

Mind



Matter

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NO. 22.

SPIRIT INVITATION.

BY WM. B. WATSON.

Tune—"Golden Stair."

Come and join our social circle:
Kindred spirits meet us here;
We are happy in your presence,
Whose memory we hold dear.
When on earth we loved you dearly,
Ere you crossed the dismal stream;
We are pressing ever onward,
'Till we meet your smile's bright beam.

Chorus.—Angel whispers greet us often,
From that spirit world so fair;
Where the wearied soul is resting
Free from toil and mortal care.

Come and meet us, all the dear ones,
While untied heart and hand;
Patient here we sit awaiting,
For the loving angel band.
Oh! yes, come and make us happy,
Kindle in our hearts pure flames;
It ever makes your memory dearer
When we hear your cherished names.

Chorus.—Angel whispers greet, etc.

Oh! 'tis good for us to meet you,
As we pass life's journey through;
We know it makes our lives the purer,
And it gives us strength anew.
And, when from this world of trouble,
We shall pass to yonder shore;
There to join the spirit concourse,
There from them to part no more.

Chorus.—Angel whispers greet, etc.

ORIGEN, A PUPIL OF AMMONIUS SACCAS.

We take the following account of Origen from the *Encyclopædia Britannica*:

"Origen, a fellow-pupil of Plotinus was the son of an excellent Christian named Leonides, and was born in Alexandria about A.D. 186. Although a pupil for some time of Clement, of Alexandria, the boy did not permit the rationalistic teachings of his master to cloud the simple piety of his heart. When he heard in his sixteenth year that his father was apprehended for the truth, all the devotion of a martyr was stirred within him, he wrote to Leonides, 'See that you do not change your mind on our account,' and had not force been employed to detain him at home, he would have gone to meet death along with his parent.

"All this promise began to be fulfilled in Origen when the martyrdom of his father had cast him destitute upon the world. At first he earned a livelihood by giving lessons in the Greek language and literature. Then in the course of time, being appointed to the gratuitous office of Catechist by Demetrius, Bishop of Alexandria, he devoted himself with self-sacrificing ardour to the duties of a Christian teacher. All other employments were set aside; a choice collection of ancient authors was used to supply the bare necessities of life; the most pinching asceticism was practiced; the moral precepts of the Bible were obeyed to the very letter; and in the height of his reckless fanaticism, he even made himself an eunuch for the kingdom of heaven's sake. With the same devotedness did the youthful missionary discharge his public duties. In controversy, his fervent and affectionate address melted the stubborn prejudices of many a philosophic heathen; in the persecution under the government of Aquila, he communicated his pious heroism to his young converts; and when any of these were summoned to martyrdom, he appeared on the scaffold to cheer their drooping spirits.

"It was this same proselytizing ardour that now began to change the direction of Origen's theological studies and opinions. He saw that it was necessary to understand fully the tenets of pagan philosophy before he could fully refute them. To learn these tenets, therefore, he set himself with all his one-sided intensity, and with a fixed determination to sympathize with whatever he might find beautiful and true. In Arabia, where he was invited by the governor of that province; in Palestine, where he fled to escape the massacre of Caracalla; at Antioch, where he had an interview with Mammea, the mother of the Emperor Alexander Severus; at Caesarea, where he was ordained a priest by the Bishops of Palestine; and in Greece, whither he was sent, about 229, to refute heretics, every opportunity was taken to converse with learned heathens." (What an example for the ignorant bigoted priesthood of to-day!) "At home the tuition of the younger catechumens was given over to his friend Heracles; his own attention was directed to delivering a course of lectures, on the points of congruity between philosophy and Christianity; and from the distinguished heretics who did not disdain to sit at his feet he was ever ready to receive as well as to communicate instruction." (Well would it be if the Christian priesthood of to-day, would imitate his good sense.) In this manner was he gradually led to appropriate many of the dogmas of the old heathen philosophers." (Think of this Christian writer speaking of those grand old sages as heathens! Would that we had some such heathens to-day!) "At the same time, it was necessary to show how these dogmas could be reconciled with the doctrines of the true religion. To this task, therefore, in the midst of his multifarious duties, he had applied himself, furnished with all external facilities of study by his friend and convert, the wealthy Ambrose, and carried forward by that force of unyielding application which gained for him the epithets of the 'Adamantine,' 'brazen bowelled' Origen. By the year 229 several of his commentaries, his *Treatise on the Resurrection*, his *Stromata* and his work *On Principles*, had been completed. In all these, but especially in the last, he made the daring attempt to harmonize Platonism and Christianity." (And why should he not, pray? Was not Christianity

but the result of Potamon's Eclectic efforts to harmonize Platonism with the other religious systems of the world?) "And to build up by means of the two a system of religious doctrine.

"There existed from all eternity, he held, one original essence and source of existence called the Father; co-eternal and co-equal with him was the Son, the Logos ceaselessly proceeding from the everlasting mind, the ineffable brightness ever emanating from the Divine glory; and joined with these two persons in trinal unity, although created like all other spirits by the Son, was the Holy Ghost. Since the exercise of creative power is essential to the being of the Godhead, there also existed from all eternity a succession of worlds. To fill these worlds, a number of intelligences were created. These were clothed with bodies of an ethereal rarity, for God alone is incorporeal; and they were all created alike, for God cannot be the author of inequality. Free will was bestowed upon them, and the exercise of this soon began to lead them into depravity, and to alter, in various degrees, their original conditions. They were degraded into souls, were imprisoned in gross material bodies, and, according to their different degrees of degeneracy, became angels, men or demons. The Logos then undertook to restore them by revealing himself. To men he made his revelation by uniting himself with the most perfect intelligence, and by connecting himself through that medium with a body of flesh; (Here we have a Christian Father concurring with Prof. Buchanan, Dr. Crowell and other Spiritualists in saying that Jesus Christ was only an illuminated spiritual medium; and to angels and demons he employed in a similar manner, modes, suited to their different states and capacities. Thus, all created spirits, including Satan himself, will eventually be restored; a new state of probation will then commence; they will fall again through the exercise of free-will; and the succession of worlds as places of reformatory punishment will require to be continued.

"The adoption of a doctrinal system so seemingly contradictory to Scripture, as this, forced Origen to assume a new style of biblical interpretation. It was impossible, he held, that such sublime spiritual truths, when stated abstractly, could be understood by the generality of men; they must therefore from necessity have been clothed by the sacred writers in palpable figures and allegories; and accordingly, there is often a mystical meaning lying concealed behind the letter of holy writ." (Do you hear that, ye sticklers for the personal existence of the mystical being—the man-God Jesus? A precious confession, truly from one of the earliest fathers of the Christian religion!) "The very attention which Origen bestowed upon the construction of this erroneous, allegorizing method led him at the same time to render a great service to the cause of Hermeneutics. He found it necessary in many cases to adopt the bare letter of the word; this induced him to lay down an accurate distinction between the verbal and spiritual sense; and he thus had the merit of establishing a new school of grammatical interpretation.

"It is likely that these opinions contributed in some degree to exasperate the series of troubles that began to harass him about 229. After this date his life is the picture of a great Christian teacher laboring patiently for the reward of a good conscience amid the persecuting malice of an ungrateful world. Demetrius, Bishop of Alexandria, offended at the ordination of Origen by the bishops of Palestine, raked up every private scandal that might be thrown against his reputation, and procured his banishment from Egypt. Yet the uncomplaining exile, setting up his humble household among his friends in Caesarea, continued his biblical labors without remission. The thunders of excommunication soon followed him thither, and awoke a stormy controversy on his account between the churches of Rome and Alexandria, on the one hand, and the churches of Palestine, Phœnicia, Achaia, and Arabia, on the other. Yet the enthusiastic teacher was meanwhile lecturing on theology, philosophy, logic, natural science, geometry, astronomy, and ethics, with an eloquence 'unspeakably winning, hallowed, and passing lovely.' The persecution of the Emperor Maximus in 235, drove him to seek refuge in Cappadocia, in the house of a wealthy lady named Juliana. Yet the two years of his concealment were employed in the compilation of his *Hexapla*, a work which exhibited in six, eight, or nine parallel columns, according as the case required, the various copies of the Old Testament. In the Decian persecution, which began in 249, he was cast into a dungeon in Tyre, and subjected to the most exquisite and protracted inquisitorial tortures. Yet not only did the man vindicate the sufficiency of his Christian faith by his pious endurance, but he also wrote letters to console and confirm his fellow sufferers. These accumulated toils and hardships at length undermined the health of Origen and in the course of two or three years after his liberation from prison he died about 254, and was buried at Tyre.

"The works which Origen left behind him were so numerous that they were estimated by Euphrosinus to amount to six thousand. By far the greater part is lost."

Why not say, *were destroyed*, by his Roman and Greek Catholic enemies and rivals, to conceal the fact that Origen was a follower of Potamon the founder of the Eclectic system of religion which was afterwards perverted to answer the ends of a priesthood that were impious enough to arrogate to themselves divine prerogatives; and who, in the name of Deity, inflicted such horrible wrongs

upon the great and good Origen, an avowed Spiritualist in the fullest meaning of that word.

The further we proceed in this investigation the more clear does it become that such early Christians as Ammonius Saccas and Origen were the true interpreters of the mystical allegories, corrupted versions of which are now to be found in the form of the so-called, canonical gospels. Had the teachings of such truly benign and unselfish Spiritualists as Ammonius and Origen been permitted to have borne their legitimate fruit, no such horrid cruelty and blasphemy would have been possible as has been perpetrated by the Christian priesthood in the name of Deity in every age since they succeeded in destroying all trace of the purely human origin of their religion. When will Spiritualists learn to hate, as they should, the very name of the mythical being that has served to keep the world in total spiritual darkness for eighteen hundred years? As well might Spiritualists talk of *deific diabolism* as to talk about *Christian Spiritualism*. Christianity was instituted by a wicked priesthood to conceal all evidence of Ancient Spiritualism, and to destroy every vestige of its impartation of truth that it was in their power to accomplish. That priesthood are to-day assiduously employed at the same abominable work, and hence a natural and insurmountable hostility between Christianity and Modern Spiritualism.

As these priestly would-be destroyers of Spiritualism have been so very nearly successful in suppressing what evidence there was of Ancient Spiritualism, it is impossible for us to obtain any reliable information or instruction in spiritual matters from those early Spiritualists; and, as the same avenue of information is open to-day to every unprejudiced and sensible person, in relation to spiritual truth, that was open to the most renowned seers, prophets and sages of old, why not act the wise part of determining for ourselves what is and what is not true concerning the spirit life of man, without regard to the fantastical vagaries and allegorical enigmas with which the ancients sought to veil the truth?

When we hear such men as Prof. Buchanan and Dr. Britain talk of *Christianizing Spiritualism*, we feel that spiritual truth is in as great peril at their hands, as it was when, through the intrigues of its enemies, Potamon was banished to die in exile for teaching it at Alexandria, at the very commencement of the so-called Christian era; and that two centuries and a half later persecuted his disciple, the great and good Origen, to death, and destroyed his voluminous treatises on spiritual matters.

For thirty-two years Spiritualists have been vainly striving to gain a little toleration at the hands of the Christian enemies of Spiritualism, but without meeting with anything but contempt and scorn at their hands. How much ground they have to hope that the continuance of that cringing policy will bring them any different treatment, we would like to be informed. For our part we can see no possible good to come to the cause of truth by further attempts to reconcile that which admits of no reconciliation, and, therefore, raise our banner, inscribed with the motto, "Modern Spiritualism against Christianity." That is the real issue of the hour as every Spiritualist will soon know, for supermundane wisdom has decreed that the hour has come when the truth of the living present shall take the place of the error of the dying past.

In taking this stand we feel we shall draw down upon ourself and journal the disapprobation of half-fledged Spiritualists; but what of that? Let everything be sacrificed, so that the truth may live untainted by anything that can tarnish her spotless purity.

Think not that Spiritualism can ever become a religious system; for to become so it would have to be attended with its prelacy and priesthood. The world has grown too far to tolerate any new fangled ecclesiasticism. Joe Smith and his Mormon priesthood are to be the last imitators of their Christian prototypes. Truth wants no priesthood to portray her loveliness; her charms are apparent to all her votaries and she has come in person to reign within their hearts. Long may she reign in undisputed possession of her rightful dominion. Rally to the support of her throne, and shun as you would a fatal infection everything that would weaken your full and hearty allegiance to her. Emulate the steadfastness and unselfish devotion to truth which Origen displayed and you will be blessed indeed.

Mrs. Vianna Goodwin, West Burke, Vermont, writes: "May the angels bless you in your efforts to vindicate the truth and truthful mediums, for too long have they needed just such a vindicator as you are, and all no doubt hope you may continue their champion as long as you are needed, and I hope as long as there is any jealousy among mediums or Spiritualists, for I certainly think the lives of some professed Spiritualists do not harmonize with the teachings of the advanced spirits. It is somewhat amusing to see some of them squirm at the course your paper is pursuing. I don't see why, if the *R.-P. Journal* can throw hot water and use disgusting language, and be called 'good boy,' 'go again,' that your paper cannot do the same without being called a 'disgusting sheet,' and I think that the reason for their outcry is that it sends the 'chickens home to roost.' I hope your paper will be published just as long as it has a work to do, and will deal just as mercilessly with its opponents as they deal with it."

Important Facts.

BROTHER ROBERTS:—

Since you began publishing your very wonderful Experiences with the Spirit Enemies of Spiritualism, especially with the Catholic element; it has set many, I trust, to reviewing some of their own experiences that they could not quite comprehend, and especially why such experiences were forced upon them. It is an axiom very often used of late, and believed to be philosophical that "like attracts like," almost invariably, but how far this adage comports with facts is very uncertain. In some senses it is quite correct, but in others very far from the truth.

In order to show this to be the case, I will describe a remarkable experience of one of my neighbors, a lady of good moral character, and of average intelligence to say the least. The case I am about to relate carries me back about ten years. I am not at liberty to give the name of the lady in question, but I have been requested by the husband of the lady (as he is now reading MIND AND MATTER,) to write it up for the columns of your fearless sheet, in hopes that said experience with Catholics may prove a beacon light to some poor one, cast away upon the dark unfathomable waters without chart or compass to guide him or her.

In order to present the case in a way to make all plain, allow me to say that the younger members of the family, under the direction of Mr. —, who professed to be a strong Spiritualist, organized a series of sittings for the purpose of mediumistic development, and the effort was a success, at least to a certain extent. I was informed (privately of course) of what was going on inside that sacred temple where the ghosts saw fit to preside and soon five or six, single and married, members of the family became mediumistic.

Just here I must be allowed to digress a little as I hope to cast a ray of light upon the path that some persons take in their self-conceit, imagining that they can get a little nearer the seventh heaven by having only a favored few in their circles, leaving older and more experienced Spiritualists to wait outside until the chief priest of the concern sees fit to make some startling revelations. Some members of this household had been known to jeer and laugh at the very subject they were engaged in investigating, and I might have remained forever in the dark with reference to what was reached, notwithstanding I was, at the time, a good developing medium, and had before under spirit control pointed out the mediumistic gifts of some members of that circle months before those sittings were had. For some cause, I was not accounted, by the trio, worthy a seat with them. My good brother, the head of the family, an old Spiritualist, saw fit to counsel with me and imparted some of the inner developments. The wife and mother in a little time become developed, first, I think, as a writing and next as a clairaudient medium.

In a short time after the lady showed signs of becoming an extraordinary medium; when a class of low, vulgar and very profane spirits appeared to entirely monopolize her time and attention, night and day, depriving her of her usual rest, as well as annoying the other members of the family. They would tell her what they were soon to do with the damned heretics—how they had for years been plotting their destruction—how they had underground passages under mighty cathedrals where the sun never shown—and that they were planning a universal uprising of all Catholics with a view to murdering all the heretics in the land, and eventually control or overthrow the United States Government. In this way days and weeks sped on—horrid revelations were made of what they had done in the past, and threats were made as to what they would yet do in the near future. Lying and profanity was the order of the day. Her clairaudient ear was open to all their slang and threats day and night. She was in this way haunted as by a legion of demons of the lowest order, until like an almost insane ghost in a wasting body, the insane hospital was thought of, if not actually talked about, as her probable future home; and but for her strong will power, and, doubtless, the aid of wiser and better disposed spirits, that lady, if alive to-day, might have been wearing a straight-jacket behind iron bars in some insane asylum, and counted one more on the list of the insane, for whose insanity Spiritualism would have been credited as the cause.

Could this unfortunate woman have better understood the aim and intent of the spirit enemies of Spiritualism, or had allowed some better informed mediums to have had sittings with her, attended by strong but wise and well-disposed spirit bands, she might to-day have been one of our best and most useful mediums; whereas, she became dreadfully disgusted with everything pertaining to Spiritualism. In this way the enemy crippled her usefulness, frightened others, and they pronounced it all the works of his Satanic majesty.

Go on, brother, with your heaven-born work, until the world is rid of the last enemy.

DR. WM. JORDAN.

Thornton, Feb. 12th, 1880.

J. Overton, Arkadelphia, Arkansas, renewing subscription, writes: "The more I read your paper the more I am pleased with it, and I hope you will live long to bring the truth to light, and then defend it as you are now doing."

RAMBLING THOUGHTS.

BY JAY CHAAPEL.

PETERBORO, N. Y., April 15, M. S. 33.

For Mind and Matter.

"Our friends and our enemies draw us—and, I often think, both pictures are alike.—Thackeray."

The age which has hung over me for two years like the black pall of the Christian religion over our beautiful land, threatened me again and I fled on the 8th inst. from the Mecca of Spiritualism, the flower city of the far-famed Genesee valley, Rochester, to these high and picturesque hills where the pure, fresh breezes are not contaminated with the miasma from the slums and cess-pools of the cities, and where—

"The mountebank never treads the stage, and sells His pills, his balsams, and his *ague-spells*."

I stopped and took dinner with a friend in the salt city of Syracuse, which is in the immediate neighborhood where the eloquent Iroquois held their great councils to decide upon peace or war, and matters of general interest to the nation, who followed the example set by the Romans encouraging other nations to join them, and in adopting people taken into captivity. It was in this way that they became possessed of such great power, and early in the 17th century had absorbed nearly all the neighboring tribes. Many of the principles which they inculcated were afterwards engrafted into the constitution of the United States.

The chief seat of the Onondaga nation, which was the central tribe of the five nations, was also located there, and a remnant of them still live near the city on lands reserved for them by the State. Onondaga is supposed to signify "sons of the hills" or "men of the mountains." Some of our most remarkable mediums are descendants from the Indians, and many of the wealthy and respectable families who are noted for their enterprise and intelligence that are scattered along the great water-shed of New York, have descended directly from the adventurous pioneers, who took, contrary to the custom of civilization, the most comely squaws for their wives.

For instance, John Abeel, a German, who settled in the Mohawk valley, near Fort Plain, in Montgomery county, in 1748, married, after the Indian custom, the daughter of a Seneca chief; and a child of this union was the celebrated Indian chief, Cornplanter.

During the war for independence Abeel was taken prisoner by the British and Indians and expected nothing but death, as he had left the Indian woman and married a white one, when suddenly to his great surprise Cornplanter stepped forward, and with eloquence and deep feeling addressed him, calling him "Father," and assured him of protection. After hostilities had ceased Cornplanter visited his relatives at Fort Plain and was received with great respect. His relatives still remain there and are some of the prominent citizens of the place. Subsequently he removed to Pennsylvania and died there March 7, 1836, at the age of nearly one hundred years.

To return to my dinner; it was not such as we get at hotels, but greatly superior. The bill of fare was not printed, but I remember it: Graham gems, wheaten grits, butter, sugar, jelly, milk, beans cooked without the stereotyped greasy pork, and the most delicious I ever tasted; oranges and apples. That dinner reminded me that civilization in eating was being realized in that house at least; and to let your readers know that the cook understands some things besides cooking beans and making Graham gems, I quote an extract from one of her letters a short time ago, written about a visit she paid the museum at Rochester University, she said: "I enjoy studying fossils when in their proper places on the shelves of a museum, but when their dry bones clatter, and they attempt to force their opinions and the ideas of a dead and past age, upon the living present, I have no patience with them."

I paid a short visit to one of the well regulated public schools in the city which gave employment to ten teachers, with a lady as principal, and where the system of teaching, the order, the music from the piano, etc., were far in advance of the time when I attended school in the old brown school house on the hill, when books were scarce and of the crudest kind, and when school was dismissed, we jumped up and screamed and tumbled out of the door and down the old rocky steps like a lot of wild Comanche Indians. For a moment strange and thrilling emotions rolled over me, and I thought myself in the fairy land, that I used to dream of in my boyish days while lying on my back, taking my noontime under the great sugar maples on my father's farm. Truly has some one said that the public school is the grand palladium of our liberties, and should be pre-eminently the object of our untiring solicitude.

The safety and freedom of our country depends upon the universal diffusion of education and knowledge among all classes, and a total separation of church and state. Nothing is more detrimental to our progress and liberty of thought than the practice of reading the Bible and prying in our public schools; and it is as humiliating as disgusting, to every thoughtful and candid person to read in our school books all over this fair land, the story of Adam and Eve, Noah's ark, and that God made this world in six days. Oh, modern culture! of which I admit we have much, when will you blot from our schools all books that contain such debasing and degrading falsehoods that are continually forced upon the young and tender minds of our children, by a priest ridden civilization. This is called a free government. What kind of freedom is it? Let us see. The course which a government pursues toward her subjects, who have no voice in the legislative councils, and who lie weak and defenceless under her laws, who have no security for their rights only what Nature has given them, and whose tongues and pens speak and write in glowing accents for freedom and justice, decide the true character of a government. Judged by this standard is our government true or false, free or despotic? I answer, it is a thousand times false and corrupt. Has it not trampled most wantonly with the sacred and natural rights of men and women? Has it not placed her iron heel upon the necks of brave, honest, good men, attempting to crush out the very principles which our country established and pledged itself to uphold? It then flings her banner to the breeze in the name of freedom and shouts liberty! thereby insulting humanity, and mocking the memory of Paine, Jefferson and Franklin.

Never did a despot on earth trample on the rights of humanity more outrageously than this so-called free government has done in sending Mr. Heywood and Mr. Bennett to prison, and in refusing to pardon the latter, after its highest official

admitted he had violated no law, and should not have been sentenced to prison; and with a servility that is repugnant to every candid mind, he listened to the appeals of a debauched church, utterly ignoring the voice of over two hundred thousand citizens asking for this old man's release from one of the infernal prisons born of the iniquitous system of Christian civilization?

Must I follow false customs and false laws, how far must I go before I can place myself under the protection of the "higher law," which the framers of our Government taught us to respect? When and where can I stand forth a free man, and speak and act with the dignity of a being possessed of natural rights, and not a cringing slave, a mere sycophant at the feet of ignorant, tyrannical priest and judges like Cook and Benedict? Men and women are under no allegiance to oppressive governments. They are in duty bound to condemn and despise them. The rights of men and women are above and superior to all human enactments; and those who disobey nature, and conform to the silly and cruel laws of men, reeking with the superstitions of past ages, must ultimately suffer much more than those who stand serenely and firmly for the right, though they be obliged to stand alone and without sympathy—misunderstood and despised by their fellows.

I arrived here at 6 P. M., after a ride of nine miles in an open wagon. I was cold and damp from a blinding snow which had been falling for two hours previous, enveloping the hills in a cloud of white, and completely shutting out the beautiful and enchanting view over the Oneida lake and the valley lying covered with a white sheet at my feet. Warm, genial hearts, and a crackling wood fire, in the home of the Hon. Mr. C—, soon drove away the cold, and a mutual interchange of thoughts on reformatory subjects was kept up till bed time, when a long and refreshing sleep stole over me.

As I write, Gerrit Smith, John Brown, Lincoln, Theodore Parker, Margaret Fuller, Alice Carey, Amelia Welly, Poe, Hawthorn, Lowell, and Emerson, lobok down from the walls upon me. Each one has his or her own silent story to tell me of their struggles and triumphs, hopes and fears. Margaret Fuller seems the peer of them all. She demolished creeds, traditions and customs with one blow of her invincible logic and made it possible for women to do many things, that bigoted, tyrannical men and weak, silly women thought it immodest and wrong for them to do. Her only question was, "What is true?" "I walk," she says, "over burning ploughshares, and they see my feet; yet nothing but truth will do."

I quote here from my note book a few sentences from Mrs. Nettie Pease Fox's able and interesting lectures, delivered in Rochester lately. She is one of the most able advocates of the spiritual philosophy, and is a lady of fine address, pleasing manners, cultivated tastes, and an ornament to any society. She said, "When I speak of an infinite intelligence I do not speak of a personal God."

"This intelligence shows itself in the flowers, in the trees, the quiet valleys, the lofty mountains, the shining waters, in the beasts and birds, in myriad forms of insect life and in the human hearts that have lived all along the ages. The mission of Spiritualism is not done. So long as there remains a single soul that doubts an existence, after our so-called death; just so long there will be a demand for the spiritual phenomena. There are more seances held to-day than at any previous time, and the demand is still increasing. The philosophy of Spiritualism is making its way among all classes, in all parts of the world. It cannot be crushed out, nor laughed out in scorn. It means, and has something more than the mere phenomenal phase, though that is one of the foundation stones, but from that it broadens out, encircling the world, carrying us away from old forms and customs, in the political, social, and religious world; revealing to us a new light, thereby showing us the errors of the past. When this vigorous and intense light flashes forth, revealing the dark spots of our civilization, some of the timid ones flinch, and fear to use their reason, for it demands them to put the battle ax of radical speech and pen at the root, of long ages of superstition, hypocrisy and crime, that those who come after us may bask in more pleasant fields than we have. It is not the fact of phenomenal Spiritualism that has caused the lying and bitter opposition to it in the Christian churches. They know that clairvoyance and magnetism are true, and the phenomenal phase has established itself among them, and right here some well meaning but mistaken Spiritualists falter and want to stop. They are afraid to enter on the high and broad ground of the iconoclasts who are demolishing all the old images and dogmas that block the wheels of liberty and progress.

"What will be the outcome of this struggle? Are we to stop and send out a flag of truce to the churches because they have accepted the phenomenal phase? By no means. We want no half-way measures. We want no middle men. Make no compromises with old and cruel wrong; but stand by the right under all trials and be true to your highest convictions.

"You marvel at the discord and trials, but there is a purpose in it all. Be not discouraged. This life is only for a day. What are trials and crosses to those who live in noble deeds, high aspirations, with charity and kindness for all? You who study nature's laws, and the causes underlying the evils that afflict humanity, and strew flowers in the paths of the sorrowing, will be greatly rewarded.

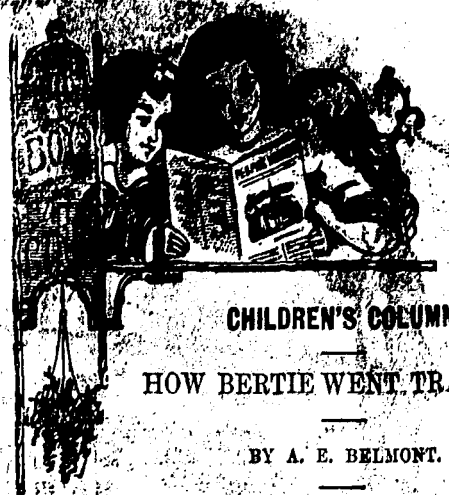
Platform of the National Liberal League.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal, civil, political and religious rights, irrespective of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

H. L. GREEN, Chrm Ex. Com.
Salamanca, N. Y.



CHILDREN'S COLUMN.

HOW BERTIE WENT TRAPPING.

BY A. E. BELMONT.

"When I was a young man," began uncle Harry one evening when the children had teased him for a story, until he was glad to lay aside his paper and comply with their request. "I used to go hunting and trapping, not for the fun of it, but because the fur of certain animals was valuable and brought large prices when sold to the fur traders.

"One fall, when the trees were all yellow and brown and crimson and gold, and the hickory-nuts and the beech-nuts were ripe, and the wood was the very nicest place in all the world in which to spend a few weeks, I took my gun, traps, my little brother Bertie, and my dog, Sport, and started on my usual Fall trip.

"We went down the river for nearly fifty miles in a little canoe which was just large enough to hold us all. A canoe is a boat pointed at both ends and made of bark, or dug from the trunk of a tree.

"The scenery along the river bank was very fine, and Bertie thought he had never enjoyed anything so much before. He considered it great fun to roll himself in a blanket at night, and not be obliged to get up in the morning at the ringing of the breakfast bell.

"After nearly twelve hours spent in the canoe we reached the camping ground, a place called Pine Bluffs, just as the sun was setting behind a hill. We tied the canoe to a tree, and commenced to unload our things.

"Sport looked on with quiet satisfaction, for well he knew that there was rare fun in store for him. He always seemed to regard the traps as his especial property.

"After supper Bertie rolled himself in his blanket and was soon fast asleep; but I sat up some time longer, and by the light of the camp-fire sorted my traps, and put everything in order for the next day's work.

"Early the next morning Bertie, Sport and I started out to set the traps; this took us nearly all day, and that night we slept very well. The next morning Bertie felt rather lame from his long walk of the preceding day, and thought he would stay around the camp, gather nuts, and play with Sport.

"On the third day we went to look at the traps, and find out what we had caught. In the first trap we came to was a splendid mink, worth at least ten dollars. In the next trap we found a musk-rat, and in another was a live raccoon, or as trappers would say a 'coon.' Bertie begged so hard for the coon's life, that at last I said he might go, and released him from the trap.

"I had noticed, when I killed the mink, that Bertie looked a little sober, and during the rest of the morning he busied himself in gathering Autumn leaves and moss, and to my surprise did not seem very much interested in traps, minks nor musk-rats.

"The next day, and the next, Bertie refused to go with me to look at the traps, but he and Sport took long rambles in the woods; leaving me about five o'clock in the morning and not returning until after I had left camp, which was usually about ten o'clock.

"And now happened a funny thing. After the second or third morning I found no more game in the traps nearest to the camp! And what made the matter more mysterious was the fact that I always found the traps sprung and other evidence that game had been there.

"One morning about five o'clock I called Sport and started out, fully determined to solve the mystery if I had to watch the traps all night. I thought Bertie looked rather sober and so said:

"Bertie, don't you want to come, too?"

He only shook his head in refusal, and so I left him.

"The very first trap I looked at held fast by two legs, a fine beaver. In the next trap was a raccoon, in another was a musk-rat, and so on; nearly every trap held something of value. I was now more puzzled than ever. What could be the cause of my sudden good luck?

"At last I came to a trap that had been set with great care, and for the especial purpose of catching a large mink that I knew visited the spot often—as his tracks plainly told me—and you can imagine how glad I was to find that at last I had succeeded; for before me, safe in the trap, was the largest mink I had ever seen.

"As I stooped to take the animal from the trap, I saw something that caused me to start with surprise, and to think pretty seriously for a moment. It was a piece of red handkerchief, and looked much like one I had seen Master Bertie use. The cloth was bound firmly around the mink's hind leg and held in place some splinters very nicely arranged.

"I looked at Sport and said:

"Sport, old fellow, what do you know about this matter anyway? and where did this come from?"

As I spoke I held towards him the strip of cloth I had unbound from the animal's leg.

"Sport looked at the cloth, sniffed at it, licked my hand and crouched on the ground, whining all the time, and looking so distressed and guilty that I was forced to laugh in spite of myself.

"I was now firmly convinced that Sport and Bertie were both traitors, but in what was still a mystery.

"I ordered the dog to bring to me the mink—a feat he was in the habit of performing—generally with pleasure; but now he walked up to the animal and, poking him over with his nose, growled in a most vicious manner, as if to say:

"You stupid fellow! Didn't you know enough to keep out of a trap after you was once set free? Now see what your carelessness has done! Master Bertie will suffer for this!"

"I now concluded to return to camp, thinking I had discovered enough for one day. When nearly there, the rain with which we had been threatened for several days began to fall, and Sport and I started for a large tree.

"The rain fell in torrents, and the water dripped from the dog's long ears. All at once Sport ut-

tered two or three short yells and bounded away towards a small clump of bushes.

"In vain I called to him to return, but he paid no attention to my orders; so I thought best to follow him.

"When I had reached the edge of the bushes Sport had disappeared, but soon returned, and, looking to see if I was coming, dashed into the bushes again. I followed, and stopped where Sport did.

"And what do you think I found? Why, Master Bertie, on his knees on the wet ground, and with both hands in one of my traps! He was caught fast enough, surely. Beside him was a young mink which he had released from the trap.

"The little fellow made no attempt to escape, but sat there as if to comfort his friend. I paid no attention to the mink; but took Bertie, who had fainted as soon as he saw me, in my arms and carried him to camp.

When he had recovered, I asked him to explain what it all meant.

"Oh, Harry," said the young scamp, "don't scold, for I couldn't help it; indeed, I couldn't. It was too bad to leave the poor little things in those cruel traps all night, I couldn't sleep when I thought about it; and so I let 'em go." As he finished speaking he burst into tears, and holding up both swollen hands, said:

"It hurts so, and I want to go home. It isn't a bit of fun to trap."

"I rather thought he would go home; but I only asked him how many animals he had let out of my traps.

"I don't know," he replied, "but I guess it was a good many. You see, Sport helped me. He found the traps and held the little fellows so they could not bite me, and I opened the traps; and I guess they were glad," and the scamp looked as if he thought I ought to be glad too.

"I could not help feeling vexed, with both boy and dog for cheating me out of a good week's work; but at the same time I loved my little brother all the better for his kind and gentle nature, which made him careful never to inflict suffering upon anything.

"The next day I took Bertie home and then returned to camp; and during the rest of my stay had pretty good luck."—*Young Folks' Rural*.

A Friendly Warning.

The *Diritto*, the principal organ in the press of the present Italian Ministry, has recently published the following article, entitled "Catholicism in the United States of America." "There are, in the United States, out of a population which must certainly now amount to 50,000,000, 7,000,000 Irish. They obey the voice of their Prelates and Bishops like so many automata. And though they may be without any passion for public life, and without any of the habits needed for a life of freedom, yet from time to time there are men of note who abandon Protestantism to put themselves at their head, induced either by the desire of an easily gained predominance, or sometimes by the weariness of doubt. A century ago there were a few hundreds of Catholics in the United States, remains of the French domination, with a Bishop and twelve churches. Now they are 7,000,000, with a Cardinal, 63 Bishops, 6,000 priests, and as many churches, besides 500 convents, 700 colleges, seminaries and academies, and 2,000 parish schools. In twenty years these numbers will be doubled. They will constitute a terrible power! Let it be noted that Catholicism has acquired this immense development only within the last twelve or thirteen years, from the time of the great potato famine, which depopulated Ireland. We shall absorb these Catholic mendicants! How many stronger elements have we not already amalgamated?" said the Americans. And even the Catholic clergy feared the contact of those limitless liberties of that robust and vigorous individualism, so opposed to all their doctrines. But instead of that, on this point, too, the proud confidence of the Americans in the invincible force of their institutions was deceived. Catholicism has become a second nature for the Irish peasant, it has, as Herbert Spencer would say, transformed the globules of his blood; and in the United States, instead of showing itself any longer weak, it drew new vigor from the more easy life of the emigrants, and obtained sumptuous churches, rich foundations, schools of its own, and all that it had been able to accumulate during so many centuries in the Old World. Public opinion in the United States is beginning to recognize the danger. But if advice of ours could be of any service, we should counsel them to guard against the peril in time. Above all, do not let the Americans delude themselves, as they well might at so great a distance, with the belief that the Church can once again gather together with fraternal comprehensiveness the elements of civilization within the dicta of the Syllabus. Leo XIII. can give some information on this point. We, too, cannot see without emotion the piety of those souls which, having no refuge from the doubts which assail them, and which seek in vain among the multiplicity of sects that repose for the disturbed conscience which, amid the heat of the battle of modern life, is more than ever precious, turn back to the ancient and pure fountain of the Gospel. It may be that, sooner or later, a religious revival may result from such movements. But so long as the Church is a monopoly of the Jesuits, so long as the Syllabus prevails over the Gospel, the Church will be a constant menace to civilization, and to the liberty of nations—a menace against which the United States will do well to protect themselves in time."—*N. Y. Times*.

Mrs. George N. Wilcox, Madison, Conn., writes: "Enclosed please find \$1.00 for six months' subscription. I should be almost tempted to beg of my friends to pay for MIND AND MATTER for me, if I could not pay for it myself. Don't think I say this to flatter, for that is not my style. Every number gives me an outline of the magnitude of the great work you are engaged in, and well you fulfill the work assigned you by the noble band of spirits who co-operate with you in mundane sphere for the amelioration of humanity. My mind often reverts to the great work you are engaged in, and I think, can it be possible that you realize the great work you are doing for humanity. You will never be rewarded in the mundane that is sure, if you receive your dues financially and the gratitude of one-half you have helped to enlighten, you will do well. Your reward awaits you on the shining shore. There you will see the great good you have done in aiding humanity to throw off the shackles of superstition and bigotry that have so long held them in ignorance. May your years be as many as your life is useful, and may bright angels strew your pathway with flowers, is my sincere wish."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

In taking control of the medium, Cha-wan-ska said it was going to be a very unhealthy summer, owing to the conjunction of the planets in perihelion. He said a great many people will die—that to him there seemed to be two great forces contending against each other—one force trying to lift upward, the other to pull downward. He announced the first spirit as a female. The following communication was given:

EMILY SCOTT WRIGHT.

GOOD MORNING, SIR.—Like a great many people, I was opposed, outwardly, to Spiritualism, but I knew it to be a truth. I was afraid of becoming unpopular in my business relations. I was the founder of a homeopathic institute for women and children. I am perfectly astounded at the vastness of the spirit world. It seems that this planet is nothing but a speck in comparison with the place where my spirit makes its home. There is just as much sectarianism in spirit-life as in the mortal state. Narrow and contracted spirits, through religious bigotry, will not let the light of Modern Spiritualism spread if they can prevent it. Your mortal foes are nothing as compared with your foes in spirit-life. The idea of a Savior is so deeply stamped upon the minds of a great many spirits, that it is almost impossible to eradicate it. It will be to the interest of you Spiritualists to send as many enlightened Spiritualists to the other side as you can, and as fast as you can prepare them for it. In such spirits lie your greatest strength. When they come to spirit-life they are prepared immediately to become teachers to spread light among the different sects of spirits. I was anxious to come back here, simply to let those of my acquaintances who doubt spirit return know that I have returned. That will be all I will say, because I am weak and have hardly recovered my spirit vigor yet. [She was here asked what spirits mainly antagonized Spiritualism. She answered:] It is mainly confined to three sects—Catholics, Presbyterians and Methodists. They are the strongest. At times they work together, at other times they antagonize each other. In your circles you should always be careful never to let the elements of discord enter, for that is what attracts and gratifies these enemies of harmony. It is that discord that gives them power to act. All persons should be excluded from the circle as soon as they refuse to conform to the conditions required for the production of the manifestations.

EMILY SCOTT WRIGHT.

JOHN O'HARRA.

HUMPH!—Well, sir, I suppose you have no objection to a decent Catholic, have you? Well it is a matter of about five months since I shuffled off this mortal coil. I went out a full-fledged Catholic, and I want to say this: I have been doing nothing since I got into spirit-life but chanting the masses and confessing, and I'm getting tired of it. It has been too much of a good thing entirely. Why in the place where I am there are but priests, churches, images of the saints, and, in fact, the saints themselves. I am heartily tired of it.

The other day a spirit says to me: "John, I know you are tired of this kind of a heaven, and I will tell you how you can get out of it." That spirit was my aunt—Mary Donohue—who passed to spirit-life twenty-five years ago. "Well," I say, "that is what I want to know." She says: "The principal way for you to get out is through what they call Spiritualism." Well I opened my eyes pretty well at that, because I knew little or nothing about it while here. And she says: "You will have to return to earth and seek out a medium." Now I know very little about mediums—nothing in fact. "Well," said my aunt to me, "I'll take you to a great spirit that will put you on the right track." So I went with her, and she introduced me to a man they called Benjamin Franklin, when he was here, and he put me in the way of coming here to you. I was to get your advice, and then he said he could help me; but he could not do it until I came here first. I must get my start here to-day. I am terribly interested about this thing, for it involves my eternal welfare. I do not care whether my relations and friends believe this is from me or not; I only know, or at least I think so, that as soon as you give me the facts, that I will make a lively commotion by controlling some of my relatives in their own home, and that will settle them. I was a dealer in produce. I was known as JOHN O'HARRA, Mobile, Ala.

NESTORIUS, PATRIARCH OF CONSTANTINOPLE.

GOOD DAY, SIR.—Many years, in fact centuries, have passed since I passed to the spirit-life; and although at the head of the Catholic religion, I knew little or nothing when I entered the spirit state. Everything was dark and incomprehensible to me. I met none of those saviors or saints I looked for.

I spent my mortal life in fostering strife—religious strife—among my followers, quarrelling over doctrinal points. I ought to have been seeking for truth instead of trying to keep it back from my followers. In ascending, in spirit-life, to the true beauties—the grand realities of a spirit existence—the dark mantle of bigotry rolls off of you, and you go forth joyfully to bring light to dark spirits and to ignorant mortals. But when you reach this pure state as a spirit, it is almost impossible for you to enter into the many darkened auras that surround spirits and mortals.

Priests and all so-called dispensers of what is termed the Gospel here can be a great deal better employed in giving the people proper knowledge requisite to insure them happiness in the after-life.

For two hundred years after my departure I lived in that dark sphere of my own creating. Ye modern priests! ye better beware and take warning from what I suffered in spirit. If I had spent my time, in the mortal-life, in the search for truth, instead of quarrelling over the trinity, infant baptism and other abominable tenets, I would have been in a great deal better condition to-day than I am. For it matters not, though you reach a purely angelic state, you will always feel distressed with regrets for an ill-spent mortal life. I hope this warning will reach all mortal ears.

NESTORIUS,

Patriarch of Constantinople, in the latter part of the fifth century.

[In reply to the question as to what he knew of the origin of the four Gospels of the New Testament, he said he knew nothing positively, but that he believed the original from which those gospels were derived had been composed in Egypt under the reign of Ptolemy Phila-

delphus. He said that Potamon subsequently modified this original system by attaching to it portions of all the prevailing religions, and subsequently numerous scribes altered and amended the original to suit themselves, until, in his day, there were at least a thousand different versions of the original writings. He said in the age when he lived there was great confusion and contention among professing Christians; and each scribe, in transcribing the story, changed and altered it to make it conform to his views of what it ought to be. He said he himself had been so engaged. He declared with great emphasis, that he had sought for one hundred and fifty years, after his transition to spirit-life, for the Savior or God-man Jesus; but failing to find any evidence of the existence of such a being, and no one who had ever received any such evidence, he was forced to give the idea up. For long years after that he had remained in the greatest darkness, and only emerged from it after the most grievous experience of remorse for his perverse mortal errors. I did not take down this conversation, as I feared to detain the spirit by asking him to speak slow enough to follow him. I have given the substance of it most correctly. When that communication was given, neither the medium nor myself had the most remote knowledge of Nestorius, indeed did not know such a person ever lived. I here publish the following sketch of his life, taken from the *Encyclopædia Britannica*.—J. M. R.]

"Nestorius, the founder of the sect of the Nestorians, was born at Germanicia, in Syria, toward the close of the fourth century. After receiving his education in a convent, he was ordained a presbyter of Antioch. It was there that he imbibed the doctrines of the Syrian Church, which held in opposition to the Egyptian Church, that the two natures of Christ were distinctly separate, and were united into one person by a certain relation. His simple and austere habits, his devotion to the cause of the church, and his fervid and winning eloquence, marked him out in no long time as a fit champion of the tenets he had adopted. An opportunity soon occurred for the exercise of his zeal and influence. In 428 he was promoted to the patriarchate of Constantinople. 'Help me to subdue the heretics, and I will help you to subdue the Persians,' was the fanatical boast by which he indicated to the Emperor his intention of immediately commencing a vigorous course of proselytizing. Not content with persecuting the Arians, Novatians, and Quartodecimans, he soon discovered in the current speech of that city, an expression that savoured of the peculiar doctrine of the Egyptian Church. That was the epithet, 'the Mother of God,' a phrase which he alleged to imply the deification of the human nature of Christ, and which he therefore condemned. From that incident arose the famous Nestorian quarrels. The Constantinopolitan patriarch forthwith found himself engaged in hot controversy with several of his monks and clergy. They accused him of Plotinianism; he accused them of Manicheism. They preached against him in the churches, and renounced their ecclesiastical allegiance." (A lovely set of exponents of the religion of Peace and Love, truly!) "he turned them out of the churches and deposed them. At this crisis Cyril, the meddling and arrogant Patriarch of Alexandria, eager for an opportunity to bring down a powerful brother bishop, insinuated himself into the contest, and changed it from a mere local squabble about a name of the Virgin Mary into a serious controversy touching the respective doctrines of the Syrian and Egyptian churches. After solemnly professing to be actuated by love for the true faith, and after employing the most gross deceptions to maintain this profession, he organized a strong opposition against Nestorius, and at length by artful flattery, he obtained from Pope Celestine II. the power of dealing with the alleged heresiarch. Convening a council at Alexandria in 430, the Egyptian patriarch launched twelve anathemas at the head of Nestorius. Nestorius hurled back twelve other anathemas. This rupture was fast growing into a schism, when the Emperor Theodosius II, anxious to restore the peace of the church, summoned the third œcumenical council to meet at Ephesus in 431. Nestorius repaired thither, trusting to the justice of his cause; but that he soon found, was a frail offset against the shameless machinations and powerful influence of his adversary. He was summoned to the bar before his friends the Antiochian bishops had arrived: he was deposed on the charge of blasphemy before he had pleaded his cause; his appeal to the Emperor was counteracted by misrepresentations; those who were favorable to him at court were overawed by a fanatical mob artfully raised by his indefatigable foes; and at length he was glad to escape from the ever thickening broil by retiring to the cloister of Euprepis, near Antioch. There the heresiarch enjoyed peace for four years. But by that time some of his former friends had taken up the cry against him, and, afraid lest he should communicate the taint of heresy to those around him, they resolved to cast him, like a pestilential carcass, beyond the pale of civilized society. He was accordingly banished to the Greater Oasis, in Upper Egypt. But even in that solitary retreat no rest was to be found. He was soon obliged to flee before the invasions of the barbaric Blemmyes, and to take refuge in the Thebaid. Then the old man, at the command of the Roman governor of that district, was dragged about by a savage soldiery from one place to another, until death closed his long career of troubles. The date of his demise is unknown.

"Meanwhile, followers of Nestorius, or, as they were called, the *Nestorians*, were becoming numerous in the provinces of the East. The writings of the exiled patriarch, and of Theodore of Mopsuestia, translated into Syriac, were already circulating through Assyria and Persia, and making many converts. As early as 435 the celebrated school of Edessa had become the seminary of Nestorianism and was sending forth numerous disciples zealous for the new doctrine. The most famous of these was Barsumas, the indefatigable and politic bishop of Nisibis. In conjunction with Muanes, Bishop of Ardaschir, he prevailed upon the Persian King Pherozes to establish the Nestorians as the national church of Persia. A great stimulus was thus given to the sect. Patronized by the state, they made Seleucia the seat of their patriarchate and established an excellent seminary at Nisibis. Isolated from other Christians, and therefore forced to maintain a distinct and real individuality, they began to make their peculiar creed something more than a mere repudiation of the epithet, 'Mother of God.' Accordingly, at a synod convened by the Patriarch Baboeus at Seleucia in 496, a system of doctrine was framed and adopted. The characteristic dogmas of this system were, that in Christ there were two persons, the Divine Logos and the man Jesus; that these two persons

were united together by no other connection than that of will and affection; that Christ on that account, ought to be clearly distinguished from God; and that these tenets had not been derived from Nestorius, but had been held by the church from her infancy. Another peculiar opinion was, that it was lawful for bishops and presbyters to marry. Having thus obtained a constitution of its own, Nestorianism started on a long career of prosperity and activity. * * * Several sermons, epistles, and fragmentary writings of Nestorius, and other papers relating to the Nestorian quarrels, are published in the works of Marius Mercator by Baluze. 8v. Paris, 1684."

[If Christianity is so important as it is claimed to be by its votaries, Catholic, Greek, Nestorian, Protestant, will some of them deign to tell us which is the genuine *Simon-Pure* article. Who can read the history of these church squabbles, and not feel disgust for a religious system that has ever caused such intolerable discord, dissension and hatred among men? Has not the time come for something better? We think so, indeed.—J. M. R.]

ROBERT BROWN.

GOOD DAY.—I was a medium and a fanatic. You cannot be a medium, without becoming a little fanatical over it. I tried to correct the vices of the clergy around me, and after an eventful life of wandering from country to country I finally settled in Zealand (a province of the Netherlands), but in an evil hour I started to London and there, having the undying hatred of the clergy, I ended my life in prison somewhere about 1630. I tried to preach the truth as I understood it. I tried to do the best by my congregation, but like the speaker who preceded me here, to-day, I would have done much better if I had followed the true light within me and not spent my time fighting over the arrangement of certain doctrines of the Scriptures.

That has been the fatal rock on which all religions have been wrecked—I mean the quarrelling over the meaning of the Scriptures. If they would take the moral portions of them and reject all that is doctrinal, they would be much nearer the truth to-day. The result of all that religious squabbling has been that those sectarian spirits who come back to you are trying to influence the minds of mortals according to their respective religious prejudices and views.

My object in coming here is to do good—not for any particular benefit for myself—not but that I will be benefitted thereby. But I desire mortals to unite on a few plain moral truths. Make them your basis and with spirit communion to help you, you will soon have happier realizations than earth's inhabitants have ever known. I am laboring as a spirit to keep all spirits and mortals from wrecking their happiness here and hereafter by following worthless doctrines and quarrelling about them, because they have no effect whatever except to retard your progress. I am losing control. You would think that after so many years in spirit-life I would not feel, on coming back, the mortal weakness that attended my decline and death, but I do feel it most strongly.

ROBERT BROWN.

Founder of the Sect of Brownists.

[Neither the medium nor myself knew anything of such a person as Robert Brown. I find the following account of him in the *Encyclopædia Britannica*.—J. M. R.]

"Robert Brown, the founder of the Brownists, a numerous sect of dissenters in the reign of Queen Elizabeth, was born in 1550. He was the son of Anthony Brown, of Tolthorp, in Rutlandshire, whose father obtained by charter of Henry VIII., the singular privilege of wearing his cap in the King's presence. Robert was educated at Cambridge, and was afterwards a school master in Southwark. About the year 1580 he began to promulgate his principles of dissent from the Established Church; and the following year he preached at Norwich; where he soon attracted a numerous congregation. His unmeasured assaults upon the Church of England from government gained for him many followers. His sect daily increasing, Dr. Freake, bishop of Norwich, with other ecclesiastical commissioners, called him before them. Being insolent to the court, he was committed to the custody of the sheriff's officer, but was released at the intercession of his relative, the Lord Treasurer Burghley. Brown now left the Kingdom, and with the permission of the States, settled at Middleburg, in Zealand, where he formed a church after his own plan, and preached without molestation. The removal of persecution; however, broke up the unity of the party; numerous sects appeared and Brown soon returned to England. He fixed his residence at Northampton, where, for his indiscrete attempts to gain proselytes, he was cited by the bishop of Peterborough, and, refusing to appear, was finally excommunicated for contempt. The solemnity of this censure, we are told, immediately effected his reformation. He moved for absolution, which he obtained, and from that time became a dutiful member of the church of England.—This happened about the year 1590; and in a short time afterward, Brown was preferred to a Rectory in Northamptonshire, where he kept a curate, and where probably he might have died in peace; but having some dispute with the constable of his parish relative to the payment of rates, he proceeded to blows, and was afterwards so insolent to the justice that he was committed to Northampton jail, where he died in 1630, aged eighty. Brown boasted on his death-bed that he had been confined in thirty-two different prisons. He wrote a treatise, entitled '*Treatise of Reformation Without Tarrying for Any*,' and two other pieces, making together a thin quarto, published at Middleburg in 1852."

[What a flood of light the returning spirits of the leaders of warring ecclesiastical factions are throwing open to the gaze of an awakening world. How long will such clerical scourges of humanity be permitted to play their deceiving pranks at the expense of their fellow-men?—J. M. R.]

C. L. Rowley, Niles, Mich., writes: "I am pleased with the decision and pluck you have exhibited in the editorial management of your spiritual journal. I have had extensive and varied opportunity during a period of thirty years or more to witness the spiritual phenomena, and for half a century I have been a clear and full believer in its philosophy, and I like MIND AND MATTER the best of any spiritual paper published. As a radical reformatory journal I am much interested in the *Truth Seeker*, D. M. Bennett, editor, now in prison under Christian persecution. I must have the reading of both papers."

BLACKFOOT'S WORK.

NEURALGIA CURED.

St. Ansgar, Mitchell Co., Iowa, April 9, 1880.
James A. Bliss—Dear Sir.—I sent for magnetized paper from you some time ago, it cured my neuralgia which had troubled me very much for several weeks. I have other ailments that I feel sure Blackfoot can cure, so I send for some more paper. God bless our Indian friends for their benevolent efforts to aid suffering humanity.

MRS. MARTHA L. WARDALL.

GOOD FOR SORE EYES.

Bedford Station, Mich., April 8th, 1880.

Mr. Bliss—Dear Sir.—Please send me two sheets of "Blackfoot's" magnetized paper. It has helped my wife's eyes very much; what she has had is all used up; she put one of the envelopes that the magnetized paper was sent in on her shoulder, and the rheumatic pains disappeared. It has also helped my neck, and an unequal circulation of blood which at times effects my heart. With best wishes of wife and myself,

F. WINGATE.

NERVOUSNESS RELIEVED.

Newark, N. J.,

Mr. Bliss—Dear Sir.—I applied the second sheet you sent me to my body and felt most sensibly that it was benefiting me. I have suffered greatly from nervous diseases, and it has debilitated my system so much I fear it will take some time to restore magnetic force and vitality to a healthy condition. * * * I appreciate your kindness in sending magnetized paper to the afflicted and trust it will prove a blessing to many a weary soul seeking for the truth.

MRS. J. RANDALL.

WRITING MEDIUMSHIP RESTORED.

Hautspot, N. S., April 4, 1880.

Friend Bliss.—I can testify to the good of the magnetized paper, as I was present and sat with my friend and husband when she tested it. She had formerly been a very good writing medium, but for some time, (I think about a year), she had lost that power, and has developed more as a healer; but when she placed her hands on the paper she was soon controlled to write some very fine sentences—a thing she has not been able to do for a long time.

MRS. JOHN DAVISON.

ASTHMA AND PALPITATION OF THE HEART

RELIEVED.

National Soldiers Home, Montgomery Co., Ohio.

James A. Bliss—Dear Sir.—The magnetized paper that I received from you benefitted me very much as to my asthma and palpitation of the heart. I have had very little difficulty of respiration since the use of the magnetized papers, before I passed no night without much difficult respiration, I feel very grateful to you for benefits bestowed upon a frail old man. I am satisfied that I received no benefit from the surgeons of the institution or any allopathic physicians treatment. Very truly yours,

JAMES U. STEWART.

VOICE RESTORED.

Sciota, Ill., April 13th, 1880.

James A. Bliss—Dear Sir.—Your magnetized paper came all right, please accept many thanks for the good effect it has produced on me. I will say I feel very much benefitted and think another paper will cure me. I have had my throat cleared by using it so that I can sing with ease, which I have not been able to do for several years, my trouble was catarrh, but I feel confident the blessed spirits will give permanent relief, as all clairvoyants see the Indian spirits standing over me and rubbing medicine on my head. I can feel their soft touch but cannot see them myself. I send for another sheet of the paper with the blessings of an honest heart.

MRS. HARRISON HEAD.

RECEIVED A POWERFUL SHOCK—IS IT AS GOOD FOR ANIMALS AS MEN?

Tiffin, Ohio, April 9th, 1880.

James A. Bliss—Dear Sir.—I received your magnetized paper and consider it of great value to persons that are diseased or for developing mediumship. Upon opening the envelope that contained the paper I received a powerful shock and I consider it done me a great amount of good. It is now worn entirely out. I feel timid about asking you to send magnetized paper for animals, but we have a fine horse which we value very much, and feel it our duty to have him relieved if the spirits can do what they say they can—the horse suffers very much at times in both his hind legs—there seems to be a contracting of the sinews—at times he is unable to place his feet upon the ground—has been growing worse of late. We hope for his relief, for he is valuable, gentle and kind. Please do not take offence at my asking you this favor to send two sheets of the paper for the horse.

MRS. I. Y. TAYLOR.

DISEASE DESCRIBED AND REMEDY SENT TO CURE A PATIENT 1000 MILES AWAY.

Memphis, Scotland Co., Mo.

James A. Bliss—Dear Friend and Brother.—For the great joy you through your angel ministry, have given me, I now from the depths of my heart thank you. * * * I know I can never repay you, for I feel it is through you that I am receiving this great and glorious gift of which I am receiving daily evidence is fast approaching. Tell "Shining Star" I thank her, oh, so much for her beautiful and cheering message, tell her that I did as she requested, also that her message was one series of perfect tests; in fact such has been the case of every communication received through your wonderful mediumship. Many thanks to "Red Cloud" for the magnetized paper he ordered sent for my "lame back." It was and had been very lame for nearly a year. Now will some scientific numb-skull explain by what sort of hocuspocus jugglery a spirit through a medium twelve or sixteen hundred miles distant, (an entire stranger at that,) can tell that medium the condition of my back and order a remedy? Who answers how? I thank you much for the paper just received. I was in need of it, the first nearly cured my back, I think this will finish the work. God bless you dear brother. How I would like to clasp you by the hand and feel the thrill of your noble soul. Yours truly,

E. J. BROWN.

Box 110.

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WHAT DO THE PHENOMENAL FACTS OF SPIRITUALISM TEACH?

We regard the above question as the most important, which can be submitted for the consideration of those who have made the observation of those facts their especial business. Those who have not made spiritual phenomena an especial study can have but a very limited knowledge of what Spiritualism is, and are wholly incompetent to throw any light upon the subject; and yet how many men and women set themselves up for leaders and teachers in Spiritualism who justify their presumption in attempting to teach that, concerning which they know little or nothing, by contemning and denying the facts which can alone afford them the knowledge they pretend to possess. There is still another class of Spiritualists who knowing the facts, seek in every possible way to conceal them, fearing that mankind are not yet able to receive, and to profit by, the undiluted truth concerning spiritual things. Unfortunately for the cause of Spiritualism, these classes of persons have, heretofore, very largely, if not entirely, managed to monopolize the public representation of Modern Spiritualism. The consequence has been that, Spiritualism, the most important and glorious source of true knowledge that ever poured forth its living waters to satisfy the thirst of suffering humanity, is, to-day, as impotent to relieve that suffering, as have been the time honored and hoary delusions which have through all the ages, usurped the place of truth in the human soul. Deny this if you can; ye Spiritualists who have devoted your time to building air-castles in which to bury truth, instead of helping to lay the foundation of a temple capacious enough and accessible enough to be of some practical use to every human being. Long before the completion of such a foundation has been accomplished, these unwise and inconsiderate architects, clamor for a superstructure that must be necessarily as unsubstantial as "The empty fabric of a dream." The temple of Truth from foundation to pinnacle must be built of facts in every part, and he or she who thinks otherwise is wholly unfitted to work upon her sacred edifice. To imagine that temple has been, or ever will be, completed is as absurd as it is destructive of human progression. "John, the Revelator," declared that his apocalyptic vision was the completion of the Temple of Truth, and warned his fellowmen that a fate worse than the seven plagues of Egypt would befall them if they should add one fact to his air castle. He doubtless, very well knew that one solid fact would weigh it to the ground, where the phantastic structure would fall to ruins before the eyes of those whom he sought to entertain with sunshine, moonshine and starshine "in the heavens." We have many pigmy imitators of the Revelator John, among the noisiest of spiritual speakers and the busiest of spiritual writers; too many by far for any good to come to any one by their much speaking and penning. The trouble with these aspiring Spiritualists is that they seem to imagine that, as many of the manifestations of spirit power are incomprehensible to mortal perceptions that to treat Spiritualism as a substantial reality, is impossible. Hence their almost universal disposition to get as far away as possible from everything that is real and tangible connected with Spiritualism; hence they waste their own time and the time of those who look to them for light, with rhapsodical platitudes and profitless verbiage, which at best are of little practical value. This policy, has too long been allowed to prevail in the Spiritual Movement on the mundane plane, and hence the lack of general public interest in the subject of Spiritualism. Who ever hears of any person being assailed by the enemies of Spiritualism who is content to stand day after day, week after week, month after month, and year after year, talking about the "evergreen shore," the "summer-land," the "loved ones gone before," &c. &c.? Hudson Tuttle can write about the "Ethics of Spiritualism"; Dr. Eugene Crowell about the identity of the Spiritualism of the Bible with Modern Spiritualism; Prof. J. R. Buchanan about Christian Spiritualism; Andrew Jackson Davis about "The Harmonial Philosophy"; Dr. S. B. Brittan write ever so scholarly about the philosophy of Spiritualism; and the sectarian enemies of Spiritualism look on and laugh, well knowing that all their wordy efforts will amount to nothing in competition with their long established monopoly of that field of human effort. Mrs. Richmond,

Mrs. Brigham, Mrs. Watson, J. W. Colville, and other mediums may speak under the control of spirits, ever so eloquently and persistently, but who ever hears of them being assailed by the sectarian enemies of Spiritualism? So with those public lecturers, who speak in their normal state, such as Cephas B. Lynn, E. V. Wilson, J. Frank Baxter and others. No enemy of Spiritualism deigns to notice their discourses, so long as they confine themselves to treating of Spiritualism in the abstract. Those enemies know that any amount of such spiritual talk will never make any considerable inroad upon their domains of mental and spiritual oppression, and that it only serves to show their own strength, and the weakness of their would be invaders.

Not so with the mediums through whom spirits give absolute proof of their continued individuality and the actualities of the spirit life of man. Such mediums are never so poor, so low, so humble, so ignorant but that they draw down upon themselves the concentrated hatred and persecution of the combined sectarian enemies of truth, as it is made manifest through the phenomenal facts of Modern Spiritualism. This one fact of itself shows as nothing else could show that if truth is to become the possession of humanity it will only be when its advocates shall arm themselves with the phenomenal facts in question, and keep up a steady shower of these upon the public mind. One good reliable medium for the materialization of spirit forms, can, if properly encouraged, protected and sustained, do more to dispel the delusions which, in the name of religion, have held, and now hold, the minds of the masses of mankind in the deepest darkness, than all the speakers and writers who seek to ignore or belittle that absolute demonstration of the truths of Spiritualism. We defy contradiction of that avowment.

That being the case we insist that the time has come when those who set themselves up as teachers in Modern Spiritualism, and who do all they can to depreciate the phenomenal facts on which, all of truth that there is in it rests, shall be made to understand that their proper place is among the enemies of Spiritualism in whose interest they are wilfully or ignorantly laboring. The line must be drawn right there, and drawn so sharply that no one can be mistaken about it. We expect to have the enmity of those to whom these general statements apply, but better their enmity than the consciousness of a disregard of duty either through personal interest or fear.

In order to give those who differ with us in relation to the best manner of propagating the truths of Spiritualism a chance to define their position; and to show wherein we are in error, if in error we are; we will state our views in a few general propositions and challenge the refutation of any one of them. We aver:

First—that all we know and can know of the spirit life, as mortals, has come and must come to us through the phenomenal facts of Spiritualism;

Second—that through such phenomenal facts we have positive knowledge of the following truths—that man lives after what is called death—that he continues the same identical human being that he was while occupying the physical form—and that he can and does return as a spirit and hold converse with mortals;

Third—that man takes with him to the spirit-life every mental tendency which characterized him while here, whether virtuous or vicious, and these mental tendencies determine his spirit surroundings through thousands of years, at least—that if virtuous and unselfish, while here, the transition to spirit life transports his spirit beyond the gross material attractions of earth and its depressing influences—that if vicious and selfish, while here, his transition to the spirit state does not admit of his rising above the material attractions of earth and he is more or less completely held enslaved by its surroundings;

Fourth—that spirits, from the lowest to the highest, are so connected with mortals as to render them deeply interested, for good or evil, in the affairs of earth, and that being so interested, they seek to influence earth's inhabitants to conform to their desires; that however high and developed spirits may be, the more difficult it is for them to make their influence for good felt in mundane affairs—that the lower and grosser spirits are, they find it less difficult to exert their influence for evil, and hence seek for psychological sensitives through whom they can accomplish their unworthy desires by taking more or less perfect control of their physical and spiritual organisms.

Fifth—that many low and selfish spirits are as thoroughly acquainted with the laws governing spirit return as are the highest and most developed spirits, and make use of that knowledge to counteract the efforts of the latter to free mankind from their injurious influence; that to that end large numbers of influential spirits have banded together to prevent earth's inhabitants from learning the truth concerning their ruinous and depressing power.

Sixth—that this opposition to Spiritualism in spirit-life is mainly by those who were, in their mortal lives, priestly bigots of various sects and religions, but mainly by those who were Catholic priests, and who, while here, devoted their lives to subordinating all human affairs to the interests and power of their Church organization.

Seventh—that low individual spirits to an extent that even the most experienced observer of spiritual occurrences little dream of seek to control, and do control mediumistic persons more or less

completely, causing them to act in the most inconsistent and irrational manner, to their individual injury and the dismay of their friends.

Eighth—that until all these and many other facts of a similar character become known, it will be impossible for humanity to progress away from the conditions of the privation and suffering which now so universally prevail on the earth, even among the most advanced peoples.

We have been affirming all these propositions and fortifying them with facts ever since we issued the first number of this paper. We claim to have furnished enough absolute proof of their truth to warrant us in defying their negation. If any of them can be shaken, we want to have it done, for we desire nothing so much as to give nothing but what is true to our readers. We will gladly open the columns of MIND AND MATTER for a full and thorough discussion of those propositions one and all. If those who seek every possible occasion to create the impression that MIND AND MATTER is not a truthful and faithful exponent of Spiritualism, as it comes to us from the spirit-world, do not care to use our paper for that purpose, let them ask the R-P. Journal or the Banner of Light to give them a "shy" at our position. If none of those who have sought to impeach our course, as F. F. Cook, Cephas B. Lynn, Edward S. Wheeler, and others have done, respond to this challenge, we shall take it for granted that they cannot do so, in such a way as to justify their supercilious sneers as to the correctness of our position, as editor of the only independent and faithful weekly spiritual journal published in this country. Face the music, gentleman, or go the rear.

DO LESS FOR THE CHILDREN.

The editor of the Religio-Philosophical Journal last week published a leading article under the title, "Do More for the Children." He said:

"True, the conditions of both parents are to a certain extent impressed upon the germ and largely shaped by the mental emotions and impulses of the mother before the birth of the child, molding inclinations into the channel of her thoughts and caprices; yet it is also true that early education and after surroundings have much to do with holding children in subjection to reason, or the lurching them upon the uncertain sea of emotion or passion. Early impressions are the most lasting. In the plastic years of childhood those impressions are stored in memory's cells to be brought out again in mature life and old age. It is in these days thoughts are born and commence taking shape. How important then that we give them the right start at the outset if we would aid those now coming on the stage of action in solving for a future crop of worth to themselves and the world."

The Roman Catholic Church for sixteen hundred years has held its sway against all schisms, secessions and so-called heresies. How has it been done? Evidently by holding supreme control in educating the youth in the dogmas of the church. In this way, by a natural succession, the dogmas have been handed down from father to son, and imparted from mother to daughter; the priest holding supreme control of their reason. The threat to excommunicate or to withhold the sacraments of the church from the offender, is more potent over them than were the thunders of Sinai over the Jews. In this way a type of mind has been developed and kept running in its groove, and it will continue to follow that particular channel so long as the old regime continues and even long after.

"At the present time, when our free school system is educating the masses and qualifying the youth better than ever before for the manifold duties of life, the Pope issues his encyclical letter commanding the communicants of the Roman Church not to send their children under fourteen years of age to any other than the parish schools where the dogmas and creeds of that church are taught with spelling, writing, reading and arithmetic."

"Why all this? It is to prevent the young mind from gaining any different ideas until those formulated by the priesthood have been indelibly fixed upon the child mind and the character molded in accordance therewith, so that future change becomes well nigh impossible, scarcely to be feared."

"The papal power is the most completely organized for aggressive propaganda of any on earth to-day. It not only seeks for spiritual sway—that is power to control in the name of the Most High the thoughts and minds of men on the subject of religion—but also for temporal dominion. Against Protestantism, divided into numerous sects, it is stealthily marching, hoping for ultimate control, and would crush out all religious thought and every liberal sentiment, declaring heretical everything not emanating from an ecumenical council, sanctioned and declared binding by the Pope."

One would think that the horrible effects of this accursed ecclesiastical and religious policy, would have called forth from Col. Bundy—a professed friend of Modern Spiritualism, (if only for consistency's sake), at least a feeble protest and warning against its infernal influence; but not so. Col. Bundy, on the contrary, consistent with his past subservency to the dictation of the Roman Catholic Propaganda, seeks the utter ruin of the cause that he falsely pretends to serve, by seeking to fasten upon it the worst appliances of church craft and the most odious and intolerable practices of priestly fraud and deception. It will be seen, more and more plainly, as we proceed, that some Roman Catholic priest, or priests, wrote or dictated this most insidious and treacherous article; for, it is wholly unlikely that it is the work of Col. Bundy who writes few if any of his leading editorials. So far, however, from Col. Bundy objecting to and excluding such a perfect approval of the policy of the Roman Catholic Church, from his columns, he recommends that policy to Spiritualists in the following manner:

"There is a lesson in this which all of us, old or young, should carefully study. While the Roman Church is working in this way for the supremacy and actual control in religious matters, and its example is being closely imitated so far as possible by Protestants, shall we as Spiritualists neglect the proper instructions of our children, and allow the truth we have to be buried out of sight?"

"While the Roman and Protestant churches have their Sunday schools, week-day schools and universities, shall we not have even the Sunday lyceum, and sit idly by while persistent attempts are being made by the Catholics to destroy even our free school system, aided as they are in many cases by the Protestants insisting upon having the Bible read in the public schools? Shall our home altars for spirit communion be neglected or broken down, our Sunday lyceums unattended, our dear departed ones forgotten, and we who have had the glorious light of the new revelation shining upon us turn away in the darkness by neglecting our high and holy privileges?"

We cannot for the life of us see what Spiritualists have to do with home altars or any other kind of altars; nor can we see, even if they possess such heathenish and idolatrous church paraphernalia, why they should fear to have them broken down. If we knew where to find these relics of religious superstition among Spiritualists, we would be tempted to help the church enemies of Spiritualism, not only to break them down, but to make kindling wood of them for the altar fires

of the heathens, styling themselves Christians. We deem it most abominable on the part of Romanish and Protestant Christians, that they seek to corrupt the pure stream of knowledge with their creeds, dogmas, and religious mummeries, before they will allow the youth under their control to drink of its thus polluted waters. Were Spiritualists to sin in that insensate way, they would deserve the curses of all posterity. Let Spiritualists be consistent and cease to imitate the ways, and to hanker for the "leeks and onions," of Christian Egypt. You want no home or church altars, you want no Sunday lyceums. Let Sunday be a day, when parents free from the toils and cares of business, and their children free from the perplexities and confinement of their studies, can spend that blessed period of rest and recreation in the enjoyment of family communion, where the true lessons of life can be imparted and learned as nowhere else. Stand aside ye priestly mar-plots—invade not that divine precinct of nature's sweetest retreat—the family home—seek not to desecrate it with your impious and soul crushing creeds, dogmas and customs—allow, at least, the homes of Spiritualists to escape your polluting influence. The Roman Catholic priesthood by their self imposed celibacy impeach the sacredness of the family circle and blasphemously claim, in the name of God, the great Over Soul of Nature, the right to intervene, not only between mankind and deity, but between husband and wife, parent and child, and between children of the same household; and yet we find the editor of the R-P. Journal deploring that Spiritualists do not imitate their iniquitous example.

But, as we said before, the further we follow this attempt to degrade the spiritual cause to a level with its sectarian enemies, the more infamous it becomes. Read the following:

"There is a principle involved in the influence of early impressions which all should understand—Spiritualists it would seem more readily than others. They have not only the examples of Romanish and Protestant churches, but their own ranks are teeming with like examples. Look for a moment at the heterogeneous mass called Spiritualists, who, while agreeing in the fact of spirit communion, are disagreeing about the methods. In this influence of early education is plain to be seen. The outcropping of creeds once accepted as divine truth can be discovered in the sayings and writings of all who had matured in those doctrines before accepting the truth of spirit communion. They were rooted and grounded in the faith, having grown up under the teachings of orthodox theology, or it may be of materialism, and there will be a consequent shaping of their reasoning upon the subject of Spiritualism in accordance with preconceived opinions."

If that means anything, it means that Spiritualists, in the estimation of Col. Bundy, should follow the ruinous and wholly pernicious examples of the Romanish and Protestant Christians, in seeking to cramp and pervert the tender minds of their children, so that their reason will be unable to act in their maturer years, on ever accumulating facts as they occur, and this by formulated educational appliances. It is true Col. Bundy does not mention theology or religion as among the things which Spiritualists should seek to fasten upon the tender and impressable minds of their children, in order that they may become assured spiritual bigots in their matured life; but we can see no difference in bigotry, whether it is labeled Christian, Pagan, or Spiritual. Bigotry is the most soul-debasing and hurtful failing that can possess human beings, for it renders them enemies of themselves as well as enemies of all who differ with them in their narrow and contracted views. We despise bigotry and hope Spiritualists will not only teach their children to shun it, but shun it themselves as far as possible. It is a curse to mortals, and still more a curse to disembodied spirits. The Journal then says:

"The importance then of early instruction in the science of biology, psychology, mesmerism, clairvoyance, or in psychophysical sciences cannot be overestimated. More assiduously should parents labor to instruct their children in these matters than do the Romanists work to instill their bigotry into the young mind."

Well! well! well! Here Col. Bundy, or rather his dictator, sees fit to seek to leave us in the dark as to the real mark at which he was driving. He does not tell us what he means by the several sciences which he mentions. Had he undertaken to do so he would have let the cat entirely out of the bag, and we should have seen just what the animal was like. We can, however, very clearly see the priestly markings on her claws that project at full length through the thin material that covers her. We are decidedly in favor of old and young learning all they can in regard to the sciences mentioned, and all other sciences that can enlarge the human understanding of things; but this we must do before we can teach them to others. Our experience leads us to believe that the psycho-physical and spiritual sciences can be taught only by spirits, through the phenomenal facts of Spiritualism; and it would be as impossible for Spiritualists to teach them to their children as it is for the Christian priesthood to teach the workings of the Divine Mind.

What is biology? What is psychology? What is mesmerism? Who shall say? Where do they begin? Where do they leave off? Who can decide? We have no pope; we have no bishops; we have no priesthood; we have no ecumenical councils; to decide these matters and prescribe catechisms for Sunday lyceums, and if we had, we would be a worse thorn in their side than ever Martin Luther was in the side of the Roman Catholic hierarchy. Spiritualism is a thing for mortals to learn rather than to teach, and especially is this the case in this early period of its mundane existence.

So far as Spiritualism or any of its departments constitute thoroughly established scientific truths the proper place for their impartation will be in the daily walks of life. We deem the Sunday lyceum and the home seance as worse than use-

less, if what there occurs and is taught is to be inculcated dogmatically as absolute truth. Spiritualism will be a curse rather than a blessing to those who accept it, unless they firmly set their faces against all dogmatizing, whether on the part of mortals or spirits. What right have parents or priests to seek to warp and dwarf the tender minds of children as is proposed by the R.-P. Journal? We insist they have none; and woe to those who rashly attempt it, in the name of Modern Spiritualism. Give your children proper food, clothing, shelter, and the rudiments of practical knowledge—set them good examples and allow them to grow into natural men and women; and your posterity will bless you as only the blessed can bless. If you want to dogmatize; if you want to enjoy churchianity; do so, for this is a free country and you are permitted to do many things that are inconsistent with reason. But do not call yourself one whom the love of truth, as it is in Spiritualism, has made free. Spare this new dispensation of supermundane wisdom and love the reproach of being made the pack-horse of your selfish follies. Join some Christian church and dogmatize to your heart's content; then you will be consistent, not otherwise.

THE DRIFT OF SPIRITUALISM.

How shall Spiritualism be saved from the religious and sectarian follies that have filled the world with canting hypocrites, uncharitable bigots and selfish men and women, whose lives are spent in artful deception, unneighborly actions and the struggle to monopolize, as far as possible, the good things of the mortal life?

That Spiritualism has never gotten out of the old sectarian ruts, becomes more and more apparent every day; and the chances of getting it to running on new and smooth ground seems to lessen as time advances, because those who have taken its direction in charge are too timid or too indifferent as to whether it ever reaches any other destination than soulless sectarianism.

We hear, year in and year out, a continued stream of self-gratulation from the mouths of speakers and writers in the spiritual cause, in precisely the same old Pharisaical strain, about our philosophy—our religion—our truths—our blessings—our teachings, as if that which is philosophical, religious, true, blessed and blessing, in the outcome of the operation of natural laws, can be the possession of any especial portion of the human race. Spiritualism teaches, if it teaches anything, that it has not come to benefit and bless the few, but to promote the universal welfare and happiness of humanity. And yet we find so-called friends and advocates of Spiritualism laboring in season and out of season, to make it serve the interests and aims of the few who assume to represent it.

We are led to notice this tendency of spiritual affairs at this time owing to the apparent revival of a policy that has done more to retard the progress of Spiritualism than all other causes combined, to wit: the sectarianizing of it—thus placing it on the low plane of effort on which sectarian religions of every phase and hue have worn out their usefulness.

In the *Banner of Light*, of last week, we have Dr. S. B. Brittan, who claims to be the oracle of Modern Spiritualism, and who, under the self-assumed sobriquet of "Editor-at-Large," claims to be the expounder in regard to things spiritual, writing as follows: "Modern Spiritualism—The New Religion assuming form in New York—Mrs. Brigham at Tractor Hall—An Evangelist who Speaks from Inspiration," etc. Of Mrs. Brigham, Dr. Brittan says: "For more than three years Mrs. Nellie J. T. Brigham has been employed by the First Society in the capacity of religious teacher." Now, what does all this mean? We stand second to none in our admiration of Mrs. Brigham as an extraordinarily endowed spiritual medium, and think she and the band of spirits who are working to inculcate truth through her, have accomplished great good. We have never, however, seen anything that has been uttered by spirits, through the mediumship of Mrs. Brigham, that could in the most remote degree be construed, on the part of those spirits, to looking to the formation of a new religion. Indeed, on the contrary the whole teaching of those illuminated spirits has been to protest against sectarianism, as the greatest impediment to the impartation of truth. "The New Religion" forsooth. And what, pray, is a religion new or old? Is it not a creed bound, dogmatic prescription of faith, belief, forms, ceremonies, and rules of conduct, established and enforced by an organized priesthood to promote their aggrandizement of ease, honor and power? Where is there a religion new or old that has not had its evangelists, saints, prophets, patriarchs, popes and priests? Where the religion whose votaries are not mental and moral slaves obsequiously obeying the behests of their impious priestly masters? Where the religious sect that does not regard all other sects with jealousy, fear, hatred or enmity? To such an extent has this infatuation for religion prevailed that the spirit life is peopled by spirits whose bigoted religious prejudices press them back to earth, not only to their own undoing, but to the undoing of earth's inhabitants. To remedy and overcome this crying evil, the spirits of those who, in their earth-lives, sought to find only that which was true, and to propagate it regardless of consequences personal to themselves, at last found means to open up communication with mortals, and set about breaking the power of

religious prejudice which was weighing with such soul-crushing weight on both spirits, and mortals. In setting this great scheme in motion, those spirits, many of whom had taken part in the founding of this great republic, chose this country as the most favorable point to begin their mighty undertaking, and selected the home of one of America's humblest citizens, as the scene of its initiation. There, in that household they chose a little child to become the herald of the most momentous truth that ever illuminated the human mind, to wit: that death was no barrier to the continued career of individual man nor to the influence he exerts on his fellow-beings. Who is foolish enough to claim that little Katie Fox was the founder, or forerunner, of a "New Religion" which was to grow out of her mediumship? She had solved the problem which had defied the mental and intellectual penetration of the sages, philosophers, scientists and theologians of all the ages; or which, with conservative and selfish cowardice they had sought in every possible way to evade. That problem was: whence the inspiration that in every age flowed forth, phenomenally, from the lips and pens of the magi, seers, prophets and other psychic sensitives whose utterances had, for good or ill, controlled the movements of humanity. Not from God—not from archangels, angels or geni—nor from Devil or other imaginary being of evil, came those utterances, but from human spirits. From the moment of that greatest of all announcements of truth, the business of religion-making was at an end and hence for the past thirty-two years, no one has made any serious attempt to organize or establish a new religion.

Indeed, even among Christian sectarians, the whole tendency of things is to break down the barriers which, in the name of religion, have been erected to estrange professors of the Christian faith from one another. The meagre attendance to hear sectarian preaching, as compared with the throngs that pour forth to hear Mr. Moody, or the Widow Von Cott, shows how restive the popular mind has become to the restraints of the prevailing religions of the day. Besides, see the thronged assemblages that listen with breathless interest and deepest sympathy to the free and liberal utterances of the Beechers, Talmadges, Swings, Cooks and Chaplins of the day, and who can doubt that religion cannot much longer usurp the place of unadulterated truth. Neither the frowns of a jealous, angry and vindictive imaginary God; nor the fear of a mythical devil now influences the actions of men. Where was there ever a religion that was not based on such a mythical god and mythical devil? These are the only materials of which religions have ever been built. Human spirits however high, however wise, or however foolish, however good or however evil, however many or however few, can never be either God or Devil. They are and ever will be human beings and therefore can no more become proper objects of worship or fear as spirits than they were as mortals. We may revere them, we may trust them, we may follow them, but they can never be made the object of religious worship or trust, without certain injury and disaster to those who look to them to do that which they can alone do for themselves.

When spirits come back to earth inculcating the continuance of the religious practices of the past, as a proper means of propagating spiritual truth, whatever their motives may be, they are not the friends of that Spiritualism which is to work the regeneration of humanity from the consequences of the ignorance, bigotry and prejudice, which has been the natural outgrowth of all forms of religion. Those spirits that inaugurated the progressive movement known as Modern Spiritualism, and that have pushed it forward against the continued opposition of religionists, both in spirit-life and on the earth, without exception, proclaim the truth that religious faiths, beliefs, creeds, dogmas, customs, and habits, are the greatest possible curse to the human soul; and through the lips of Mrs. Brigham they have persistently sought to emphasize and inculcate this truth.

What folly then for Dr. Brittan to speak of Modern Spiritualism as "The New Religion," and of its "Assuming form in New York." We are very much mistaken if Modern Spiritualism is not assuming form wherever there is a human mind or soul open to receive the light it is shedding on the earth, through its media, however high and nurtured they may be, or however low, contemned and despised. Truth is just as pure, just as beautiful, just as priceless, when found exemplified through the lips of childhood, as through the lips of the most exalted ones of earth; and being as universal as the Creator of all things, it is found wherever there is mind free to perceive it. It is this great lesson that Modern Spiritualism especially teaches.

We ask Dr. Brittan to define what he means when he calls Modern Spiritualism, "The New Religion," what he means by saying it is "Assuming Form," and why he speaks of this taking place particularly "in New York." We also ask him what he means when he speaks of Mrs. Brigham as "An Evangelist who speaks by inspiration." Does he mean that she is anything more than a spiritual medium, or that there is anything exceptionally holy or sanctified about her mediumship?

Does Dr. Brittan forget that only a few doors away from where Mrs. Brigham is giving form to "The New Religion," the great seer, Andrew Jackson Davis, who repudiates the intervention

of human spirits in his dispensation of religion, and who claims to soar at pleasure in realms that human spirits never yet reached, is threatening to overshadow all the religions of the world, Dr. Brittan's "New Religion" included? Truly we tremble, Dr. Brittan, when we contemplate "the wreck of matter and the crash of worlds that will follow this reckless carelessness of speech on your part. We protest against it. We want to sleep at night and how can we do so when we know not whether before morning Dr. Brittan's "New Religion" having assumed a "form in New York," will strike something and bring wreck and ruin on creation. Doctor do let the religion business alone it is out of date.

JOURNALISTIC LYING.

We clip the following specimen of journalistic mendacity from *The Index*, of which the ex-Rev. Francis E. Abbott is editor; and as we do not think it can well be surpassed, we furnish it as a sample of the demoralization which our straightforward course has created among the whited sepulcher Pharisees, who have been striving, as far as in their puerile power, to bring reproach and disgrace on Spiritualism and Liberalism. Here it is:

The *Seymour Times* says: "MIND AND MATTER, the new spiritual paper at Philadelphia, is waging a vigorous war against the R.-P. Journal, of Chicago, for its exposure of the frauds and shallow humbugs that have attached themselves, like barnacles, to the sides of a staunch ship, to the cause of Spiritualism. Innumerable impostors have arisen, whose aim has been to make money out of the widespread popular interest in these phenomena called 'Spiritual manifestations.' Many of these impostors have been true and again exposed before Col. Bundy undertook the job, but those exposures have been by the unbelievers in Spiritualism. Mr. Bundy has undertaken to purify his own premises, and he has brought upon himself the wrath of the crowd whose element is mire, if there is money at the bottom. It would seem that a paper opposed to deception, hypocrisy, false pretence, fraud, and immorality, ought to receive the plaudits of an honest people; but if we take the say-so of MIND AND MATTER, the Spiritualists are almost as one man, for crushing out the R.-P. Journal for its warfare upon fraudulent mediums and its efforts to free Spiritualism from the tricks of 'legionnaires and clap-trap.' It is very common for Liberals to grow indignantly eloquent over the unwillingness of the churches to purify their cause from internal corruptions. But human nature is pretty much the same everywhere. Liberals and Spiritualists do not like to take the medicine they so freely prescribe."

Nothing could more grossly misrepresent us than this studied effort of Dr. Munroe, of the *Seymour Times*, does. We thank Dr. Munroe for the acknowledgment that MIND AND MATTER is a spiritual paper. There are some spiritual Pharisees who have the unblushing impudence to question or deny that fact. If matters proceed much further in the direction they have been tending, the question will arise whether there is any other American paper that is entitled to be regarded as upholding the cause of Spiritualism. It is certainly the only publication that is defending spiritual mediums against the persistent warfare upon them, both within and without the spiritual lines. When Dr. Munroe says that this journal "is waging a vigorous war against the Religio-Philosophical Journal, of Chicago, for its exposure of the frauds and shallow humbugs that have attached themselves, like barnacles, to the sides of a staunch ship, to the cause of Spiritualism," he lies as only a man destitute of all moral principle can lie, to make a point against a publication the influence of which is extending into every corner of this mighty country, and which is destined to melt away from the minds of mankind the ice-like Materialism which such soul-deadened Materialists as Seymour and Abbott are trying to heap upon them. That such men should fear and tremble and lie, to maintain themselves in their untenable position, is quite natural. That they should rally to the defence of the R.-P. Journal is not less natural. Why should they not do so? Munroe, Abbott and Bundy are all engaged in the same business, doing what they can to oppose and obstruct the growth of Spiritualism. Col. Bundy has never dared to reply to anything we have alleged against him, well knowing that he could make no reply thereto that would justify the acts on his part which we condemned. As Monroe and Abbott have sought to screen Col. Bundy, by alleging that we were warring upon him, because of his exposure of fraud in Spiritualism, we demand of them that they will point to the first word or line we have ever published that gives a color of possibility to that lie.

When Dr. Munroe says: "Mr. Bundy has undertaken to purify his own premises," we respond, we rejoice to hear it, and most sincerely hope that that much is true, and that he will be successful; for never did any one's premises need purifying more than does those of Col. Bundy. The filth of the Augean stable did not exceed that to be found in and around Col. Bundy's premises. As we do not belong to those "whose element is mire" we most cordially approve of Col. Bundy's alleged attempt to "purify his premises." What we object to is, that Col. Bundy is trying to load his accumulated filth on the cause of Spiritualism. That he cannot and shall not do, if MIND AND MATTER can prevent it. What Dr. Munroe says of our war on the R.-P. Journal is simply the rough handling he has had at our hands, for trying to bury Spiritualism in the filth he has been so diligently accumulating with which to bury the spiritual movement. When Col. Bundy ceases to slander and persecute the innocent mediums, through whom spirits are working to impart the truths of Spiritualism, he will have taken the first step towards "purifying his premises," and he will hear nothing but words of cheer and encouragement from us; until then he will have to remain amid the stench with which he has surrounded himself, and if it should prove fatal to him, his end will be a warning to those who feel inclined to follow his bad example.

Readers, think of it! Bundy, Monroe and

Abbott, prating weak in and weak out, about their purity. When we have no other way to try and conceal our short comings of any kind, we too will play the purity dodge—not before. Persons reeking with impurity are very apt to see impurity in purity itself and so with Bundy, Munroe and Abbott, when they turn their depraved gaze on the charms of spiritual truth. They imagine or falsely allege they see in that truth corruption that has no existence. There is no such impurity in Spiritualism, as these moral lepers profess to see, and they shall not impart any to it by their aspersions. But supposing Spiritualism was as impure and vile as these three journalists have tried to make it appear, we ask in the name of consistency and decency whether these reeking lazars are the persons to undertake its purification? We emphatically answer, they are not.

THE "EDITOR-AT-LARGE" BOOM.

We are pleased to make the following announcement, which we take from the last week's *Banner of Light*:

"Prof. S. B. Brittan has silenced quite a number of the bigoted writers against Spiritualism in the secular press by his cogent and exhaustive reviews of them in the same journals in different States. Several of these articles from the professor's facile pen we will lay before our readers at an early day, as evidence of the utility of the editor-at-large enterprise."

Something of this kind ought to have been done before now, but better late than never. We will be glad to find what looked to us very much like getting money under false pretences turn out to be a bona fide and legitimate enterprise. We suggest that those pledged amounts ought to be paid up, if the thing is all right, and that the R.-P. Journal pay that \$25.00 into which it was so nicely trapped into pledging. Col. Bundy has plenty of money and he will only be too glad to have a reminder that the money is due and earned.

Will Some Person Who Can, Answer?

GENEVA, Filmore Co., Nebraska,
April 10th, M. S. 33.

Editor *Mind and Matter*:

In your valuable paper of March 20th is a communication from J. Wm. Van Namee, M. D., in which he tells much truth in a short space, under the heading, "How Mediums Suffer from the Ignorance of Others." As "I have been there," I know whereof I speak. Perhaps the Doctor and I can sympathize with each other, especially if he has ever treated his patients magnetically. This I have done successfully many times, and, as a rule, I take all the suffering of the patient upon myself. Being constitutionally weak, my suffering has been so extreme that I have been obliged to almost entirely abandon manipulations or personal contact with the sick, and work through spiritual psychology, or some such power, and have some success, but this is hard work.

Now if the masses of the people would study nature more and mysteries less, there would be a decided improvement. Mr. Editor, I am no scholar, neither have I a common district-school education, and my advantages to acquire knowledge are very limited. But I am often amazed to see how ignorant many intelligent persons are, of many of the simplest laws of nature—especially church members. Then how can we expect them to understand mediums and the laws of mediumship, when they regard mediumship as an abnormal monstrosity or some awful supernaturality? Now mediums are such by nature, whether they know it or not, and development is but perfecting the natural gifts, that is, complying with necessary conditions, in order to attain to the highest powers of each gift. It is as natural for me to receive the sufferings of others upon myself as to eat, consequently I have always been in poor health. Only four years ago I commenced to attend spiritual circles, and in that time have found out the real cause of my sufferings, and have been able to avoid much of it, but not entirely. I have often been impressed that I should yet discover or find out the true secret of self-protection. Without this no medium can, in justice to himself or herself, personally treat the sick or practice other phases of mediumship. If Brother Van Namee or any other medium possesses knowledge of the conditions that will be of service to mediums, especially new beginners, he or she will confer a lasting favor by having the same published in MIND AND MATTER, and they will win the thanks of a suffering and much abused class of people.

I also notice in MIND AND MATTER, of April 3d, that Benj. Fisher says, truly, many things about the cause of mediums having so much to suffer, and of "methods being revealed to him that when applied will surely bring order out of the present confusion;" but he seems to think the time is not yet come to apply this discovery. Now this is just what I have been looking for, for the last two years. Come, Bro. Fisher, if you have discovered so great a boon, send it to the world through MIND AND MATTER and every other paper, except the R.-P. Journal, that can and will publish it. Why wait a few months? Those it will assist will understand you, and if there are those that will not, what's the hurt done? Come, out with it. There is too much hanging back all around.

To-day I was at a funeral. A lady lost a child ten months old. She is very much stricken. I am not acquainted with her personally and know very little about her. The funeral service being held but a few rods from my house, I went into the school house during the service, and started home as soon as it was over. On the way home a pain struck me round the heart, and I was impressed that the lady was suffering from an affection of the heart that was often painful. I have since learned such to be the case. This is one case to illustrate the hundreds I have been tormented with, when I did not know from whence they came. Am I crazy?

Thanks to Mr. Roberts for defending mediums, MIND AND MATTER has given me much light. If this is worthy a place, please give it space in your paper. I would like to express myself on some other points, if this is accepted.

Yours for truth,

MARVIN YERBA.

Jacob W. Snyder, Bucks Ranch, Plumas County, California, forwarding subscription, writes: "I like your paper because it is truthful and bright, and just to mediums. I hope that it will be the choice matter to all Spiritualists."

EDITORIAL BRIEFS.

Dr. C. S. ROWLEY, of Niles, Mich., will answer calls to lecture in Southwestern Michigan.

By referring to our Philadelphia medium's advertisements, the reader will find that Messrs. Humphrey and Shriver have opened a hall at 240 S. Fifth St., where they propose to hold materializing and developing circles.

W. HARRY POWELL, the renowned slate writing medium of this city, will visit Buffalo, Rochester, Batavia, Byron, etc., on or about May 1st. Mr. Powell has just returned from Washington, D. C., where he has held very successful seances.

W. S. SHRIVER, the physical and materializing medium, has volunteered to hold two seances for the benefit of the Co-operative Association of Spiritualists of this city, the first to be held on Friday evening, April 23, and the second on the following Friday evening, April 30th, at his hall No. 240 S. Fifth St. Admission 25 cents.

A PROPOSITION.—I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents, two months for 70 cents, three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sanson street, Philadelphia, Pa.

THE Co-operative Association of Spiritualists, of this city, have decided to close their lecture season Sunday, April 15. The meetings will be continued every Sunday afternoon throughout the summer, but will assume the form of conference meetings. Dr. R. C. Flower will deliver his closing address at 7:30 P. M. next Sunday. Don't fail to hear it.

Our thanks are especially tendered to Dr. R. C. Flower, Dr. J. B. Campbell and other faithful workers, who have offered their valuable services free to extend the circulation of MIND AND MATTER. Many persons have availed themselves of their valued services and all have thus far expressed themselves as satisfied with their ability to diagnose diseases at a distance.

Mrs. JAMES A. BLISS will hold a select seance for the materialization of spirit forms on Wednesday evening, April 28th, at this office. Persons desiring to attend will be obliged to secure their tickets in advance of the day on which the seance is held, as no person will be admitted to the room unless their names are registered before hand. Admission \$1.00. Tickets to be had of James A. Bliss, at this office.

"Last May we printed a scholarly letter from H. S. Stone, the veteran Atheist, giving many cogent reasons to show that no such person as Jesus Christ ever existed. Spirit George Whitefield the great revivalist in MIND AND MATTER says 'Amen' to this view, diligent search in the spirit-world revealing to him no evidence that Jesus is there or ever was here. Our Orthodox friends must turn out in large numbers, with brighter lanterns and keener search or they will never 'find Christ' after all."—The Word.

Mr. HARRY BASTIAN, physical medium, is now at No. 43 Putnam avenue, Brooklyn, N. Y., where he will remain only a short time. After taking a trip West in the coming summer, he will probably visit Europe, where he was so kindly received some six years ago. Mr. Bastian's mediumistic powers are improving, and he should be kept constantly at work during the few months more of his stay in this country. Friends in the West can probably obtain his services by forming circles, and engaging him for a week.—Spiritual Record.

THE Spiritualists and Liberalists of Van Buren and adjoining counties, will hold their next Convention in Miller's Opera House, at Bangor, Mich., commencing on Saturday, May 1, 1880, at 2 o'clock P. M., and continuing over Sunday. Rev. J. H. Burnham, of Saginaw City, Mich., and Mrs. L. D. Cowles, of Clyde, O., are engaged as speakers, and Mrs. Olie Childs Denslow, of Elkhardt, Ind., as singer for the occasion. Local Committee on Entertainment, Mr. and Mrs. L. S. Russell, Mr. and Mrs. A. P. Hunt, and Mr. and Mrs. D. Chidester. L. S. Burdick, President; Box B, Kalamazoo, Mich. Lottie M. Warner, Secretary, Paw Paw, Mich.

THE CAUSE IN TEXAS.—It is with great pleasure that we record the fact that the cause is progressing in Texas and the South. New mediums are being developed almost daily, and those we already have are becoming stronger and more powerful. From a mere handful of earnest workers a few years since our ranks are being constantly reinforced, and they now number among the thousands. The utmost goodwill and love pervades our ranks and we are marching on to a glorious victory over error and darkness. Pause not, friends, in the noble work of enlightening mankind. The angel world are with us and the truth will triumph.—The Texas Spiritualist.

We clip the following from the April number of the Texas Spiritualist, which we recommend to the careful consideration of our readers: "Form Circles.—We cannot close our labors for the present month without urging those who wish to become acquainted with Spiritualism to form circles and investigate for yourselves. By so doing the friends who have gone on before will meet with you and become your instructors. Give them the opportunity and they will open the way by which you may hold sweet converse with angel visitants. And above all cultivate harmony in your circles. When you enter the circle-room leave behind you

all ill-feeling, envy, and dislike, and take with you love for all mankind. Do this and the results will be highly satisfactory."

Dr. A. J. CLARK, of Indianapolis, Ind., is now at Rockford, Ill., and desires to make engagements to lecture in the West and Northwest. His terms for lecturing are as follows: Within fifty miles of Rockford, one lecture \$10 and \$5 for all additional lectures; over 50 and under 100 miles, single lecture \$15 and \$5 for all additional lectures. All necessary local expenses defrayed by the parties served. F. F. Follet has entered into an arrangement with Dr. Clark to attend to the sale of first-class Liberal literature, and is authorized to receive subscriptions for MIND AND MATTER, Banner of Light and Truth Seeker. For circulars containing further particulars as to time, dates, lectures desired, etc., address F. F. Follet, box 263, Rockford, Ill.

Dr. R. C. Flower's business has so increased that he finds it needful to concentrate his work; consequently he has moved his Lung, Cancer and Hygienic Institute from Hill Side Home to this city. He is now able to see and personally administer to the patients at the Institute every day. From all sections of the country the sick and the afflicted come, and are cured by this wonderful spiritual and magnetic healer. His new cure is a spacious building of eighty rooms, large parlors, immense porches, and all modern conveniences. The grounds are dry and rolling, the yard playgrounds beautiful. The Institute is situated at the corner of 65th and Vine streets. The Market street cars pass the Institute every eight minutes. Dr. Flower's address is the same as heretofore—1319 Filbert street.

CONVENTION OF SPIRITUALISTS AND LIBERALISTS OF MICHIGAN.

The fourteenth annual meeting of the Michigan State Association of Spiritualists and Liberalists was held at Battle Creek, Mich., commencing on Wednesday afternoon, March 24. The Convention was called to order by the president, Dr. A. B. Spinney, who made a few remarks, briefly stating the objects of the association, and that steps had recently been taken towards legally organizing the association under a special act of the Legislature, passed last spring. The secretary read the financial report of the society, also the articles of association, after which the president read the new constitution and the bill under which it had been framed. Considerable discussion followed. S. B. McCracken spoke at some length regarding the proposed change. He was in favor of the legal organization, but doubted the legality of the proceedings thus far. He pointed out what he considered defects in the new constitution and articles of association, and thought it necessary to proceed with great care. He was followed by Hon. S. C. Coffenburg, of Constantine. He favored the move, but advised care and strict adherence to the most extreme technicalities of the law. Let us be sure we are right. Daniel Earle, of Plainwell, endorsed the sentiments of Mr. Coffenburg and advised time and careful consideration of these incipient steps. He was followed by B. F. Stamm, of Detroit; S. A. Thomas, of Sturgis; Chas. A. Andrus, of Flushing, and others. The matter was finally referred to the Committee on Organization, which consisted of the following named persons: Chairman, J. H. Burnham, Saginaw City; Hon. S. C. Coffenburg, Constantine; Daniel Earle, Plainwell; Mrs. L. A. Pearsall, Disco, and Mrs. A. B. Spinney, Detroit.

S. B. McCracken offered an amendment to article sixth of the constitution, whereby the Convention, instead of the Executive Board, might limit the number of votes, that persons living in any one place may be allowed to cast, thereby giving the power to the Association instead of the Executive Board. The amendment was objected to by Messrs. Coffenburg, Stamm, Thomas, and others. Mr. Coffenburg moved to strike out that clause altogether. The president thought it an important clause. The motion to strike out was made, but lost.

S. B. McCracken offered the following resolution, which was adopted:

Resolved, That the subject of legal organization be made the special order for to-morrow morning at ten o'clock.

Other matters came up before the meeting. S. B. McCracken introduced the Rational Appeal, a paper he has just started in Detroit, the second number just published. Dr. J. V. Spencer, of Battle Creek, called attention to the R-P Journal, of Chicago, as agent, and hoped to secure at least one hundred subscribers for the same during the convention. Augustus Day, of Detroit, was announced as having on sale a large assortment of books, spiritual, liberal and scientific works, and would also act as agent for the Banner of Light of Boston; and B. F. Stamm, of Detroit, represented MIND AND MATTER of Philadelphia. The secretary expressed her willingness to act as agent and receive subscriptions for any paper not represented, until such time as their agents or representatives should appear.

Marion Babcock, of St. Johns, was introduced and in a pleasing vein called attention to his books, "Superstition, the Religion of Believe or be Damned," retail price 25 cents, and "The Reason Why I am not a Christian," price 10 cents, and donated fifty copies of each to be sold for the benefit of the association. On motion of Dr. J. V. Spencer, a vote of thanks was tendered Mr. Babcock for his generous gift.

S. D. Moore, of Adrian, announced that he was there to act as agent and take subscriptions for the Truth Seeker of New York.

By previous arrangement Dr. A. B. Spinney was to address the convention in the evening, but he proposed to omit the address and devote the evening to important business matters which were to come before the convention; but on motion, it was decided that Dr. Spinney occupy the evening, and the convention adjourned till seven o'clock.

WEDNESDAY EVENING SESSION.

Convention called to order by the president; song by C. H. Dunning, of Marcellus, with accompaniment. Dr. Spinney prefaced his remarks by saying, should he speak of individuals, it was not that he had any personal or ill-feeling against such persons, but when individuals occupy public positions they become public property. He went on to say that he had understood that there was a

desire on the part of at least two-thirds of the association to dissolve the union between the Spiritualists and Liberalists of this State, but he very much doubted that the association did desire such action. He had written to all the speakers and most prominent persons throughout the State, and all had replied not favoring the change. He then read a letter requesting the dissolution and a correspondence between himself and the writer of said letter, which proved the letter to have come from a person who had never been a member of the association—never given an hour's time or a dollar for the benefit of said association.

An open letter from Giles B. Stebbins, published in the R-P Journal, was read, favoring a division. Also several letters from different parties expressing opinions regarding the union of Spiritualism and Liberalism, the majority strongly favoring the union.

The union was brought about by a two-thirds vote; and now can we not, as Spiritualists, be liberal enough and open our hearts—make our platform broad and our rostrum free, to admit all Liberalists, Free Thinkers, and Antichristians—and work together, not for the advancement of any pet theory of our own, but for the common good—the good of humanity?

Mention was made of the missionary work done in the State during the past year, and it was claimed that this association was as much a liberal as a spiritual organization; and invited all Liberalists to convene with us; and desired free discussion upon all points, this association accepting and advocating all principles advocated by the Liberal League.

Mention was next made of the Mutual Benefit Association, and how to make it a success. The Mediums' Medical Association was next spoken of—an association which was a necessity for the protection of our mediums, clairvoyant and magnetic healers. Let us stand up for our rights, and stand by our mediums and magnetic healers, and let the two associations work together hand in hand. Let us have a free rostrum, and one broad enough, where all can stand and speak their thoughts. Where all earnest and honest souls can find a home, a place where liberal hearts and souls can feel they can speak their thoughts and find sympathy and support. An earnest appeal to all interested in the progress of Spiritualism, Liberalism, and free thought, to become a combined power; and closed with an appeal for harmony during the proceedings of the convention.

After a song by C. H. Dunning, the convention adjourned until 9 o'clock Thursday morning.

THURSDAY MORNING SESSION.

Convention called to order by the president; conference for one hour occupied by the mediums; short speeches. Mediums were present from all parts of the State. At 10 o'clock, the hour for the special order, "The subject of Legal Organization," the report of Committee on Organization was first in order. Hon. S. C. Coffenburg, being chosen chairman of said committee, made a report embodying articles of association for a new organization, and recommended its consideration for acceptance. Mr. McCracken moved that the report be accepted by a vote of the Convention. The motion was carried. The articles of association were read and acted upon. The place of holding the regular annual business meeting was designated as Battle Creek, and the time for holding said meeting the Saturday on or immediately preceding the 21st of March.

Remarks relative to the organization were made by Messrs. McCracken, Coffenburg, Spinney, and others; after which Mr. Coffenburg offered the following resolution, which was adopted:

Resolved, That this association does approve the constitution of that body, corporate and politic, known as the Michigan State Association of Spiritualists and Liberalists, as a wise and sufficient organic law for this association if adopted by it. Mr. McCracken then offered the following resolution:

Resolved, That when the persons designated to effect the legal organization of the association shall have effected the same and shall have taken such action as shall secure the rights of membership of all members of the association in such legal organization, the officers of this organization are hereby instructed to transfer to such legal organization the records, archives, properties and assets of this association.

The resolution was adopted:

The officers of this association then signed and acknowledged the new articles of association of this organization, before James N. Robinson, Notary Public, of Battle Creek.

Mr. McCracken offered a resolution:

Resolved, That the further discussion of organic methods and of the various phases of Spiritualistic and Liberal organizations be made the special order for to-morrow morning at 10 o'clock, and that the election of officers be made the special order for to-morrow at 2 o'clock.

Adopted.

The Committee on Mediums and Mediumship requested the mediums to meet them in the ante-room, and during that meeting the audience was entertained by some amusing remarks by Mr. Babcock of St. Johns, who never fails to interest and please his hearers.

S. Bigelow, of Kalamazoo, formerly of Alliance, Ohio, followed with some remarks on the good Spiritualism has done, and claimed it as the highest incentive to do right, because it teaches us we must build our own heaven.

Mrs. E. C. Woodruff, of South Haven, next spoke of the rapid stride made by Spiritualism, and the good accomplished by it.

J. H. Burnham, of Saginaw City, followed in his usual earnest and interesting manner, with a strong appeal to all to live and do right for the sake of the right, not for a promised reward offered in a life beyond. He thought we should have a higher aspiration. A love of virtue, justice and purity should be the incentive to do right and not the hope of a heaven beyond, or the fear of eternal damnation. He closed by saying, he would prefer going to hell to being an inmate of heaven with a God who would say, "love and serve me or I will damn you. His remarks were loudly applauded.

S. A. Thomas, of Sturgis, asked permission to respond to the brother, which was granted. He made some very good remarks, but in no way pertaining to or controverting the ideas advanced by the speaker preceding him.

W. M. Wooster, of Decatur, was the next speaker, and spoke well—he gave some good thoughts. J. H. Guer followed him, stating that he was both a Spiritualist and Materialist. His remarks were well received. Mr. Babcock spoke next, for three minutes, at the request of the audience.

Mr. McCracken again brought his paper before the notice of the friends, and gave as his motto

for the same, "Seek to build yourself up by your own merits, not by pulling others down."

Bishop A. Beals, the inspirational singer, having arrived, was introduced and sang a song, entitled, "The Beautiful Hills." After which the meeting adjourned until 2 o'clock.

THURSDAY AFTERNOON SESSION.

Convention called to order by the president; song by C. H. Dunning. Mrs. Mary C. Gale was the first speaker to address the convention. She explained some of the objections to Spiritualism—said its laws were not fully understood—great care should be exercised by mediums that they attract a high order of influences around them and not allow themselves to be controlled by undeveloped spirits. Her remarks were very interesting and well received.

After a song by Mr. Beals, M. K. Wilson, of Indiana, was introduced. His discourse was very interesting. His subject, "The Relative Power of Protestantism and Romanism." "From what shall we reason but from what we know." Owing to indisposition he was unable to give it entire, but the appreciation of the convention was shown by the offering of the following resolution:

Resolved, That Mr. Willson be requested to furnish a copy of his address to any of the Spiritual or Liberal papers who might wish to publish it.

Mr. Coffenburg offered an amendment. That Mr. Willson be requested to furnish the editor of the National Appeal with a copy of his address, and let the Eastern and Western papers get it second-hand. The amendment being adopted the lecture appeared in No. 3 of the National Appeal, issued April 3d. You who have not read it send for the Appeal. That lecture alone is worth the year's subscription, only \$1.10.

Adjourned until 7 o'clock P. M.

THURSDAY EVENING SESSION.

Convention called to order by the President. Session opened with a song by Mr. and Mrs. A. M. Jordan, of Battle Creek.—The Beautiful Islands of Sometime." After which Mrs. L. A. Pearsall was introduced to address the audience. She dwelt largely upon the correlation of Materialism and Spiritualism, and the necessity to the freedom of humanity that Materialists and Spiritualists work harmoniously together. We should not work so much for the future life as to forget the present. Let us have a religion that can be lived in every-day life. Live to do good and bless others. Humanity has much to accomplish. Her remarks are always of a highly practical order, and were listened to with the deepest interest.

Bishop A. Beals sang the song, "The good time coming on." J. P. Whiting was the next speaker. His controlling guides gave many encouraging words for our future outlook, "if we dare the right to do." The exercises of the evening were closed by the reading of a Scotch poem by J. Madison Allen, and a song by C. H. Dunning.

[To be continued in the next issue.]

A. L. Hatch, Astoria, L. I., writes: "You, dear General, do strike most terrible blows at times; but let me assure you they are none too powerful. I do think, had it not been for your not two years' old sheet, the mediums would scarce have survived the combined attack. You brought up your reserve forces just in time to save and give strength to opinions much wavering. What would have been the result, it would have been difficult to have foretold."

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. O. Flowers will occupy the rostrum Sunday April 25th. The public are cordially invited to attend.

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

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

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

LYRIC HALL SPIRITUAL ASSOCIATION.—259 1/2 N. Ninth st. Free conference every Sunday afternoon at 2:30 o'clock.

PHILADELPHIA MEDIUMS.

Mrs. H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 1131 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand and 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.

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

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

Mr. and Mrs. T. J. Ambrosia, 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.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 716 Wharton St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 259 1/2 North Ninth Street, Philadelphia. Office hours, 8 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

W. H. Shriver, Medium for Form Materializations, Illumination and Physical manifestations. Seances every Sunday, Tuesday and Thursday evenings, at 240 S. Fifth St.

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

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st. Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2122 Brandywine street.

Mrs. L. S. Coleman, Cures Rheumatism, Neuralgia, and all other diseases by Magnetic and Electric treatment, at 1019 Ogden street, Philadelphia.

Mrs. Mary J. Millard, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1631 South Seventeenth Street.

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

Mrs. Ida Wharton, Trance Test Medium, No. 428 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. George—Trance and Test Medium—No. 630 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

Mrs. Thomas Mathews, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

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

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

M. Humphreys, Developing Medium, Monday and Wednesday evenings, at 240 S. Fifth St.

Mrs. Mary Hall, Clairvoyant, 1110 Carpenter street. Sittings daily.

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

1. Daboll's Chart of Health.....	80
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SONG OF THE TOILER.

BY HORACE M. RICHARDS.

Sons of toil, and daughters true
To our ranks we welcome you;
This our motto, this our song—
Ever the right, against the wrong!

Ye who tolling bear distress,
Join our ranks, and labor bless,
Wage the battle, brave and strong,
Fight for right, against the wrong.

Ye who weary, walk God's earth,
Bent with toil, no song of mirth;
Join our ranks, a mighty throng,
Strike for right, against the wrong.

In the shambles, bought and sold?
Know ye not the power of gold?
Lest ye feel the driver's throng,
Strike for right, against the wrong.

When the conflict draweth nigh
This shall be our battle-cry:
The fruits of toil, to toil belong!
Ever the right, against the wrong!

Philadelphia, Pa.

MODERN REVELATIONS.

CONTRIBUTED BY A. G. HOLLISTER.

I would here correct a date given in next to the last number, by saying those extraordinary spiritual manifestations began among Shakers, at Watervliet, in August 1837. In March 1850, just after we heard the Rochester pamphlet read, a medium at Mt. Lebanon while entranced, copied by spirit direction, from what appeared to her as a spiritual telegraph the answers to the following questions. In September of the same year, two Shaker elders going to visit the scene of disturbance at Dr. Phelps' in Stratford, Conn., took these answers with them, and the questions were spelled out in the usual manner by raps given through the mediumship of Dr. Phelps' son at his house. Seth Wells being understood as the communicating spirit in both cases.

Why are spirits permitted to visit different denominations?

Ans. Because in this merciful dispensation the Lord sees fit to become all things to all men.

Will the Lord manifest himself to all unbelievers?

Ans. Yes. He will continue to meet each one in his own path, and show them His power according to their dark views of His allwise decrees and mysterious doings.

Why are relations, the ones employed to make these communications?

Ans. Because there is more nearness of feeling, or undisturbed affection between relatives, and a knowledge of many things can be obtained in this way which is beyond contradiction.

Why is there no injury ever done to any person?

Ans. This also is an indulgence from a forbearing God.

Does the Lord intend this manifestation to become universal?

Ans. I cannot answer you myself but my friend will soon.

Can all persons command the spirits?

Ans. No. There will be means provided by a more holy power than we possess, and the spirits will proceed in conformity to the will of the sincere, so far as they have permission.

Will these knockings soon cease?

Ans. This almighty work will increase and go on, till every nation, kindred and tongue, shall taste of the mercy that quickeneth the rod sent forth by a just and equitable God.

Will man have power to control these knockings by defiance?

Ans. No mortal will have power to do that, although some have presumed to defy the spirits to give them a satisfactory answer.

From whom do they receive the correct information?

Ans. From the angels, and the spirits of the justified before death.

Why do not the spirits speak without the use of knockings and other manifestations?

Ans. The holy spirit suffers it to be so now for a more perfect confirmation; but the power is sufficient without the aid of philosophy or material substance to act upon the mind.

Is it confined to any particular people?

Ans. No. God nor the holy spirit has any respect to person, age, sex, condition, nor persuasion, nor color.

Does it belong to the Shakers only?

Ans. No; but their declarations are literally fulfilling, and I doubt not that they as a first favored people will rejoice that their fellow creatures are sharing a similar notice of their God.

Question not put down.

Ans. Yes. You may rely on that now, but phrenology has no place with the Divine power.

The medium writes, concerning a third interview, dated March 27th, 1850. The third night I again heard the rap and brother-spirit Seth came and desired me to go with him. I was as usual very reluctant but soon found myself at the place of employ. My first work was to copy the following verses as they came upon the telegraph:

The Lord has commenced a work of His own,
The order of which is to mortals unknown;
It will surely confound the wisdom of man,
And no mortal genius the mystery can scan.
God's work, His strange work will increase and go on,
His act, His strange act He will surely perform,
Till every kingdom, nation and tongue
Shall give glory and honor to whom they belong.
He will do many wonders, show forth many signs,
Regardless entire of earth's seasons and times.
He will ask of no man concession in this,
For long He has promised that no soul should miss
Of feeling and seeing the power of His hand,
In judgment or mercy at His just command.
The God of all power hath His angels sent forth,
With plain solemn warnings to the ends of the earth;
Prepare and be ready for God's visitation,
For in judgment or mercy He will cause every nation
To feel that His hand in justice will measure
As their vile transactions have wrought His displeasure.
He will show to all men He is Ruler of all,
The high and the low, the great and the small,
The servant nor master, the bond nor the free,
Will neither be able His power to flee.
The Almighty God, the Father of all,
Has sounded His trumpet all people to call.
He regards His own order, but truly designs
That each soul of man in the full and right time,
Shall have equal knowledge of His infinite power,
But this He'll accomplish in His own way and hour.
He will bear and forbear a time and a season,
With man, for know surely that God is all reason,
All wisdom, all patience, all justice and grace,
And accessible to the whole human race.
God truly has purposed to visit the earth;
From the sage and the sire to the babe at the birth
Shall surely receive from His all righteous hand,
So fear ye vain mortals His power to withstand.
For the way of His work and the power of His coming
Will show forth great mysteries beyond man's discerning.
The proud will disdain, the self-wise will frown
That by such humble means the great God is to be known.
The inferior powers of earth will be moved,
And man's greatest knowledge in truth will be proved,
To begin with mortality and end with the same,
The artisan's folly and philosopher's game.

I received the foregoing in capitals, and heard the raps at each letter, which occupied a long time, but no one interrupted me. After I had finished, Brother Seth wished me to have some conversa-

tion with the spirits present, as there were some there that I knew when in the body; and also many that I had never seen. Some of them were statesmen and men of note, whom I had seen in spirit and received communications from in our meeting, and supposed they had embraced our faith. They were each attended by a guardian angel, but they now appeared some in a military uniform and others in a garb not well suited to mother's children. There were George Washington, Lafayette, Isaac Watts, William Penn, Benjamin Franklin, Isaac Newton, and others, whom I addressed in a way to learn, if I could, why they were there in that condition. I asked them why they appeared so [like the unresurrected], since they had embraced our testimony. I could not understand it, neither could our people.

A gloom seemed to overspread their countenances as I asked this question, and after a momentary silence they answered to the following import: "We are indeed mother's children. We know and we love our mother, and we are here to do God's service in this way. You know it has been predicted by our mother, and by the Holy Spirit, that God would meet man in his own path, and so it is. We are sent to our companions on earth, as they are and as we were, to be conformed to them; but not twelve months shall pass away before we shall be privileged to declare who we are and own our mother. And believers will be called to witness this work, for it is a free offer to all mankind." This was witnessed to by Seth Wells, Ebenezer Cooley, Richard McNemar, and others, whom I knew were of our faith while on earth, and in whose word I could confide. The spirits seemed pleased to make this known to me, and were anxious to have it understood. I asked other questions and received satisfactory answers. They gave me some little songs to prove they were mother's children, and I returned home feeling much fatigued with my night's labor. It was late in the morning, but I immediately recorded what had transpired.

Rufus Bishop, a man reported wise among those who knew him, but a humble imitator of the Nazarine through a long and useful life, and one that felt a deep interest in spiritual gifts and manifestations, of which he witnessed many, is reported to have said that inspired communications always taste of the vessel they come through, that is, of the medium. We were sometimes told by spirits that mediums were no better for having those inspired gifts than those who were not used as mediums, and in some instances not so good. Nevertheless, where mediums crossed their own feelings, to comply with the will of the revealing spirit, their glory and reward would be increased accordingly.

Mediums were instructed by spirits that their office was one of great responsibility, requiring great carefulness, and often much tribulation on their part; that what they communicated as spiritual gifts from the unseen world might not be mixed with their own natural sense and feelings. They were also instructed that their position as mediums rendered them liable to greater trials in many ways; that they were particularly exposed to the wiles of false and misleading or self-exalted spirits. But if they would keep humble, and true to their faith and best knowledge of right, they would be preserved from going astray, and would receive proportionally greater honor and reward, according to their trial. And they would always stand so much nearer that order of spirits for whom they had been the ministers than those who had not been used as such ministers. If they were untrue to their convictions, and unfaithful to those higher spirits that required their services, they would fall as much below the ordinary level, as faithfulness under greater trials, would have raised them above. These instructions seem adapted to the nature and fitness of things and calculated to aid all who wish to advance to higher conditions than those they have attained.

The higher spirits also taught that whenever it becomes necessary for any one (whether mediums or not) to make additional sacrifice in order to advance in the line of spiritual unfoldment, if the individual refuses to make the sacrifice most consistent with his or her highest convictions, such refusal opens the door for deceiving spirits to enter and take the lead, by pandering to the earthly cravings and self-pleasing desires of the natural heart. In this manner souls may be led far astray from the path of duty and the right line of progress before they are aware that they have broken the connection with their true spirit guardians and protectors. And the only way to restore the proper connection is to return, in contrition of heart, to where the break was made, and perform the neglected duty.

Those who believe that the universe is governed by immutable laws, or that God has established fixed laws from which He rarely if ever deviates, for the government of matter, cannot believe that the Intelligence from whence those laws emanate is ever subject to lawless and capricious desire. And if man is designed to be a miniature representative of Deity, and has assigned to him a portion of the forces existing in matter to subdue that he may unfold by labor, and reign over his own acquired possessions conjointly with Deity in glory and honor, can it reasonably be supposed he will ever gain prospective dominion without rendering obedience to law as absolute and undeviating as the laws of the material universe? Without law there cannot be order, and without order neither harmony, happiness, nor heaven. And if God is law, order and harmony, then He is in subjection to law through love. And man cannot unfold in the likeness of God, neither apprehend nor draw nigh to God, for purposes of intelligent intercourse and communion, without obeying those laws revealed in his spiritual understanding for the guidance of rational intelligences.

John says of Messiah He that comes from above is over all. That which is at top rules. Thus, the head is the top of the body, the brain is at the top of the head, and mind transfixes and envelops the brain. People who have made the brain and mind objects of study for many years, have discovered that each distinct faculty of the mind operates through its own particular region of the brain, and that the relative position of the mental organs is so uniform in different individuals, that their location can be as precisely mapped on the surface of the cranium, as can the tones of the musical scale on the key-board of an instrument. The organ of Veneration, which in the spiritually unfolded is the faculty of love and reverence to Deity, is located by these observers of nature, in the center of the top of the head. It is supported by Benevolence in front, by Firmness and Conscientiousness in the rear, and by Hope and Spirituality on the right and left. It is found by observation to be the organ most exercised in prayer, and as it opens directly upward, may justly

be considered as the medium of aspiration, the true uplifting power of the soul, reaching after and bathing all the other faculties in the sublime, soothing, tranquilizing influences of the highest angelic spheres of intelligent life above.

To this agrees the teaching of revelation according to the word of the lowly Nazarene, who says the first and great command of the law is, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. And the second is like it; Thou shalt love thy neighbor as thyself. On these two hang the whole law and the prophets, and there is no other greater than these. All other obligations and duties are ramifications or amplifications of these, and all other commands subsidiary thereto. Hence it is sometimes said the whole law is fulfilled in this one word love. Here we find that Nature and Revelation coincide in their witness to the fundamental laws of all spiritual progress.

We also find Benevolence, the organ of love to the neighbor, located in front of the organ of Veneration as if it were the ante-room or vestibule to that holy of holies. A little further forward, between Benevolence and the reasoning faculties, or Judgment lies the faculty of perceiving character, which enables us to perceive our proper associates, and to exercise our sympathies understandingly according to our ability, and in such a manner as we think will produce the greatest amount of good. It is also ascertained by observation and reflection that all intemperance and unnecessary excitement of the animal passions withdraws the blood and the magnetic currents from the superior organs and precipitates them upon the basilar organs of the brain, thus diminishing the power of the higher, and increasing the strength of the lower, to the great detriment of the moral tone of the whole system.

Can any enlightened considerate mind suppose it is for their interest or happiness to neglect those permanent laws written in the constitution of their being, for the pursuit of transient pleasures however tempting, or for selfish gain or aggrandizement which must result in pain and disappointment in proportion as they violate the primary laws of use, harmony, and universal brotherhood, or stifle the exercise of genuine spiritual uplifting aspirations.

Spiritual Settlement.

Editor Mind and Matter:

I know you are earnestly laboring with the angel world for the elevation of humanity above the errors and superstitions of the past, which have enabled priests, kings and leaders to hold the mass of the people in tyrannical subjection to their despotism. If we turn our attention to the old countries we shall behold the terrible effects of this almost unlimited power, by which they keep the people in ignorance. And what is the condition of the people of these countries? Poverty, crime and wretchedness; millions living in squalid misery, in huts and dens not fit for animals to live in. And now thousands are dying of starvation while lords are rioting in luxurious wealth, that has been wrung from the excessive toil of these very people they leave to starve. And some of these lords are greedy enough to take the money that is sent to the suffering from the generous people of this country to save them from their horrible situation of starvation. But how long will it be before the same condition of poverty and misery will visit this country? Are not the same systems of theology and finance imported and enforced here? Are not the few growing richer and the mass of the people poorer?

We may talk of our boasted liberty and freedom in this country as we please. What do the governing classes care so long as they can draw the interest out of you, and tax you, and make you toil to pay those taxes while they live in idleness? If any one will take the trouble they may see how this interest system is rapidly growing, and the wealth of the nation is being concentrated in the coffers of the rich.

In the convention for framing the Constitution of this country, the evils of the concentration of wealth of large amounts in the hands of a few was considered almost as dangerous to the liberties of the people as a titled nobility. The wise men of the convention had then no conception of the rapid strides of science and the inventions of the nineteenth century, that were to revolutionize almost every condition of life; by means of which one pair of hands could produce, by the aid of machinery, what before required hundreds to perform. Nor of the hidden wealth of the agricultural and mineral products that were to be distributed by the power of steam. So they contented themselves that the people would be safe, if they abolished the evil system of primogeniture of England.

Every one should become duly acquainted with the fact that labor is taxed to pay every dollar of interest. Remember that labor alone produces wealth. The gold, silver, and the debts we pay interest on, never produce anything. It is time that the producers of wealth should have and enjoy the wealth that they produce. It is time that the people were aroused to the fact that the very foundations of our liberty and freedom are being gradually undermined. See how artfully laws have been contrived to imprison those who have conscientiously given their best thoughts for the amelioration of the condition of those who are blinded by the superstitions of the past. This combination of power is gradually undermining the liberty of the people and the freedom of the press.

One of the crying evils of the times is the inordinate desire to become rich, so much so that it has become a maxim that every man has a price. And thus wealth controls the press, and the people are hood-winked and made to believe that the laws which are made in the interest of the money power, are intended for the general welfare of the people. This is too preposterous for any sensible person to believe; as we are living in too selfish an age to expect anything of the kind. Examine into all the legislation for the last twenty years, and you will find it all for the benefit of the money power and monopolists. When the producers of the wealth of the nation, asked the government (which was instituted for the people) for a loan to aid them to build homes and improve the public lands, they were refused; but millions of dollars and millions of acres of land have been given to those who are ready to crush the people. And so we have in our social and theological systems, institutions in a modified form, which have descended to us from the barbaric ages. How can we expect society to improve or grow toward perfection, when the very foundation is erroneous? The present system has been tried for many hundred, if not thousands of years, and so far it has been a fail-

ure; and no one has any faith that it will ever be the means of driving poverty and crime from society. Many are opposed to any innovations on our present social system. They appear to be entirely satisfied and contented for society to remain in its present deplorable condition, because of the fat salaries and honors that are conferred on them.

It is now thirty-two years since the dawn of the "New Era," which gave birth to the glorious revelations from the angel-world, when they announced, "The Fatherhood of God and the Brotherhood of Man," that the old theological dogma of a never ending hell was false; that death was in reality a birth into spirit-life—a continuation of this life into a life of progress; that the degree of happiness that spirits enjoy depends upon the good done for others in this life and the unfoldment of their spiritual natures; and that by the cultivation of their higher faculties and affections they may "love their neighbors as themselves," and obey the Divine command, "Love ye one another." They teach us to "work out our own salvation," and that our guardian and loving spirits are ever near to cheer and aid us on the ways of progress.

We see the sad effects of neglecting the culture of man's spiritual nature in every age and all countries. It is one of the principal causes of the low moral condition of the people that compels society to build prisons and maintain at great expense vast armies of court officials and police to protect itself from the depredations of these desperate characters, the legitimate fruits of society, based on selfishness, and the false doctrine of a wrathful Deity; which originated when people were in ignorance and savagism—when they did not understand the laws of nature—and when they saw the vivid flash of the lightnings and heard the thunders roar, imagined that God was angry with them.

One great truth you will discover, if you search earnestly and diligently through the revelations of the highest and purest communications received from the angel-world. It is, that their highest and divinest employment is to assist and help every spirit and mortal, within their power, to unfold and develop the grand faculties within them, so that they may "work out their own salvation" according to natural laws.

The diligent student and careful reader will also find another truth of perhaps more importance than the first, to the dwellers in this sphere, and that is, the development of the love principle so that we shall consider it a duty and a pleasure to do all that is in our power to assist and promote the welfare and happiness of all within our reach. It is our duty to search out ways and means by which we can accomplish the greatest possible amount of good. It is not enough that we give out of the abundance of our means something to relieve the immediate necessities of some suffering mortal (which is a noble and generous act to perform); still there is a grander and far more important work for Spiritualists to engage in; and for which they should unite and organize themselves together; and that is to institute such a system as will prevent any one suffering, that is willing to work, physically, mentally and spiritually for their own salvation from ignorance and slavery.

Notwithstanding the formal array of those who considered the leaders of society and who exercise their influence and the conservative power they possess; that prevents all information and improvement of society. Therefore we are in duty bound to use all the means in our possession with the aid of the spirits to overthrow that power. Because being in direct opposition to the Divine intelligence that created all things and governs all by harmonious laws for the happiness of the whole human race, therefore, those only who are capable of appreciating and comprehending the wise and wonderful adaptation of every law and principle when understood intelligently and obeyed wisely, will confer happiness and pleasure by the unfoldment and development of the faculties God has endowed them with.

The present system cannot be right when so many of the human family are kept in such deplorable condition that they have not the proper food, shelter or clothing to make them comfortable. Therefore they do not feel the dignity of a human being, and it is folly to expect them to live soberly, peaceably and contented, when their highest spiritual nature is neglected.

When we consider that our heavenly Father has blessed us with an abundance of every variety of food and material, to amply supply every one not only with the comforts of life, but with the luxuries of the world. All this can be done with machinery and labor, without excessive toil, so that there will be leisure for the cultivation of the social, intellectual and spiritual nature.

I will state my plan for attaining these results in my next.

GEORGE D. HENCK.

446 York Ave., Philada., Pa.

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

ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. 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 moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

Henry Mullen, Corning, Clay County, Arkansas, writes: "Please find enclosed \$2.15 for MIND AND MATTER. I have been a Spiritualist for 23 years, and have been taking some paper all the time until lately. I used to take the R.-P. Journal, but since Bundy has been running it, I have not taken it. I think that there was some foul play when S. Jones was shot. I liked Bro. Jones very much."