speculative theory is just as good as another. The great difficulty of the present day is this: instead of men embracing a religion combining the material and spiritual, they either take one extreme or the other. They are all spiritual or all material. A philosophy, let it be ever so high, that does not foster or do something for the welfare of the physical form of man may succeed for a time, but in the course of ages it will be annihilated. The Christians of the present age ask you to believe in certain individual beings, that they claim were gifted with divine powers, and that in so believing you are saved. Saved from what? From poverty? From any of the "ills that flesh is heir to"? Oh, no; this good that they offer you is altogether of too transcendental a character. If half the money that is wasted in erecting—God houses was spent for the alleviation of human suffering, you would have a philosophy, you would have a spirit communion to-day that you would be justly proud of. The outcome of Christianity is not particularly cheering and inviting. Christianity has to-day more drunkards than all other known religions put together. Deny this who can? But I did not come here to make an argument concerning Christianity; but I do come here to point to its errors, and to try to get the present generation of the human race to start a philosophy—a religion—that will guarantee to every man and woman the necessities of life. In the banishment of poverty lies the world's spiritual redemption. Only take care of the physical temple in which lives the spirit; purify it—make pure conditions around it, and you will soon have such an influx of love and truth as will make this earth a paradise.

JOHN HOWARD.

Valuable Testimony in Behalf of Miss Morgan.

Editor Mind and Matter.

Some time ago I stated to you that I had a statement to make concerning the mediumship of Miss Laura Morgan. Reading the article you published about the nefarious attempt made by a set of mannerless rascals at Denver, Colorado, to injure her character as a medium, I thought that the present time was perhaps the most fitting for the purpose. You can make such use of this as you think best. I do not deem it necessary to relate anything about the parents of Laura, for that was well and nobly done by Messrs. Pence, Hook, Conner and others, as published by you. Suffice it to say, my acquaintance with the parents commenced some years before Miss Laura was known to be a medium. I was many times present during her development, and I know that she could not have produced them by fraud had there been any inducement for her to have done so, which there was not, as no fee was charged, and she was always placed under such conditions as would make it impossible for her to produce even the most simple of the manifestations given, some of them being wonderful. Since her development as a materializing medium, I have been many times present when persons have been made to rejoice at meeting their loved ones; and my own dear ones, whose mortal forms we have laid away, have come to me, and by the most positive tests, have fully identified themselves to me. Although I have long known the Morgan family, my family were not known to them. I have gone there at times, at the request of my children, who met me there, as they promised to do, in our family circles in our own home. But for fear of making this article too long, I will relate what occurred at a private seance about the time the Chicago slander was fulminated against the Terre Haute mediums and their friends. On the 13th of last April I left my home in Edgar County, Illinois, seventeen miles west of Terre Haute, and went to Clark Co., Ark., where I remained five months. During that time I had some strange spiritual experiences, in which my eldest daughter, who went to spirit-life in July, 1876, bore a prominent part. During the time she informed me that she was studying music. In September last, I returned to Illinois to bring my family to our present home and while there visited Terre Haute, and was received at Mr. Morgan's with the usual kindness. They were holding no seances at the time, but as I was going to leave and we might possibly never meet again they kindly gave me a private seance at which the following took place. They requested me to examine and secure everything, to which I objected being so well satisfied that all was right. They insisted, saying it might be of some consequence in the future. I complied and secured the doors so no one could enter or leave without my seeing them. There were present Miss Laura, her parents, a Mr. Clark and myself. After all was arranged we sang a few verses when a white robed form appeared, opening the doors of the cabinet wide. This proved to be the daughter of Mr. Clark. I was called up and introduced to her after which she unfurnished a door and the father and spirit daughter passed into another apartment where they held a conversation of considerable length. The door of the cabinet remained open, and I could see Laura sitting in her chair. When Mr. Clark and his daughter returned to the room, she fastened the door, and stepping into the cabinet disappeared. Soon another form appeared different in size, also draped in pure white, and was recognized as the daughter of Judge Lawrence of Michigan. I was again introduced, the lady cordially taking my hand. Mr. Clark requested her to place both her hands in my right hands while I held both of Laura's hands in my left. This being done I could also clearly see the features of each, which were very dissimilar. After returning to my seat the lady illumined her person in the door of the cabinet, which, to me, was new and interesting—being very beautiful. She stated that they did not wish to use up too much power, reserving it for the benefit of my friends. Soon another form appeared, attired in a dark costume, and I was called to meet my eldest daughter, Mrs. Annie M. Chastain. She greeted

me as usual with a kiss, and held a short conversation with me relative to my experiences in Arkansas and our removal to this place, and then said: "Pa, I have learned to play some." I asked her to play a piece for me, which she did, playing a favorite piece of music for me. Then she bade me remember her to friends at home, said farewell and disappeared.

Miss Lawrence came again and also performed on the piano. Then came a male form with full beard, in whom I recognized my son William, who passed away in May, 1877. He said his wife was present and would also come; said he had tried several times to come, but you know, Pa, I was very weak when I went away. Tell mama I have come (he had promised her to do so), and then left. Next came one in white, and being informed that it was for me, I went forward and the name Ettie was given. This was my son's wife, who passed away during my absence. She said she had changed very much since entering spirit-life. I asked her if she found what I had told to be true. (She was not a Spiritualist.) She said in the main it was correct. She said I was going to write out a statement of this seance and she would help me (which I believe she has done). She was shorter than Miss Laura, yet of stouter build, and for a first effort did better than usual, being very natural, and having her hair done up in a style she wore it in, in her girlhood days, and as it is in a picture we have of her in our home, to which she made reference in her conversation with me. Before leaving she informed me that Mary A. Strong was going to come. This was a cousin to my wife, who for a long time was the leader of a band that were with me, and from whom I have received many beautiful communications and also gentle chidings for errors committed.

I was called up for the last time, and a vision of beauty, such as my eyes had never before gazed upon, stood before me in shining garments of spotless white; a long white scarf, or veil, covered the back part of the head and almost descended to the floor on either side. I clasped her soft delicate hand in mine retaining it during a short conversation which related to me personally and her connection with me as a medium. The gauze like veil was placed in my left hand and to me was scarcely perceptible. At the end of our interview she presented her beautiful cheek for me to kiss; promised to be with me as often as she could; said she would give me her picture at some future time; and then gradually faded from my sight; the hand I held seemed to dissolve in my grasp; and I stood alone. Laura was still in her seat unconscious, and for a moment I gazed on her noting her light, (not white), calico dress with dark spots, her countenance so entirely different from the glorious being that had so strangely dissolved from my sight. Thus ended a seance, to me the most pleasant of all the many I attended at Mr. Morgan's home; and I record it with the hope that others who have had similar experiences will make them known that a genuine and most wonderful medium may be thereby vindicated from the base slanders of the enemies of the grandest revelation ever vouchsafed to man. Hoping, Bro. Roberts, you will pardon me for sending you so lengthy an article, I remain fraternally yours for truth and justice.

R. B. KAUFMAN.

Arkadelphia, Clark Co., Ark., March 22, M. S. 32.

N. W. Bonney, Lewistown, Maine, writes: "I send you \$2.15 to renew my subscription, which I see expires with the next number. I can't get along without your paper; it strikes the key note every time. It suits me better than I can express. Please send me 'Homeward.'"

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 Hall, S. W. Cor. Tenth and Chestnut streets. Mr. R. C. Flowers will occupy the rostrum Sunday April 11th. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10½ a. m. and 7½ 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.—259½ N. Ninth st. Free conference every Sunday afternoon at 2:30 o'clock.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetist, has removed from 1181 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand or battery. Diagnosis from 9 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, 1141, 14th Street, Philadelphia. Circle every Thursday evening. Sittings daily.

Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Mrs. Ruth Graham, Trance and Clairvoyant Test Medium, from Baltimore, 241 South Sixth Street, Philadelphia. Sittings from 9 A. M. to 4 P. M. Entrance in basement.

Mrs. Carrie Crowley, Trance Test Medium, (recently developed by James A. Bliss) will give select sittings daily from 9 A. M. to 5 P. M., at No. 1031 South Seventeenth Street.

Mrs. Annie Phay, Clairvoyant and Test Medium, No. 1011 Parker street. Sittings daily.

Madam Lambert, Clairvoyant and Test Medium at Mrs. Swales, No. 711 South Eighth St. Sittings daily.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th st. Select seances every Monday, and Wednesday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. E. S. Powell, Business and test medium, 259½ North Ninth Street, Philadelphia. Office hours, 9 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

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

Mrs. A. E. DeHans, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 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. Materializing seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mr. and Mrs. T. J. Gibbons, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

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. 690 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

THE ORPHAN'S DREAM.

BY MRS. E. S. CRAIG.

Evening's curtain, star bespangled,
Closed about the cottage door;
When within, an orphan kneeling,
Softly breathed her evening prayer.

Dearest Jesus, soft she whispered,
Look upon thy lonely child;
Keep my footsteps lest I wander,
Keep me patient, meek, and mild.

I've no Father—I've no mother,
Sew an angel pure and white,
And I'm left a lonely orphan,
Dost thou Jesus, pity me?

Then she closed her eyes and dreaming,
Saw an angel pure and white,
With her wings so snowy gleaming,
By her little cot alight.

She took me by the hand so kindly,
And these loving words did say,
"Come with me my lonely daughter,
And I'll bear thee home with me."

Then upon her snowy pinions,
Through the ether blue afar,
Bore me to the heavenly portals,
With the pearly gates ajar.

Where's my father—where's my mother—
Are they here to welcome me?
For my friends on earth have told me,
Their angel forms I'd never see.

Yes, my daughter, thou shalt see them,
Though thou canst not them embrace;
For thou hast not yet the garments
That befit this heavenly place.

Then far away 'mid dazzling brightness,
Amid the shining throng of love,
Her angel father, and her mother,
With the holy ones above.

Then the angels struck a choral,
Which her spirit wafted home,
And she woke from dreams of heaven,
In her cot so dear and lone.

[The above is the poem we promised to publish two weeks since, and which was so feelingly referred to by Mrs. Craig in her article. "The truth shall make you free, indeed." It was written when she was only twelve years of age. We regard it as a phenomenal production.—Ed.]

MIND AND MATTER—No. II.

The Constituents of Ideas.

With the march of evolution or the progress of the world of matter, the development and culture of the race of man, come new wants, which in time create new demands upon the time and attention of every rational being, among these is the demand for a subjective religion. The race has groped in fog and mental darkness quite too long already, much longer than a natural course of things made necessary; and ancient fallacies and superstitions are still kept in vogue through the stultification of the minds of the young. There are but few who possess sufficient moral strength and sagacity to eradicate from their mind's ideas and impressions received during the years of childhood and youth. It is for this reason, and for no other, that the Catholic clergy withdraw the children of their respective parishes from the public schools. The Catholic priest in charge of St. Mary's Church, in this place, told me frankly that he had no fault to find with the public schools as institutions of learning, but that it became a work of necessity to inculcate religious principles with the normal training of every individual, otherwise he or she would become unstable and easily led astray in after years.

What is the origin and substance of an idea, out of which men forge fetters of iron so hard to be broken? The clergy seem to be oblivious to the fact that we have reached an age of inquiry in which these ancient chains of mental servitude are to be burst asunder; or if, like Joseph Cook, they are forced to admit the fact, they persist in thrusting it aside as an unwelcome guest; and yet, like Banquo's ghost, it will not down.

Pre-historic man was content with the Deity of his own creation and a religion corresponding with his highest conception of deity demands upon mankind, and men who possessed sufficient force of character to become leaders of, and dictators over the masses around them, ever forced upon the people the adoption of whatever creed promised best to serve their ends and aims of despotism. The Council of Nice was not the first, nor the last, to force upon the world the religion of its own creation. And the furnace of persecution has ever been and is now seven times hotter than any other for the destruction of all who dare refuse to bow down and worship according to the dictation of the dominant power, whatever it may be. The enforcement of a single idea has often deluged the earth with blood, causing the overthrow of powerful empires and nations. Even now some are going wild over the "Second coming of Christ, the end of the world," etc.; but in the wild enthusiasm of religious sects, a new idea has dawned upon the world and has assumed the form of a philosophy which ignores creeds and defies the authority of church and state. It challenges investigation and promises to overturn all man-made creeds, and while it acknowledges a common brotherhood and teaches the broadest charity, it will strike for the maintenance of truth, justice and equality, without which liberty is an empty name. There must be a conflict between the old idea and the new, so sweeping in its character that if it be narrowed down to the limits of a single century, all present institutions must receive a terrible shaking.

On the other hand, if the new order of things is to grow into power peacefully, gradually, then must it drag its "slow length along" from age to age. But this can scarcely be expected, because men have come to do business off-hand. We travel fast, think quick, act quick, for weal or for woe, and take the consequences, let the result be what it may. Fortunes are made and lost in a day, and society pauses not in its daily round of excitement to drop a tear over the victims being crushed beneath its chariot-wheels. Hence we must expect that the adoption of the new order of things will be sudden, decisive and therefore destructive and imperfect. The perfection of the new philosophy will be a work of time; but its adoption is upon us. Like the Presidential election the time is nearly up the ballots must be deposited. Even though many in their haste will jump at unwarrantable conclusions, the polls will be closed and the result declared, and, like poor Maine, if we shall have practical fraud, the consequence will rest upon our own heads.

An idea was born into existence at Hydeville, March 31, 1848, that like the stone cut out of the mountain of wisdom, is to fill the whole earth. There is no secret place in all the universe, where man can hide to escape the influence of this new truth. If "Mahomet refuses to go to the mountain, the mountain will go to Mahomet," there is no escape.

It has already been shown that man is a part

of Deity, and therefore immortal; we now come to establish the fact that matter is the manifestation of Deity, and therefore indestructible; that in all its changes, mutations and transformations there is no ultimate end or annihilation; but that the "soul of things, like the Deific principle in man, is capable of division without loss. A magnet may impart its power of attraction to many bars of steel without loss, and if broken into fragments each separate piece will be a perfect magnet. It may be less in quantity, but not in quality. Everything in nature is surrounded by an aura, atmosphere or essence, visible or invisible, peculiar to itself, and it is this soul-force which renders the rose more attractive than the thistle. When Dr. Franklin penetrated a thunder-cloud with kite and key, he revealed to the world the fact that electricity is a substance and as such may be bottled up like gas or ether. How is it that ideas like other substances of organic life, are capable of propagation—of division without loss, unless they are the embodiment of organic life. How is it that Catholicism, Methodism, Fatalism, whether founded in truth or fallacy, is capable of growth or multiplication? I answer the principle of life is not in the subject, but in the idea. Col. William Hemstreet pertinently asks:

"What keeps the herds together and gives them their intelligent direction? They have no speech and are guided by no agreement or command. What makes a migrating flock of birds go hither and thither, alighting here and there with as good arrangement as any convention or army of men? They have no conventional signs, yet they are governed by one purpose and their journey is successful. The trite answer will come, it is instinct. Well what is instinct? Simultaneousness of ideas will not suffice to explain; one bird might think forever and the others would not know it. Then we may ask, if language is not the medium of thought, what medium have we? * * *

Are lovers left to the poor resource of words?" Pertaining to the origin of ideas, I have before me a letter from my friend who says, "Our ideas are formed in accordance with the law of cause and effect. If an object comes before the eye it is reflected or mirrored upon the retina of the eye, causing a vibration which telegraphs the object to the brain through the avenue of sight. And so with hearing, tasting, feeling and smelling. Each vibration being sent to the brain by its own special line of wires or nerves. These together with soul-perceptions, impressions and inspirations are the causes of the crystallization of ideas, which being telegraphed to the brain are there recorded and retained in the voluminous archives of memory, to be given out when required according to the dictates of judgment and reason."

I wish here to thank my friend for her clear and comprehensive explanation of nature's method of senso-mental telegraphy, but the dynamical quality of mental action requires further consideration.

There is a universal and indestructible psychic fluid which attends each separate object, from a grain of sand to the most stupendous planet. It is that aura or magnetic atmosphere which attends us always, even when we take that mystic voyage across the Stygian river, "Where Charon plies his oar."

It may be exhausted, or thrown off by over exertion, leaving the individual in a state of prostration until he can regain his lost power. We know a good clairvoyant can see and describe our spirit friends so perfectly that we fail not to identify them. So the psychometrist will take the ashes of the old tree under whose branches we sported in childhood, and will through the spiritual body of that tree, be brought into rapport with our past history, and can see and describe the halcyon days of our youth, and their varied events better than we can do it ourselves; showing that the subtle fluid or essence of that tree is still in being although too subtle and fine to be recognized by our grosser senses. It is the spiritual sight that can discern spiritual things.

Are ideas, like all other things in nature, attended by a spiritual embodiment, or are they empty air, void of quality, form or force? They must either be something or nothing, and if the former, certainly there must be substance of some kind, however fine or ethereal; and I am fully convinced of this, else how can our spirit friends see and read our thoughts? Look at matter from whatever standpoint we will, we find evidence of an unseen power embodied in an idea not to be ignored—a force equal to the destruction of kingdoms and thrones, the overthrow of the most powerful dynasties that ever existed has been the ultimate outcome of a single idea.

I think the reason so few of us possess distinctive characteristics of success and moral worth is because we have formed no determinate ideas, but trust too much to luck, shuffle along the path of life in a listless, hap-hazard manner, instead of fixing our energies upon some fixed purpose and work to that end and that only, heaving to the line and the plummet regardless of cross-grains, knots and gnarls. In explanation of Mr. Uham's theory, that the action of the will depends upon the antecedent action of the senses, Col. Hemstreet says: "I infer that in this operation of our physical force outwardly upon other minds, the mind and will and feelings of the positive person act upon the involuntary sensibilities of a negative person, just as his own are originally started by physical causes or outward influences."

We frequently maintain a negative position in our dealings with men, until we find them overstepping the bounds of reason, when we assume the positive pole of the mental battery. The most astonished man I ever saw was a conductor of a freight train who, a few days ago, refused to take a gentleman passenger, who was determined to get aboard as the only means of making connection, so as to reach the end of his journey in time to avoid loss. He seemed quiet and negative enough until refused a passage, when his countenance suddenly lighted up, becoming all aglow with magnetic power. There was a war of will and words for about a minute, when the conductor's muscles acted in obedience to the traveller's will, jumping about with great excitement, lifting the gentleman on board, still vociferating vehemently that it was contrary to the regulations and could not be allowed on any conditions whatever.

Thus, in answer to objective telegrams, the brain responds promptly, and often with great force. Psychology is now an acknowledged science, hence "mind reading," "the power of mind over matter," and "psychological influences," are expressions in everybody's mouth, as if they were capable of explaining every mystery and spiritual phenomenon. But in many cases our unseen friends are present to assist us in the time of need by affording additional power, both physical and

spiritual, and by holding in check other minds, or by causing them to act in concert with our own. While speaking upon this subject in the presence of a legal gentleman, who is a member of the M. E. Church, and has generally occupied mutual ground with regard to Spiritualism, but on this occasion said:

"I would not dare affirm that our spirit friends are not often with us to render such aid as best they can. I was once in the woods when a falling tree was about to crush me beneath its great trunk, when I felt some one grasp me by my shoulders with both hands, raising me clear off the ground and setting me one side, out of the way of danger, just as the tree drove into the ground where I had been standing. You may judge of my surprise when looking around I found there was no human being present. You may also judge of my gratitude to the Giver of every good thing for thus sending deliverance at a time when no human aid could reach me."

Thus even members of orthodox churches are breaking away from the subjective fetters which once bound them hand and foot. There is power in an idea when it once gains the ascendancy and becomes active in the brain, adequate to overcome all opposing obstacles.

Prof. Stone, who used to lecture in this vicinity upon psychology, would fix his attention upon one or more persons in the audience, whom he would draw upon the platform while they were resisting his influence with all their might, bracing their feet against the floor and hanging on to chairs and benches, still being dragged forward as if he had a rope around them with several strong men drawing it in. And when once upon the platform their powers, mental and physical, were completely under the control of his strong mind. Any idea coming from his brain became their master just so long as he saw fit to hold dominion over them. We are constantly exerting three distinctive forces—physical, mental and spiritual—which have more or less influence over our fellow-beings, either for good or evil. We are so much wedded to ponderable bodies that it is difficult for us to comprehend the full measure of our mental and spiritual powers; yet it is evident that they are something more than were adumbrations or figments of the brain. What is that spirit of hemp that Prof. Stone throws out like a lasso to drag men out of their seats as one would lead a poodle by a string?

Some two or three years ago, a physician made the statement, in answer to the inquiry pertaining to "the double," that he can sit in his office and by exercising the idea of making a professional call upon some one of his patients, a half mile or more away, he can exercise his mental faculties with sufficient force to ring the door-bell at that distance, and has repeated the experiment successfully on several occasions. He calls it will-power; but what is will-power, that he can throw it out like a coil to fasten upon a bell-pull half a mile away?

In a private sitting with a medium, who was a stranger in the place, I asked the spirit in control how he got in rapport with the sister of my friend whom I had never seen, and even my friend was at the time travelling in another State! He replied:

"There is an unbroken cord of sympathy extending from you to your friend, and another extending to your friend's sister, so the spiritual telegraph is complete and communication easy."

We know how a telegraph line is constructed, and that an unbroken line of wire is not only necessary, but the magnetic current must also traverse the entire length of wire; anything that intercepts that cuts off communication. We also know that magnetism is a chemical fluid—is a substance, and may be bottled up like electricity. Do you ask in derision if I mean to infer that an idea is also a substance that may be bottled up? Yes, I mean just that.

Weavers of gold lace boast of performing a wonderful feat; that they can draw out a wire so fine that a single ounce of gold can be made to span the earth. But an idea can be extended to the farthest bounds of space known to man quicker than a flash of light. We can circumnavigate the world and visit all the principle cities, spending a year in sight-seeing; and at the end of our journey we cannot only remember and describe what we have seen, but we actually see it; we have the several pictures daguerreotypied upon the tablet of memory—have the ideas bottled up for future use, and no man can take them from us.

Now, then, if it be conceded that an idea is substance, what are its constituents? I reply: as magnetism is the outcome or atmosphere of a magnet, or as common air is the outcome or atmosphere of the earth, so an idea is the resultant of the constitutional chemical action, partaking of the attributes of the individual organism from which it is derived. The thought is dull or lucid, grave or gay, narrow and vindictive, or far reaching and instructive, vacillating or well defined, according to the character of the avenue through which it comes. Atmospheric air is said to be a compound of oxygen and nitrogen; but in its adulterations all other substances find their way into it in the state of vapor. So the malarial sections and periods are as abundant in the mental universe as in the world of matter, and a full diagnosis is requisite to a permanent cure, and the discovery and application of remedies require time, patience and perseverance.

O! there are greater depths than e'en a Milton sung,
And the archangels are as yet too young
To scale the heights where wisdom lies enshrined,
To expand in future ages man's immortal mind!

St. Albans, Vt.] CHARLES THOMPSON.

Benj. Turner, Alton, Iowa, forwarding subscription, writes: "MIND AND MATTER is cheap enough, considering its quality, without any premium."

C. Beard, of Centropolis, Kan., forwarding subscription, writes: "I like your stand in behalf of our mediums—God bless them. I am acquainted with Mrs. Stewart, and believing her to be honest and trustworthy, I was hurt to hear that our enemies had attempted to ruin her. Her father and one of her brothers are near neighbors of mine, and are honorable men. I am yours in the interests of suffering humanity."

Lois Waisbrooker, Roberts' Landing, Cal., writes: "I am very glad indeed to see the report of Dr. Matthew's seances in your paper. I knew him in San Francisco, and never could believe him a fraud, though he was much persecuted there. When will our mediums not be the cat's-paw for the devil, or, in other words, when will they cease persecuting each other because of allowing opposing spirits to control them to that end? Ten thousand thanks for your brave defence of Laura Morgan."

BLACKFOOT'S WORK.

A VOICE FROM THE INDIAN HUNTING GROUNDS.

Brussels, Cahoun Co., Ill., March 16, 1890.

Mr. James A. Bliss.—I received the magnetized paper you sent me, accept my thanks for your promptness. My health is very poor, and on receipt of paper I was feeling so badly I could hardly decide where to apply it, but concluded to apply it to my head, as I suffer so much from nervousness, often going without sleep for several days and nights in succession; debarring me much of the time from reading or writing. As I said, I applied it to my head on going to bed at night. For the first two nights I did not realize much benefit from it, saw no one and felt no unusual influence. So I thought, "Well, 'Blackfoot' has failed to find me away in this isolated part of the world," and I felt quite badly over it, feeling that I was of no account, that all my longings were useless and vain to do something for the cause I love so well. But the third night I wore it my head began to feel better, and has been feeling better ever since. I think the magnetism is nearly gone from me now, and I wish another paper. Please tell me how long "Blackfoot's" generous offer holds good (of sending paper). I suppose the same paper cannot be used both for development and healing. The third night, on applying the paper, I saw an Indian whom I think I had never seen before. He was tall and straight and very pleasant and benevolent looking. Since then I have seen him quite a number of times, with always the same kind sympathetic countenance. Last Sunday evening my daughter-in-law (Ruby), who is a medium, and myself were sitting in a circle by ourselves, when my red friend came and brought us a sweet, fragrant bouquet of wild wood flowers, fresh and dewy, as if just plucked. Oh, I thank him so much, for we both love flowers dearly. I wish they could have been materialized, so I could have touched them and kept them for awhile. Will you please tell me whether it was "Blackfoot," "Red Cloud," or some other friend? I am a great friend to the Indian spirits, and have received many tokens and deeds of kindness at their hands, through their chosen mediums. To the brother who brought me the flowers, I will send an arrow, made and used by some of his brothers many, many moons ago. Tell him I live near by the great Father of Waters, whose banks and forests were the home of his brothers and sisters before the greed of the white man robbed him of all. There are many mounds all around us which tell of their burial places, and we find many relics of their past lives. Perhaps "Blackfoot" and "Red Cloud" may know some of the chiefs whose earth home was here near us. We have no meeting together of the friends of Spiritualism here in our place; very few Spiritualists, no seances, no lectures, no tests; whatever we get is from abroad; so you see it is all welcome. I have never seen a materialization. I think if I could see some of my loved ones from the other side, in materialized form, I could say, with one of old: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. Yours, etc.,

MRS. SYLVIA L. WOODARD.

HOME SCENE OF THE GREAT MEDICINE CHIEF.

East Claridon, Ohio, March 23d, 1890.

Mr. Bliss.—Dear Sir.—The magnetized paper you sent me for our developing circle of January 14th, did a great work. "Blackfoot" has been to our circle quite a number of times, accompanied by a large band, two of which were Indian girls, who took control; they were of medium height, with coarse black hair, hanging down their backs, white waist, and leggings, short red skirts, both dressed alike; they gave their names as "Blue Flower" and "Lillie of the Valley." I have also seen a band of Indians camped by a stream of water, with these two girls standing by a canoe, and back of them, tents pitched on the banks of the stream, in the door sits an oldish lady, with a pappoose strapped to a board; and down the stream a little is a tall, dark Indian, with a flat cap, and feathers reaching far down his back; this tall, dark Indian, is making medicine. I have seen this a number of times since I got the paper, but do not know as it is in any way connected with you; if it is, please answer through MIND AND MATTER. Now you will please send me some more paper for my wife, who is troubled with a pain in her stomach. Yours truly, J. C. FLETCHER.

[I have no doubt that the Indian referred to by the writer was "Blackfoot," for he has claimed a knowledge of making medicine from roots and herbs.—J. A. B.]

Springfield, Mass.

Mr. James A. Bliss.—I write to say that the Indian "Blackfoot" has reported to me, and that in applying the electrical test he seems to have more power than any spirit I ever saw. His speciality is magnetic influence of the pure physical order, without any tendency to physical disease of any kind or sensuality. In applying these electric test to persons diseased in the form, the organ suffering responds to the same on my own person, or to the nerve leading there; and as far as I can discern, the same holds good in spirits returning. "Blackfoot" seems to have been one of those fortunate mortals in whom were concentrated all powers in equal balance, and, I do not believe, ever was diseased. I get the impression that he died while in full vigor, either by accident or in battle, or possibly is able to repress the effects if he died of old age. Please ask him if I am correct in my estimate of his powers. My regards to Mrs. B. You can publish this if you care to.

T. C. BUDDINGTON.

["Red Cloud" says Buddington Chief is correct.—J. A. B.]

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. 21