

# Mind



# Matter.

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NO. 24.

For Mind and Matter.

## MY FRIEND.

BY HORACE M. RICHARDS.

A quiet tender feeling,  
Is o'er my bosom stealing,  
And my spirit seeking thine,  
Asks if it hath need of mine.

And while I thus am reaching,  
Experience is teaching,  
'Tis not my spirit only,  
That is wandering lonely—

Up and down this great wide earth,  
Seeking for some soul of worth,  
Lonely, sad, and desolate,  
Seeking for their own true mate.

Thousands they who find no rest,  
By loneliness oppressed,  
Seeking for some loving friend,  
Who their souls can comprehend.

Thus they walk, beneath shadows dim,  
Chanting ever sorrow's hymn,  
Thinking not of life above,  
Nor that God himself is love.

Springfield, O.

## APOLLONIUS OF TYANA.

From the *Biographie Universelle*.

Apollonius of Tyana, a Pythagorean philosopher, was born in the first year of the Christian era at Tyana, a city of Cappadocia. The superstitious imagination of the people surrounded his birth with supernatural circumstances. "His mother said Philostratus (his historian), while enucle with him, had a vision, in which she saw Proteus, god of Egypt, who, according to Homer, assumes different forms. Without being alarmed she asked him who she would give birth to.—Myself, replied the god.—And who are you?—Proteus, god of Egypt." According to the same biographer, the child came into the world in a meadow, to the songs of a flock of swans who were joined in a circle around him. His father, also named Apollonius, and one of the wealthiest citizens of Tyana, sent him to Tarsus at the age of fourteen, to study under Euthydimus, the grammarian and rhetorician. Dissatisfied with the luxury and indolence of the citizens, Apollonius obtained permission of his father to retire with his preceptor to Agea, a town a short distance from Tarsus. He there acquired a knowledge of the different doctrines of the philosophers, and of preference adopted those of Pythagoras. He had for his master Daxenus of Heraclea in Pontus; but the latter did not practice what he taught. Apollonius, whose soul was moved to austerity, quitted him as soon as he had learned of him all that he could teach. Firmly resolved to live according to the strict regulations established by Pythagoras, the founder of his sect, he went to dwell in a temple consecrated to Esculapius, which was famous for the miracles which the god of health performed upon the sick. He abstained, according to the institutes of Pythagoras, from all animal food and lived only on fruits and herbs—drank no wine—and clothed himself only with linen, avoiding the use of all vestments formed of animal substances. He went about with naked feet and permitted his hair to grow. The priests of the temple found him to possess talents and virtues that merited to be cultivated in their school and initiated him in their mysteries. [Still mystery, mystery wherever there is a priesthood.—Ed.] They went so far as to say, that Esculapius himself rejoiced to have Apollonius as a witness of his marvellous cures. It is not known that he had attempted anything of a miraculous nature up to that time. He sought only the assistance of the gods to give more force to his moral teachings. He said to a young Assyrian, who was sick from intemperance, that the gods always granted health to those who desired it; and recommending abstinence to him he restored him to health. At the death of his father, Apollonius returned to Tyana to entomb him, reserved to himself only a small portion of his inheritance, and went back to Agea, where he formed a school of philosophy. It was then that he succeeded in leading back to virtue his brother, to whom he had given up the greater part of his fortune. Soon, in order to complete his noviciate, and to merit the title of Pythagorean, he subjected himself to the five years of silence prescribed by Pythagoras to his disciples. During this time he visited several cities of Pamphylia and Cilicia without speaking a single word. Philostratus relates several extraordinary facts relating to this period of his life. Thus, in the city Aspende some words written by him on a tablet sufficed to quiet a sedition caused by the high price of grain. When the ordeal of silence was ended, Apollonius visited Ephesus, Antioch and other cities, and everywhere associated with the priesthood. Soon the renown of his wisdom spread over all Asia Minor. From all quarters of the globe the people came to consult him, as the most learned man in all matters that concerned the worship of the gods, such as ceremonies, sacrifices, and oracles. He encouraged respect for that which was old, condemned innovations, and endeavored to lead back religion to its primitive purity and simplicity. He proclaimed his doctrines with a tone of authority, and when he was asked the reason for this he replied: "When I was young I sought truth; now I ought to teach that which I have learned; a sage ought to speak as a law-giver and order the people to embrace the doctrine that he embraces." After an abode of eight years at Antioch, he formed the resolution to go, as did Pythagoras, to visit the Magi of Babylon and the Brahmins of India. He communicated this design to his disciples, who were seven in number; but without refusing to follow him, they expressed fear of the fatigues and dangers of

so long a journey. Apollonius set out without them, and said, in parting with them: "I thought I would find in your hearts the same courage that is in my own, my expectation has been disappointed. Remain here in peace, and quietly study philosophy; as for myself, I will go where wisdom inspires me to go; the gods will guide me." He quitted Antioch, followed alone by two servants, and went to Ninevah, where chance offered him a new disciple, named Damis, who became his faithful companion and who remained attached to him through life. This young man, who was versed in the languages of the East, was very useful to his master in his travels and ever manifested for him a religious veneration that verged on superstition. From Ninevah they went to Babylon. As they passed through a town called Zeugma, the toll-gatherer asked the philosopher to say what goods he had with him, in order to secure the right to pass. "I have," replied he, "justice, constancy, wisdom, modesty, patience, magnanimity, continence and courage. The official supposing him to be a dealer in slaves, asked him to repeat the list. "These are not slaves," replied Apollonius; "they are my companions—my sovereigns, those that are necessary to me under the law, of which I am subject." The officer appreciating his contempt for him, allowed the philosopher to go on his way. Having arrived at Babylon, he replied to the satrap who asked him whence he came and who had sent him: "I receive orders from no person; it is I who have sent myself. The earth is for all mankind—it is our common country. It belongs to me as well as to you, and I have the right to travel over it as I please, without any one, unless an execrable tyrant, to oppose my doing so." At Babylon he conversed with the magi. On entering the royal palace he showed contempt for its grandeur by conversing with Damis, as if they were travelling, without looking upon the magnificent objects that surrounded them. Apollonius became no less agreeable to the king, who offered him presents that Apollonius refused, and the latter gave him much excellent counsel. After four months employed conversing with the magi, Apollonius set out for India, at that time governed by a king named Phraortes, who resided at Taxila. This prince welcomed him in the greatest kindness, and gave him a letter of introduction to the chief philosophers and gymnosophists of the country, couched in the following terms: "King Phraortes to his master Iarchas, and to the sages who are with him; Apollonius, a very learned man, thinking that you are more wise than he, comes to see you to profit by your wisdom. Share with him freely all that you know, and be assured that your instruction will not be lost. He is the most eloquent of men, and has an excellent memory. His companions also merit your kindness, since they appreciate such a man." After an abode of four months among the Indians, Apollonius returned to Babylon, and passed thence into Ionia and visited several towns. He assembled the people in public places to teach them his doctrine; he most particularly urged a love of industry, fraternity, and a community of wealth. His simple and natural eloquence derived its force from the circumstances of the moment; it affected often the form of epilogue, and thus exercised a powerful influence over the minds of the crowd. Such was the renown that he had then acquired, that when he entered Ephesus the tradesmen even quitted their work to see him. We are assured that he predicted to the Ephesians the approach of a pestilence and earthquakes which afterwards took place in Ionia. At Pergamum and on the ancient site of Troy, he passed only one night over the tomb of Achilles; and his disciples relate that by the power of sorcery that he had learned in India, he had evoked that hero from his tomb and had had an interview with him. At Lesbos he conversed with the priests of Orpheus. From there he hastened to Athens, where he applied himself to reforming the abuses which had been introduced into all parts of religious worship. The Hierophant, jealous perhaps of his power over the multitude, did not wish him to receive the holy mysteries, under the pretence that he borrowed the help of magic; but a few years afterwards he was admitted to them. He spoke to the Athenians of sacrifices, prayers, corruption, manners, etc. He also visited Lacedemonia, Olympus, and other cities of Greece, receiving everywhere the confidence and homage of the people. From Crete Apollonius went to Rome. Nero had issued an edict of banishment against all who practiced magic in Rome. Apollonius felt that he might be comprised among those who were proscribed; but he went, none the less, to Rome with eight of his companions out of thirty-four who had followed him into Italy. He was conducted the day after his arrival to the consul, Telesinus, who accorded him permission to visit the temples and to converse with the priests. His biographer relates that in that city he restored a young woman to life. Denounced to the prefect of the pretorium for some words too freely spoken that he had pronounced against Nero, he was absolved and discharged; but shortly after a new edict against the philosophers obliged him to leave Rome. He went to visit the countries of the West, travelled over Gaul and Spain, where he excited a governor of Betea to revolt against Nero. After the death of that emperor, he returned to Italy, thence to Greece, from whence he passed into Egypt, where Vespasian sought to establish his power. That prince knew the value of such an auxiliary as Apollonius, and his great power over the common people, and attached him to himself by consulting him as a kind of oracle. In return the philosopher

employed his influence over the people in favor of Vespasian. During his abode in Egypt he made a journey into Ethiopia. On his return he was received favorably by Titus, who consulted him on the affairs of government. On the emperor refusing the crown of victory after the taking of Jerusalem, Apollonius wrote him this laconic epistle: "Since you refuse to be applauded for a sanguinary victory, I envy you the crown of moderation. You know to what kind of merit some crowns are due." On the accession of Domitian, he was accused of having incited a sedition in Egypt in favor of Nerva; he voluntarily went before the praetor and was acquitted. Apollonius afterward passed into Greece, visited the temple of Jupiter Olympus, the cave of Trophonius in Arcadia, and other places celebrated for religious pomp. He finally established himself at Ephesus, where he opened a Pythagorean school and had several disciples. It is said, by Dion Cassius, that at the moment when Domitian perished, Apollonius, in the midst of a public discussion, stopped, and changing his voice, exclaimed: "Well, well, Stephanus, courage! kill the tyrant." After a few moments he resumed, "The tyrant is dead—he is this moment killed." This fact, if true, could only be explained by admitting that Apollonius was in the secret of the conspirators. After that we know nothing of Apollonius, except that Nerva wrote to him of his accession to the empire, to ask counsel of him, and that he received an enigmatical reply, from which we conclude that he wrote that soon they would find him in another world. We have no certain information as to the time, place and nature of his death; it is, however, probable that he died at Ephesus, of old age, during the short reign of Nerva, about the year 97, at the age of one hundred years. Damis wrote in detail memoirs of his master. Bequeathed by him to one of his relatives, his manuscript became later the property of the Empress Julia, wife of Septimius Severus. This princess entrusted it to Philostratus, an eloquent sophist, of high reputation, whom she charged with writing the life of the philosopher of Tyana. Beside these materials, Philostratus, as he assures us, used two other histories written by contemporaries of Apollonius, as well as the traditions that he was able to collect by visiting the places to which Apollonius travelled or at which he lived, and by consulting his letters. Notwithstanding all these helps, his work is full of contradictions and of marvellous narratives which detract much from the truths with which they are mingled. What ever alterations the history of Apollonius has suffered, the character and deeds of that philosopher are none the less clearly evident. In their struggles against Christianity, the Pagans compared Apollonius to Jesus Christ, and placed his miracles above those of the incarnate God. The earlier Church Fathers themselves admitted that Apollonius had performed prodigies contrary to the laws of nature; but they attributed them to magic and the devil. Later and as Christianity became more assured of its predominance, the Christians spoke with more impartiality of the character and virtues of this philosopher. "He was," said St. Jerome, "a sage who knew how to profit by what he saw and heard wherever he went, and who returned from his long travels more learned and improved." In the fifth century, Apollinaris, Bishop of the Gauls, did not scruple to write, himself, the life of our Pythagorean, to whom he pays this beautiful eulogy, in a letter addressed to a friend at whose prayer he had undertaken that work. "Read," wrote he, "the life of a man, who in the matter of religion, resembles yourself in many things—a man sought for by the rich, and who sought not riches—who loved science and despised wealth—a frugal man in the midst of luxury—clothed in linen among people clothed in purple—austere in the midst of voluptuousness—in one word a man whose life was such that the historian would vainly seek in all the past for a philosopher comparable to him." [Pretty strong Christian evidence, we should say, either that Apollonius, the Syrian Christ, was the Christian Jesus, or that the latter could not compare in merit and glory with the former. Remember this was the testimony of a Christian bishop.] The biography of Philostratus, about one hundred years after it had appeared, was preferred to all the others by Hierocles, who, the first instituted a comparison between Jesus and Apollonius. Eusebius in refuting this attack against Christianity, admits in general the recital of Philostratus, and maintains that according thereto, Apollonius did not merit to be compared to the Messiah. The existence of Apollonius cannot be rendered doubtful, as has been attempted. We ought to believe him to have been an austere Pythagorean; that he travelled in many countries and was a philosopher among sages—a magician for the people. His celebrity is demonstrated by numerous proofs. While living he was called God, and accepted this designation, saying this title belonged to all good men. After his death he was long counted among the divinities. The inhabitants of Tyana dedicated a temple to him. The Ephesians consecrated a statue to him under the title of *Heracles Alexicacus*. Adrian collected his letters. Alexander Severus chose him for one of his patron saints, and celebrated religious ceremonies in honor of his memory, in an oratory, or apartment for prayer, where the image of the philosopher was found with those of beneficent princes who had received apotheosis, and of the holy souls among which were those of Abraham, Orpheus, Jesus Christ, &c. Caracalla dedicated a temple to him. Aurelian did not sack Tyana from respect for his memory. Ammienus Marcellinus places this phi-

losophy in the rank of eminent men who had been assisted by some demon or supernatural genius, such as had assisted Socrates and Numa. Ennapius, a Platonician, a credulous man and a friend of fables, speaks of Apollonius as a being partaking of God and man, and adds that Philostratus should have entitled his history, *The descent of a God on earth*. Apollonius united the character of a sage and an impostor; but we cannot well see how they can add, with Gibbon, that of a fanatic. There remains of the writings of Apollonius only his apology to Domitian, given without doubt quite substantially, by Philostratus, and four epistles, for the most part philosophical, of which the doctrines accord with the system of Heraclitus on the unity of nature. Their laconic style affords a presumption in favor of their authenticity.

A writer in the *Encyclopaedia Britannica*, speaking of the account of Damis respecting the wonderful gifts of his master, says:

"The account of his exploits during his (Apollonius's) wanderings in India, reads like the tales of the Arabian Nights; and where Damis cannot vouch for having seen the prodigies he mentions, he unhesitatingly adduces in support of them, the authority of his master. From his visit to the Hill of Sages (described in the third book,) Apollonius returned an accomplished sage himself, able to foretell earthquakes and eclipses, to cure the plague, to summon spirits from the unseen world, and to restore the dead to life."

"On his return from the East, he had the greatest reverence paid him everywhere by Grecian priests and oracles. He visited Crete and Rome, where he astonished the magistrates by raising to life the dead body of a noble lady. Spain, Sicily, Egypt, Ethiopia, Greece and Asia Minor, became in turn the scenes of his wanderings and his *wonder workings*; and so distinguished had he become that even during his life he was raised almost to the rank of a divinity."

"He is supposed to have died at Ephesus, at a very great age, but his biographer finds it convenient to represent his end as involved in mystery, in order to heighten the reverence due to his hero. The words of the biographer are: 'Here ends the history of Apollonius the Tyanean as written by Damis. Concerning the manner of his death if he did die, the accounts are various.' Like Pythagoras his master, he left no indication of his age; and Philostratus could not ascertain whether he died at Ephesus or vanished at Lividus or in Crete."

"After his death, Apollonius was worshipped with divine honors for a period of four centuries. A temple was raised to him at Tyana, which obtained from the Romans the immunities of a sacred city. His statue was placed among those of the gods, and his name was invoked as a being possessed of superhuman powers. The defenders of Paganism, at the period of its decline, placed the life and miracles of Apollonius in rivalry to those of Christ; and some moderns have not hesitated to make the comparison. There is no reason to suppose however, that Philostratus entertained any idea of this short in composing his life of Apollonius. That biography was undertaken by order of Julia, wife of the Emperor Severus, more than a century after the death of the subject of it; and it is extraordinary that Apollonius, if so renowned and widely known in his day, found no place in history for 120 years after his decease. The preamble of Philostratus, in which he professes to set forth things with which men were before unacquainted, is in striking contrast with the commencement of the Gospel of Luke.

"Apollonius is not to be looked upon as a shallow and vulgar impostor, though to influence men's minds, he had recourse to artifices and pretensions unworthy of a true philosopher. With some of the spirit of a moral and religious reformer, he appears to have attempted, though vainly, to animate expiring paganism with a new and purer life."

[It is not the least significant fact, in connection with the foregoing manifest attempts of those French and English Christian writers to conceal the fact of the identity of the Christian Jesus, with the pagan Apollonius of Tyana; that the translation of the first two books of the *Life of Apollonius of Tyana* into English, by Charles Blount, London 1680, was suppressed and prohibited by the English government. Why that prohibition? Is it not strong evidence that the Christian clergy knew who Apollonius was, and what he had done while on the earth?

But is it not more than absurd for a Christian to say as does the English writer of the *Encyclopaedia Britannica*, "it is extraordinary that Apollonius, if so renowned and widely known in his day, found no place in history for 120 years after his decease?" This writer seeks to ignore the fact that Damis, the pupil of Apollonius, wrote his biography either during his life or immediately after his decease, and that the extant testimony of an eye witness of the life work of Apollonius, came into the hands of Philostratus, through the Empress Julia, who had obtained it from an authentic source. What would not the Christian church give if they could produce a tithe of the evidence of the actual existence of their mythical Jesus, that they confess to be extant to the existence and most remarkable career of Apollonius. But this very writer shows that Apollonius was worshipped as a divine being from the time of his passing to spirit-life, and indeed while he was yet actively engaged in his unselfish labors to benefit his race by teaching a purer and better mode of life than then prevailed.



Space does not admit of our pursuing this subject as we would like to do at this time. But read and re-read those prejudiced accounts regarding Apollonius, and doubt, if you can, that he was the true hero of the Christian fable. The strange part of it is, that the spirit of Cyrillus Lucaris should come to us, through Alfred James, and direct our attention to that fact. We do not wonder that the beginning of the Gospel of Luke should correspond with the preamble of Philostratus, for Luke's version of the story is largely made up of Philostratus' account of the life of Apollonius; and we venture a big guess that the Gospels of Matthew and Mark are but different versions of some older story which had Damis for its author and Potamon as its first evangelist.

Thus step by step the truth is finding the light, and it will go on to spread until no darkness can again cloud the human soul. The minds of men once free from the fetters that have held them in helpless ignorance, progress and happiness will be the result. Those who oppose truth are alike the foes of God, their fellow-men and themselves. Dogmatic theology has been the curse of humanity and is doomed to a speedy end.

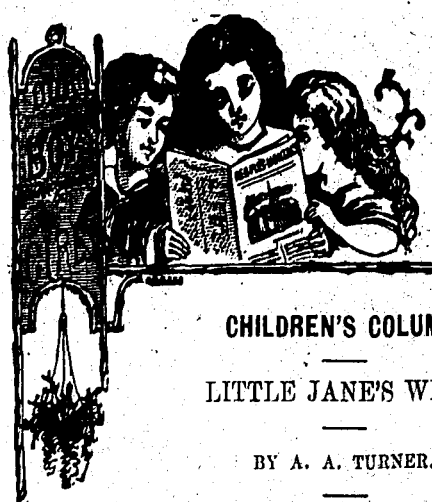
Remember that Apollonius is reported to have lived as a great reformer and teacher at the precise time attributed to the Christian Jesus—that Damis, his pupil and biographer, believed him to be a divine being none other than the incarnation of the Egyptian god Proteus—that he was endowed with divine intelligence—that he was an ascetic in his habits, eating only fruit, drinking no wine, and strictly continent—that although inheriting wealth, he voluntarily surrendered it in order to devote his life to preaching reform—that he went barefoot in his wanderings over the civilized world—that he wore no animal covering on his body, confining his garments to linen fabrics—that he refused to trim his hair—that wherever he went he sought out the priesthood, to converse with them, and thus qualify himself as a wise reformer—that his renown soon spread over all Asia Minor, the scene attributed to the labors of the Christian Jesus—that from all quarters the people came to consult him as the most learned man in all matters that concerned religion—that he encouraged respect for all that which was old, and condemned innovations of things held sacred—that he sought to lead back religion to its primitive simplicity and purity—that he proclaimed his doctrines with a tone of authority—that he showed contemptuous indifference to the pomp of courts and princes—that as he passed from place to place he assembled the people in public places and taught them his doctrine—that he urged industry, frugality, fraternity, and community of property—that his eloquence was natural and inspired by the circumstances of the moment—that he predicted future events with astonishing correctness—that he evoked and conversed with the spirits of departed human beings—that he healed the sick and raised the dead—that he, everywhere, received the homage and respect of the people—that his life and labors were such that the Christian bishop of Gaul wrote of him, "The historian would vainly seek in all the past for a philosopher comparable to him"—that for four hundred years divine honors were paid to him; temples and statues having been everywhere dedicated to him—that the most persistent opponents of the Christian priesthood for the first four centuries of the so-called Christian era were the followers of Apollonius—that the latter claimed that the teaching of the Christian Jesus was but a spurious imitation of the teachings of Apollonius—that the latter was a philosopher among sages—a worker of miracles among the people—that he was regarded as partaking of God and man—and when, in addition to all this, we consider that there is the most ample evidence of the historical existence of Apollonius, both direct and collateral, and that there is no such historical evidence of the existence of the Christian Jesus; the conclusion becomes almost irresistible that the Four Gospels, so-called, and the Acts of the Apostles, are but plagiarized versions of the history of Apollonius of Tyana, the Syrian Christ. The Christian plagiarists have not even had the address to invent a name for the hero of their spurious writings, for they adopted the Phœnician name of the Sun-god *Jes*, or as there was no J in that language, written *Ies*, which is seen to this day on the altars of Roman Catholic and Protestant Christian churches in the three Greek letters, *Iota, Eta and Sigma*—the supposed *I* being the Greek *Eta*. The terminating syllable *us* is the Latin addition, made by the Roman Catholic priesthood to conceal the etymology of the name. The signification of the letters *I H S* is not that they symbolize the words *Jesus the Saviour of Men*, but *I* the one and *Es* the fire the one fire, or light, that lighteth all men coming into the world.

How much longer will mankind continue to adhere to the Pagan devices with which the Christian priesthood have so long enslaved and ruled mankind. We demand of them, in the name of truth, that they defend and justify their most unjust, if not dishonest, conduct, or openly acknowledge that what we are disclosing is the truth. The time for silence has gone by if they expect to retain the respect and confidence of even those who have most unwisely placed their trust in them.

Be it ever remembered that we war upon no man or set of men, we are fighting for Truth, and insist that Error shall yield to her, regardless of the personal interests of any portion of the human race. Selfishness and falsehood have too long dominated in human affairs. They must be made to give way to truth and fraternity.

Friends, it has been our lot to be called to the performance of the work we have in hand. It is one that necessarily calls down upon us the combined enmity and opposition of those whose interests are threatened by the light we are throwing upon their dark work. We will need your most hearty co-operation to carry the present campaign to a successful issue. Will you give it, by extending the circulation of *MIND AND MATTER* as broadly as possible. Be not content to read and ponder. Join in the work with a will, and rest assured that Truth will gain an early victory. Christian paganism must yield to the only true religion—the Religion of Nature. That religion is alone divine—human experience is its teacher and reason its expounder. In human affairs let Nature—divine Nature—resume her sway.

A. V. Goodin, Cave Springs, Mo., writes: "Please find enclosed postal order, for which extend my subscription to your paper; my time is not up yet, but I do not want to lose any numbers by letting my time run out. Your paper is good enough for me, I have had a plenty of Bundy. I let my time run out for his paper and shall never renew it. I like your vim. Lay on McDuff, &c."



Mamma, I wish I lived away,  
Away across the great big sea;  
Where little heathen children play,  
And then how happy I should be.

I wish you'd be a heathen, too,  
And then we all could have some bread;  
And good warm clothes for sister Sue,  
And brother Willie, who is dead.

I'd go and find his little grave,  
And tell him to come home again;  
And bread and little shoes he'd have,  
And he would thank his sister Jane.

And folks would come and see you then,  
Mamma, you look so sick and pale!  
And bring some bread and butter, when  
They heard my sister's hungry wail.

Mamma, can't God his bounty shed  
Except on heathen? Can't he give  
To sister Sue and me some bread,  
And let your little daughters live?

I went to church to-day and heard  
The preacher for the heathen pray;  
But not the first imploring word  
For hungry little Christians say.

My little dress was worn and thin,  
And I sat shivering in the cold;  
While other little girls put in  
The box, their shining sums of gold.

They told me that this was to buy  
For little heathen girls some bread;  
Oh! mother, how I wish that I  
Could be a heathen and be fed.

They laughed at my old, faded dress,  
And put on many naughty airs;  
I thought of God in my distress,  
And hid my face and said my prayers.

Mamma, shan't me be heathen too,  
So me can have some clothes and bread;  
I and my little sister Sue,  
And brother Willie, who is dead?

#### The Story of Lizbeth and the Baby.

One morning last June, I drew the chair up to my office desk, and prepared to begin my week's work. First, I opened and read the letters—one, two, three, four, five, six, seven.—O! too many to count, then I cut open all the newspapers—there were enough to paper the front of the building; and at last I came to a strange round parcel, and wondering what could be in that, I took off the pink string and wrappings that surrounded it, when out rolled a tin mustard box, with four holes punched in the lid. What to make of this I didn't know. I tried to twist off the cover, but it would not stir. Then I tapped it gently with a ruler, when, all of a sudden,—pop! off came the lid, and out sprang a wad of cotton wool, and a queer looking little drab and yellow thing, three or four inches long, that squatted down among the papers. Four small legs, a big tail, a head with six horns, and a coat of many colors; that seemed to be all of it. I waited for it to move, but it kept still, so very still that I thought it must be dead, so I gave it a poke with my pen handle, when "Ptesch!" away it ran, like a mouse, over papers and letters, down to the carpet, across the floor and into a dark corner behind the safe.

There I was introduced to "Lizbeth," the horned lizard, or horned toad, which my friend the Professor, had sent me from Colorado.

I carried her home with me that night, and in a few days she came to be looked upon as one of the family. She took possession of one of the broad window-seats in the library, where she had a cigar box for a house and a hickory twig for furniture. Here she spent most of her time. In the morning she lay in the sunshine, or clung to the window sill to look out at the aiantustree opposite. She showed only one bad trait—she would not eat, and for five weeks she was never known to take any food or drink. But this didn't trouble her as much as it did the rest of us. She continued to look plump, and the Professor tells me that she could have fasted for six months without starving. One night I put four beetles in the cigar box with her, fastening the cover down; in the morning they were gone, and from that time she had a good appetite, and devoted most of her waking hours to appeasing it with such flies, ants or beetles, as came within reach of her. I once counted fifty flies that went into her mouth within a few minutes.

And she was always ready for contributions of insects, but they must be alive. If you took a fly and held it buzzing, two or three inches from her mouth, suddenly out flashed a small stubby tongue with a sort of muckage on the end of it, and before you knew what had happened, the fly was swallowed.

Lizbeth soon learned to recognize the members of the family, and would follow us from room to room. She showed intelligence in many ways; we taught her several tricks, such as lying on her back as if dead, and sitting on her haunches with back against an inkstand, and demurely holding her a tooth-pick in one of her small hands, and when hungry for a meal, she would come to us with open mouth, as a sign of readiness. She was always pleased to have her neck scratched, or to be held in one's hand, when she would snuggle down into the warm palm and go to sleep.

One day in September, three months after Lizbeth's arrival, a very important event happened. There came another tin box from the Professor, who was then with the Wheeler Exploring Expedition in California, and in it was a baby companion for Lizbeth, according to the Professor's standard of beauty, the prettiest creature alive. It was three inches long, and had five gold bands across its back, black shading just before each; and a beautiful white stomach.

So now there were two heads that peeped out from the library window, and two hungry mouths to fill. Baby soon became the favorite. The color of her coat was prettier, and she had no horns on her head. You may wonder what Lizbeth's horns were for. I hardly know, unless as a substitute for a shovel in digging into the soil, but she used hers to pry open the lid of the cigar-box.

Lizbeth was the livelier of the two. While a lady caller, one evening, was seated near the centre-table, Lizbeth sprang out of a hat and alighted on her hand, uttering a shrill "Patesh!" and giving her a fright and a hatred of the "beasts" (as

she called them), from which she never recovered. A Danish gentleman, who visited us sometimes, nearly fainted when he first saw her approaching, and ever after when he called, he used to push his head through the half-open door, asking, "Where are those reptiles?" and when told he seated himself at the farthest corner of the room, ready to escape if they approached.

It might be you would not have liked them at first sight. You might have thought them too much like toads. But if you could have seen the two as they climbed over my mother's sewing while she was at work, scrambling in and out of her pockets, stopping now and then to wink or scratch their heads with their hind leg, or if you could have watched them follow her from room to room, scampering like mice, and then falling asleep in a square of sunlight at her feet, I feel sure you would soon have been willing to hold their soft bodies in your hand.

There is one queer fact about the horned lizard's coat,—they change color to match the surface on which they live. In travelling through Colorado and Nevada one may see many colored varieties of the same species. Why, do you suppose Mother Nature gave them this singular power? I think there are two reasons. In the first place they have no means of defence, but they crouch slowly upon the soil and lie so quietly that, if of the same color as the ground, it is next to impossible to catch sight of one till it stirs.

In the second place, the gift of color mimicry helped the horned lizard to obtain food. Their legs are too short to run down their prey like the true lizard, as they adopt another method, when an unlucky fly alights a few inches from what appears a mere bunch of earth, our little friend with body compressed and movements so slow and regular as to be unnoticed, creeps slowly to the unsuspecting insect, and with a flash of the tongue secures the welcome morsel.

Early in October the weather changed, and there began to be a suggestion of snow in the air. They felt the cold keenly, and when the sun left the window they would creep under the tassel and would lay there dormant all the afternoon. Then we brought them a larger box filled with loam and vegetable mold, and as the weather grew colder they generally buried themselves after breakfast, in the soft soil, leaving only their noses exposed, and slept there until breakfast time next morning, when, if not too cold, they crept out to beg for a bug or fly. I was so afraid that before spring they would change color to that of the dirt that I dug them up. And they had.

One bleak day in January, I carried them both in my coat-pocket to the studio of Mr. Church, the artist, I wanted him to draw their portraits. He made some pictures of them, but unfortunately Lizbeth took cold, and became quite ill. For two days she languished. She took no interest in anything. On the second day I thought I might divert her by letting her do some of her tricks with a toothpick. She took the toothpick in her little hands, and breathed her last.

Trouble never comes singly. On the next morning but one I found Baby's box on the floor of the library; the dirt was scattered over the carpet, and on her back, under the centre-table, lay poor Baby! The kitten had been playing with her—tumbled her about the room—had rolled on her, and pawed her, and killed her!

Alas! though the Spring shall come with many beetles and bugs in the train, it will bring me only sad remembrances of my little friends, the horned lizards.—*St. Nicholas* for May.

#### Of the Right Stamp.

LOCKPORT, Ill., April 29, 1880.

Editor *Mind and Matter*:

DEAR SIR:—I am so pleased with the brave tone of your paper, in defence of mediums and its exposure of Col. Bundy, that I cannot resist the temptation to address you a few words of commendation. The past year has brought this man before the public in no enviable light, and has put the more courageous friends of Spiritualism in a position to understand the real mission and object of the *R. P. Journal* under his management.

A somewhat intimate acquaintance with the phenomena since it began rapping out its alphabet at Hydesville and Rochester, and a close relationship to mediums and mediumistic influences, have taught me that there is a thousandfold more dishonesty and fraud in the pretended and attempted exposures than there is or has been in all the impostors that "have stolen the livery of heaven (Spiritualism) to serve the devil (the church or scientific bigotry)." That we have made mistakes, and at times been over-credulous, is not to be wondered at. We could not overcome at once the influences of inherited superstitions and their omnipresent and all-powerful presentation. We were not only subject to these influences from the hour of birth, in a most oppressive form, but in every anti-natal fibre of being they were indelibly impressed.

The wonder is not that we have shaken off so slowly these overpowering and overshadowing influences, the marvel is that it were possible for us to emerge as rapidly as we have done from underneath this mountain incubus of midnight moral and mental darkness and constitutional taint. I hold that, so far as written history is concerned, the world has never witnessed such a rapid and radical change of its mental and religious thought. Without so much as asking leave of the bishops and high priests, men and women have stepped to the front and asserted their rights as teachers and leaders. The inspirational tone and the forcible reasoning of their utterances have placed at a very low discount many a canonized saint, and have shamed into concession many a timid radical that women are the peers of men in the realm of intellect. Of course the "cultured school" were shocked. These brave iconoclastic women demolished the dear idols of man's superiority and his right to hold all the pope-ships and priest-ships in the religious and political world. This part of the programme was too bad on the part of the aggressive sisterhood, who should have kept in their (man) circumscribed sphere, and not thus have ruffled the saintly and lordly plumage of these world (or time-serving) rulers.

There were, however, new parts to perform in the new drama, and the increasing phenomena outdid many a time-honored miracle. Here was a dreadful state of things. One sweep of the magic wand of Spiritualism (mostly in the hands of women) tipped over the "cob houses" of Orthodoxy and Materialism. The devil was to pay, surely. The claims of Orthodoxy that miracles (as they were termed) were the result of supernatural causes, and ended with the Apostles, and the assertions of the Materialists that they were "the invention of priests, and never could have taken place," were proved to be fallacious. What was

the result? Just what might have been expected. The orthodox and material bulls that had so long locked horns, and contending for each other's destruction, loosened their hold to gaze at the strange creature that had upset so effectually their pet theories. With heads erect and eyes glaring with fire, they saw before them, clad in female attire, the spirit of truth and freedom—ready, and determined, if need be, to humble and subdue their bullships. Of course they were rampant and united; each rushing to toss (figuratively) this new element of liberty and progress. Orthodoxy has done and is doing its legitimate work, and as the dear old grandmother that had a good word for everybody said, "we could but admire the devil for his persistency." Evangelicism deserves the same good word at our hands. The case is entirely different with the scientists and all who claim the right to be true liberals. When they denounce anything and everything as humbug, or beneath their notice, on account of its upsetting old theories, and proving that all church claims were not wholly false, and that the operations of nature may exceed the limit of their philosophic or material ken, they do not occupy that broad, lofty, and generous position on which rest the truly emancipated souls. There is no turning back with the advance guard of free thought. Not that they despise what they leave behind, for they appreciate, with Whittier,

"That all of good the past has had,  
Remains to make our own time glad."

They press forward for higher attainment and clearer views of human duties and human destiny. The petty snarlings of the Huxleys and Tyndalls against spiritual phenomena, because they cannot weigh and measure it in material crucibles, and because it evades their pretty little experiments of chemical analysis, would be very amusing if it were not altogether too silly and simple. Science should teach them that there is so much in the wide domain and broad expanse of nature that is not understood—that is still unaccounted for—that it were well to wait and see more of the outcome of the phenomena, before fulminating their bulls against it. If they have neither the time, willingness nor ability of Hare, Crooks, Varly and others, 'twere better to be more modest in their expressions of disapproval and contempt. We can however attend to these gentlemen and our saintly opponents. Just at present we need to guard very thoroughly the exorcences, that are seeking to fasten themselves to our goodly tree. In the case of Bundy, there has been little or no fall; his latter display of himself had the effect to show the world that he never stood with us. A friend of mine told me that Col. Bundy said to her that he was not a Spiritualist, not having seen sufficient to convince him.

Our little place has had its visitation of expositors. One was a circus actor, who told the people 'twas all electricity, and those that wanted to think so and appear very wise said they knew it. He told them also of his extensive European travels—of having seen the leaning tower of Pisa in Spain. Unhappily for their pet, he was arrested on his way to Joliet, five miles from here, for insulting a young respectable lady. At one of our sittings, Miss McGem, medium (for physical manifestations), a Dr. Haseltine was there. He knew it was all mental hallucination or optical illusion. He was the most anxious to see what was not, of any of the large number present. Little was done for over three hours. He left very disappointed. No sooner had he gone than the raps were jubilant on chairs, tables and on the sides and ceiling of the room. I have heard the raps in all degrees, from the tiny sound to a blow like the sound of a heavy sledge hammer; have heard all sorts of tunes rapped out frequently; but never have heard the equal of that rapping jubilation at the departure of this dishonest and conceited investigator. The rappings now ceased and all kinds of table demonstrations were seen, when it stood alone in the centre of the room visible to all eyes. It would raise up with its outspread leaves, go over on two legs till the leaf came within an inch of the floor, then go back till the other legs came within an inch of the floor, and thus would it sway back and forth. I mounted the table, and it went over the floor on the carpet till a large fold of the carpet was before its front legs; then it raised them, and over the folds and on its way. I could say much more, but as this is longer than I intended, I here-with close. Yours always for the right and true.

GEORGE LYNN.

#### Special Notice from "Bliss' Chief's" Bagd.

M. E. 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-cent 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 Sanson Street, Philadelphia, Pa.

#### 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, 711 Sanson St., Philada.

#### Second Society of Spiritualists of New York.

To the Editor of *Mind and Matter*:

This society has now removed from Republican Hall, to the beautiful Masonic Temple, cor. 23d street and 6th Avenue, and has re-engaged the services of Rev. Moses Hall, for two meetings each of the five Sundays of May. There is probably little doubt that this commodious auditorium will furnish seating capacity for the large and increasing audiences that delight to be present every time he speaks.

A. W.



## TO J. M. ROBERTS.

SELECTED BY BARBARA ALLEN.

"Think not thy share of strife too great,  
In life's broad field of toil,  
But hasten to thy task elate—  
Obey sweet duty's call:  
And with a fearless heart perform  
The part assigned thee well.  
And nobly leave rude error's storm,  
And wrongs unnumbered quell."

Yes, dare encounter common ill—  
Unwelcome truth proclaim.  
With all thy strength, might, power and will,  
The right, oh strive maintain.  
And dare perform what conscience tells,  
Unmindful of thy foes.  
Though friendship frowns and love rebels,  
And countless worlds oppose."

Waterford, Nt., March 29, 1880.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

## A SPIRIT PERSONATOR.

GOOD AFTERNOON, SIR:—I have found in the spirit-life exactly what I formulated and preached in the mortal life. Lucky indeed is the man or woman who strikes the key note of universal salvation. There is no creature born on this planet, or that ever will be born on it, that will be forever damned. But the great mistake of my mortal existence was, that I attributed this to Jesus Christ. That idea with me was the outgrowth of the surroundings under which I was born. However, on reading the text recorded in Matthew, that says Jesus Christ was the Saviour of the world, I began to consider that if all mankind were saved through the aforesaid Jesus, he had accomplished a great mission, and out of this reflection arose all my after teachings. I find, in spirit, I had made a progressive step, unknown to myself as a mortal towards universal benefit to all humanity. I am thankful to-day that I received this much light before I became a spirit, because even this one progressive step was the basis of my spiritual prosperity. Would that all the world would become what I taught—Universalists. To become Universalists in your realizations of the fatherhood of God and the brotherhood of man is the first step toward universal happiness. I made great mistakes. What man that ever lived can say, when he reaches the spirit-life "I made no mistakes"? No man can. But the time has come—it is even now at your doors, knocking to obtain an entrance. It has this to proclaim, that all mankind have a common destiny. Then as this is an established fact, that you cannot receive anything more than your age and generation will allow, the wisest man of an age is the Jesus Christ or teacher of that age. But as the purification of all things goes forward, you receive greater enlightenment, and out of this grows your redemption. Be firm, be true to what you personally conceive to be right. It may not be absolutely right, but it is abstractly so according to the environment about you.

To conclude my communication I will say this: There is a great universal principle of love that does not allow any living creature to die without indemnifying that creature in spirit for what it lost while in the mortal form; and in the end all will be set right at what is known to you as the Judgment; for every spirit will be a judge unto itself, and it will be in this wise, because the God principle, the Infinite principle in every mortal will be the judge of the purity or impurity of his or her intentions, and as soon as he or she has fulfilled the requirements of that judgment the realization of immortal happiness will be enjoyed. I lived about 1650 A. D. I was a teacher of the Universalist doctrine, and my name was

MOSES AMYRAULT, of Leyden.

[We publish the above communication as evidence of the work in which the spirit enemies of Spiritualism are engaged, in seeking to discredit mediums and the communications given through them. The above communication comes, undoubtedly, from such a spirit. Moses Amyraut, sometimes written Amyraut, was a native of Bourqueil, Anjou, France, and was born in 1596. He was a distinguished preacher of Calvinism in the French Protestant movement of the seventeenth century, and so far from having any tendency to Universalism, was an uncompromising advocate of the Calvinistic doctrine of election and reprobation. Amyraut was at no time a resident of Leyden, having been all his life a resident of France. He died on the 18th of January, 1664. If this untruthful spirit thought to deceive any one, he was mistaken. Again, we say, "Try the spirits whether they be of God," (good).—Ed.]

## ACACCIUS, PATRIARCH OF CONSTANTINOPLE.

MY DEAR SIR:—A time comes when all errors must be rectified. Whether they are taught by the great or small, it matters not, for the great and learned are as liable to error, and frequently as much biased by prejudice as the sons of toil. What meant that great contention and noise in my mortal life? Simply that popes, priests and kings struggle for supremacy, caring not who dies so that they may prosper. All historical personages that come to you to give their communications, you will find involved in one experience. It is the pivot of their mortal actions. It is not the truth of what they taught, but the doctrinal and creedal outgrowth thereof. The human race had not progressed enough to dare to attack the basic or fundamental principles; but they had advanced to the point that they could contend as to whether the laws of Nature had been so violated as to allow of any man being born of a Virgin. The question was raised as to whether the Infinite could set aside his own laws; and to decide that question, rivers of human blood have flowed. In my time, I found the same confusion existing as to the proofs concerning the Christian religion as you find to-day. Why? Simply because each man interpreted the meaning of the Christian religion to suit himself; and out of this has grown all the troubles and confusions of your day. I am, absolutely, positively, convinced, as a spirit, that this religion of Christianity is false in essence and false in the abstract. I positively affirm, as a spirit, that after all these centuries in spirit-life, I have failed to realize one iota of happiness from its teachings. My realization of absolute truth amounts to this: that each and every one, as the preceding speaker remarked, will be his or her own saviour, and will purge and purify their own spirit from all the wrongs done in the mortal life. Some will perform this in a few months and some will not do so in thousands of years; but the period between months and thousands of years of suffering will be indemnified by the principle well known to mortals, that happiness the longer it is delayed is always the greater and consequently when light bursts upon the human spirit its joy

will be increased in proportion to the delay.

My name was ACACCIUS, Patriarch of Constantinople.

[We translate the following sketch of the life of Acacius from the *Biographie Universelle*. We confess our doubt as to the genuineness of the control.—Ed.]

"Acacius, patriarch of Constantinople, attained that dignity in A. D. 471. He was ambitious, enterprising and versatile in his character. The first aim of Acacius was to elevate himself, and he was not choice as to the means necessary to secure that end. He strove to compel the recognition of the supremacy of his church over those of Antioch, Alexandria and Jerusalem. Compelled to bow to the authority of Pope Simplicius, he soon sought the support of that pontiff against the Emperor Basiliscus, who favored Peter Fullo, patriarch of Antioch, one of the zealous defenders of the heresy of the Eutychians. Acacius incited a revolt in Constantinople, and Basiliscus, having been defeated by Zeno, and taken refuge in a church, dragged him forth and delivered him to the new emperor. The vices and heresies of the latter no longer found in Acacius a formidable enemy. Tired of deceiving the pope with his artifices, he declared himself against him, and induced Zeno to publish, in 485, a formula or edict, which was called *Henoticon*, which was entirely favorable to the Eutychians. Acacius did all in his power to cause this edict to be received in the provinces, which drew upon him the anathemas of Rome, which some monks were audacious enough to attach to his mantle when he entered his church. Cited by the pope, Felix III., before a council assembled at Rome, the patriarch appeared for a time to yield; but, in his turn, he anathematized Felix; arrested the legates; deposed the orthodox bishops; placed schismatics in their places, and openly persecuted the Catholics. [And all this contention and cursing was among the loving Christian professors of a religion of peace.—Ed.] In 484, Zeno, irritated against the Empress Ariadne, secretly ordered his death. Acacius was informed of this, hastened to the palace, and warmly remonstrated with Zeno as to the enormity of the crime; and succeeded in appeasing him. He died peacefully in his chair in 489, after a patriarchate of eighteen years."

## ANNA ATTRIDGE.

GOOD DAY TO YER HONOR:—It is very little I have to say to yez, but it is to let my relatives and old friends know that I'm getting just what I deserved. You see, I went away one morning early to attend mass, with not a single idea in my head that the angel of death was so near to myself; and after I had gone through the service, just as I was leaving the church, he jabbers old death arrived and your humble servant fell dead upon the steps of the church, and all this took place at what you call Orange, N. J. And I want to say this: I have not, on this other side of life, realized what they taught here; but it is not long yet that I've been away, and it is striving to learn the truth I am, yer honor. Just as soon as I learn the same I am bound to publish it far and wide. I'm seeking with all my heart and might for that same, and this is about as much as I can tell you so far.

## ANNA ATTRIDGE.

[There were some things connected with the delivery of that communication that made us think it was not a female that was communicating, and therefore we suspect it to be the work of an enemy of truth.—Ed.]

## ELIAS J. LEFFERTS.

FRIEND:—This is a strange way to bridge the chasm of death. In the mortal life I was a Friend. I come here to-day to tell thee the truth as far as I have perceived it in the spirit-life. There can have no conception of the immensity of conditions every individual has in the mortal-life. In the air on every side of thee hover innumerable spirits—earth-bound spirits—that are ready to attack thy mortal organism whenever thee gives them a chance so to do. If thy motives are good, true and honorable, then thee has that class of spirits about thee; but if thy desires are to the contrary, then thee has everything that is bad and dishonorable about thee. The communication that I give to-day is given purposely, to enlighten mortal man on the realities of his mortal conditions and the effect they will have on his immortal state. This subject is so important that it should be studied by every human being. Thee can say this from me, as a spirit: it is not self-righteousness that will save individual man, but the good that each has accomplished during their mortal existence. Happiness can only be reached by just and righteous actions. That for which spirits strive is happiness. Therefore the more wisdom and learning thee gets, on this side of life, the sooner thy happiness is realized on the other. This is the result of my gleaming of facts in the spirit-life, and I give them to thee to-day, hoping that my relatives, friends and the whole human race will reflect upon them, and try to adapt their mortal lives thereto. Thee can sign me,

ELIAS J. LEFFERTS, Southampton, Bucks Co., Pa.

[So far as close attention could determine, we judge that communication to be authentic, although the interfering spirit force was not entirely overcome.—Ed.]

## PAT O'FLYNN.

GOOD DAY TO YOE:—You're a broth' of a boy. It is not long since I stamped out. I was what you call a policeman in Jersey City, and it's back I am to-day and a devilish quare way it is too of coming back. Oh! but the priest tried to keep me back from coming here to-day—but you see, I was always one of them bull-headed sort. And besides that, I have found out that these Cardinal McCloskey's have not half the power they think they have. When the fools get on the other side and they are wide awake, they can't play any of their humbugs on them there. Devil a bit. If you think yer going to keep a boy out of his life and sup with any of your religions, your mistaken that's all. I tell yez, yer honor I enjoy, to-day, just as well as ever I did my pipe and my pot, and their is no religion under the sun that's ever going to stop me from that. I've been told already on this side of life, that the time would come when your servant would be tired of this kind of a thing; but, faith, it has not come yet, and on the strength of my present prospects I think I will hold on to life and get all I can out of it. My name is

PAT O'FLYNN

## CYRILLUS LUCARIS, (Greek Patriarch.)

SIR:—The vicissitudes of life are great both in the mortal and spirit condition. No more ardent follower of Jesus Christ ever appeared upon this planet than I was, but my prospect—my hopes—my realization, as a spirit, have all been blasted. By

what? By the non-realization of what I expected. All this is sad to think of; and, far better is it for me to return from the spirit-world and state my actual realizations of spirit-life to all people, so that none can be deceived. Vain is that hope that rests upon another's merits. Cultivate the purity of your own mortal spirit and rely upon nothing but a determination to do right. Oh! sir, if I had to-day 1000 tongues, and as many transmutations as the Buddha of old, I should ever aim to teach the truth and realities of a spirit-life as I now know them to be. Honesty in religion is no proof of its truth. Christianity has caused more blood to flow—more widows to weep—and more children to be fatherless, than have all other religions on earth to-day. I ask; can infinite love conceive deeper infamy than Christianity has brought to this planet. Millions on millions of ruined souls in the after-life and unfold numbers on earth weep, when they reach the finality of common sense and reason, over what they have reaped from the teachings of Christianity. Oh! my heart is sad to-day. I feel the weight of the years that have elapsed since I left the mortal state, and would ask mankind to pause and reflect, now; for the time will come when it will be far more difficult to act as a spirit than it is now for them to act as mortals. Christianity is not from the Jews, but from the Greeks. It is a combination of the Platonic, and Alexandrian doctrines, with the doctrines of Apollonius of Tyanna, the Syrian Christ, about thirty-two years after the birth of the alleged Christ. Out of these, together with the forged letter to the Roman Emperor Trajan from Pliny the Younger, A. D. 103, has grown Christianity. Deny these facts who can. In the British Museum, Library Department, you will find that I, Cyrillus, Patriarch of Alexandria, sent a copy of the scriptures, known as the Alexandrian manuscript, by Sir Thomas Rowe to Charles the First, King of England, and that manuscript was transcribed from the writings of Potamon of Alexandria, about the year 475, by Thecla, an Egyptian lady, and out of that transcribed copy, has their celebrated Alexandrian manuscript grown; as any one will find to be true who will examine into the historical facts of the case; and they are indisputable by the advocates of Christianity. I would say in conclusion, let the light of truth shine and let it drive away all darkness from the human mind. CYRILLUS LUCARIS.

## Patriarch of Constantinople.

Cyrillus Lucaris was a Greek patriarch of Constantinople, noted for his efforts to introduce into his church the doctrines of the Reformation (Calvinistic) churches. He was born about 1568 in Candia, which at that time was under the sovereignty of Venice and the chief seat of Greek scholarship. In 1602 Cyrillus succeeded Meletius as patriarch of Alexandria. After the death of Timotheus, patriarch of Constantinople, he was elected his successor by a unanimous vote of the synod. His life as patriarch was full of vicissitudes. The Jesuits, in union with agents of France, several times procured his banishment, while his friends, supported by the ambassadors of the Protestant powers in Constantinople, obtained by means of large sums of money, his recall. His attempt to Protestantize his church created many enemies against him in the Greek Church, and in 1638 a synod convened at Constantinople to try him. But, before sentence was pronounced upon him, the Janissaries arrested him by order of the government, carried him to a boat, strangled him and cast the corpse into the sea. Some friends found the corpse and buried it on an island, and ten years later a solemn funeral was held at Constantinople.

In view of the facts connected with the communication of Cyrillus we deem it one of the most remarkable and important that has ever come from any spirit since the dawn of Modern Spiritualism. The positive identification it affords of the origin of the so-called Christian Bible is so nearly perfect as only to require such collateral facts as are within reach to render it absolute and beyond question. The source and nature of the *Alexandrian Manuscript* of the British Museum is so clearly stated by the spirit of Cyrillus as to leave not a doubt that he had positive knowledge of the truth of his statement in regard to Potamon the Alexandrian having been the author of the original writings of which the *Alexandrian Manuscript* was a transcribed copy. It therefore becomes more and more clear that no man, nor man-god, such as Jesus Christ ever had anything to do with the "Holy Bible," as has been erroneously supposed and wrongly insisted on.

I here insert the history of the celebrated Alexandrian Manuscript which will show the material correctness of the communication. It is no wonder that the giving of that communication was so cunningly resisted by interfering priestly spirits through the earlier part of that sitting. The same Jesuits who, in the interest of the Roman Catholic Church, sought the ruin and death of Cyrillus, because he was possessed of the dread secret of the entirely human origin of the Christian religion, might well fear the disclosures of that returning spirit. Hence their manifest attempt to prevent its being given, or to so couple it with deceptive communications as to cause it to be discredited. But in spite of all opposition the great secret is out and recorded, and so long as a copy of this number of MIND AND MATTER exists it can never again be concealed. We copy the following from the *Encyclopedia Britannica*:

"ALEXANDRIAN MS. (*Codex Alexandrinus*), the name given to a Greek manuscript of the Old and New Testaments, now in the British Museum. This celebrated MS. is known to biblical scholars as Codex A. This abbreviation of Alexandrinus was first employed by Bishop Walton to indicate the various readings of this MS, appended to the text of the Septuagint, and of the New Testament in his great Polyglot Bible, and was adopted by Wetstein in conformity with an arrangement, since followed by all editions of the Septuagint and Greek Testament, by which the capital letters of the alphabet are applied to designate the uncial MSS. of the Greek Bible. The MS. was presented in the year 1628 to King Charles I., through his ambassador at the Porte, Sir Thomas Rowe by Cyrillus Lucaris, patriarch of Constantinople. There seems no good reason to doubt that Cyrillus had brought the document from Alexandria, where he had held the office of Patriarch, although Wetstein is of opinion, upon what seems to be inadequate evidence, that he procured it from the monastery of Mt. Athos, where he had resided prior to his coming to Alexandria." [Why should Wetstein have been of such a far-fetched opinion, if not to get that previous document as far as possible from the place where Potamon conceived and wrote the original, from which it was copied?—Ed.] "It was transferred in 1753 from the king's private library to that of our national museum, where the volume containing the text of the New

Testament is now, or was lately, open to public inspection under a glass case. The entire MS. consists of four small folio volumes, three of which contain the text of the Old, and one that of the New Testament. The portion, however, containing the Old Testament is more complete than that which contains the New, *Lucas* in the former occurring chiefly in the book of Psalms; while in the New Testament the following portions are wanting, viz: the whole of Matthew's Gospel up to chap. xxv. 6, from John vi. 50 to viii. 32, and from 2 Cor. iv. 13 to xii. 6. Occasionally, also, single letters, as well as the titles of certain divisions, have been destroyed by the operations of the bookbinder. The material of which the MS. is composed is very thin vellum, the page being about 13 inches high by 10-broad, containing from 50 to 52 lines in each page, each line consisting of about 20 letter. The number of pages is 773, of which 640 are occupied with the text of the Old Testament, and 133 with that of the New. The characters are *uncial*, but larger than in the Vatican MS. B. There are no accents or breathings, no spaces between the letters or words save at the end of a paragraph; and the contractions, which are not numerous, are only such as are found in the oldest MSS., and are indicated by a line drawn over the word. The punctuation consists of a point placed at the end of a sentence, usually on a level with the top of the preceding letter. As regards the date of the MS. very opposite opinions have been held. One critic placed it as low down as the 10th century, but this supposition has been justly characterized by Tregelles as so opposed to all that is known of palaeography, as not to deserve a serious refutation. From the circumstance that the MS. does not exhibit any trace of *stichometry*—a mode of arranging the text in lines consisting of a larger or smaller number of words, at the end of which the reader was to pause, which was applied to the Pauline Epistles by Euthalius of Alexandria, in the year 485, and which soon came into general use—it has been inferred that the MS. is not of later date than the middle of the fifth century. Again the presence, in the text of the Gospels of the Ammonian sections and Eusebian canons, and of the epistle of Athanasius (who died in 373) to Marcellinus, which is prefixed to the Psalms, shows that it could not be older than the end of the fourth century. In addition to this external testimony, palaeographic reasons, such as the general style of the writing, and the formation of certain letters, would seem to refer the MS. to about the middle of the fifth century, and this date is generally acquiesced in by scholars. There is an Arabic inscription, indeed, written upon the page that contains the list of the various books of the Old and New Testament, which states that the MS. was written by the hand of the Martyr Thecla, while a Latin inscription by Cyril himself gives the tradition that the Thecla who wrote the MS. was a noble Egyptian lady, who lived shortly after the Council of Nice. No reliance, however, can be placed upon these statements, for according to Scrivener:

"Tregelles explains the origin of the Arabian inscription on which Cyrillus' statement appears to rest, by remarking that the New Testament in our MS. at present commences with Matthew xxv. 6, this lesson (Matt. xxv. 1-13) being that appointed by the Greek Church for the festival of St. Thecla. This Egyptian, therefore, who wrote this Arabic note, observing the name of Thecla in the now mutilated margin of the codex, where such rubricated notes are commonly placed by later hands, hastily concluded that she wrote the book and thus has perplexed our biblical critics. It is hardly too much to say that Tregelles' shrewd conjecture seems to be certain, almost to demonstration."

And this is the manner in which Christian critics of the Church of England in this age, seek to conceal the source of the Christian Bible. Why did not the learned Tregelles tell us how the name of Thecla, the martyred Egyptian lady, came to be associated with the *Alexandrian manuscript*, by being placed upon the margin of the codex? Who placed it there? Why was it placed there? When was it placed there? Is it there in characters executed by a different hand than the body of the codex? Is the ink different? Is there any appearance whatever of difference in the age of the writing of the name Thecla, and the writing of the body of MS. Who was Thecla? When did she live? Why was she martyred? Who martyred her? Why was she canonized by the Greek Church? When was she canonized by that church? When these most natural questions are answered it will appear that, "that shrewd conjecture" of Tregelles is an absurdity; and that the Latin inscription of Cyrillus is certain to demonstration. But apart from those unanswered questions, we have the spirit Cyrillus coming back and communicating through an almost unlettered medium, not only that Thecla, the Egyptian lady, transcribed the Alexandrian MS. but that she did it about 475, the period which palaeographical criticism and analysis assign to its production, making known the most important fact of all that this noble Egyptian lady transcribed that manuscript from the writings of Potamon. It is hardly possible, if Spiritualism be true, that the spirit of the Greek patriarch Cyrillus should not have met the spirit of the canonized Egyptian Thecla and thus learned beyond all peradventure the nature of the writings that the latter transcribed. Those writings were, then, undoubtedly those of Potamon.

In view of the fact that Cyrillus, in his Latin inscription on the codex, mentions that Thecla lived shortly after the council of Nice, and that she transcribed Potamon's writings, we can very closely guess as to the cause of her martyrdom. She knew that which the Roman Catholic priesthood could not afford to have the world to know, and that was that Potamon was the author of the teachings that they had corruptly attributed to a deity man called Jesus, who had nothing whatever to do with them. Thecla, the learned and noble woman, paid the penalty of her erudition with her life.

We are compelled for want of time and space to defer what we proposed to say in relation to the nature of the original writings from which the present Christian Bible is derived, as pointed out by the spirit of Cyrillus. This we do on another page. We trust our readers will see and duly appreciate the importance of the disclosures we are making in this investigation. If they knew the value of them as we do they would do all they could to extend the circulation of MIND AND MATTER. They little know the severe literary labor we are devoting to this work. This information they will derive from no other source we know or we would gladly leave it to others to disclose.

Not a clergyman or priest has dared to question the facts we have presented, or to question the correctness of the conclusions we derive from those facts, although we have notified fifteen hundred of them of what we were doing. We again challenge and defy them to answer us if they can. Silence will avail nothing, we are following truth and will not stop, till it is established to the satisfaction of all unprejudiced and intelligent minds.



PHILADELPHIA, SATURDAY, MAY 8, M. S. 33.

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 One Seance of an hour, with one person in his presence, \$5.00  
 One " 1/2 hour. " " " " " " 3.00

It has come to be a habit with certain persons calling themselves Spiritualists, to seek, by misrepresentations and falsehood, to create public prejudice against us, in the interest of those who dare not openly meet our criticisms of their public acts. If they would do this openly they would be

entitled to the credit of manly or womanly honesty, but they prefer to limit themselves to insinuations and indirect allegations that save them from the retributive lash that they so much dread. It is pitiful to see those calling themselves mediums, stooping in sycophantic dissimulation to curry favor with journalists who despise their fawning flatterers, and who lose no opportunity to show their contempt for them. This is just as it should be. But it is to be hoped that they will, in time, learn that honesty is ever the best policy.

The insinuations which are almost weekly published in the *R.-P. Journal* and the *Banner of Light* that we are given to making personal attacks on those with whom we disagree, and that we are using MIND AND MATTER as a vehicle for personal controversy, are without a particle of foundation. When we have personal matters of any kind to settle, we have no occasion to use the press for any such purpose. We defy either the editors of the *Journal* and *Banner*, or any of their correspondents or contributors to name a single personal controversy that we have soiled the columns of this paper with: We think we understand our proper relation to the public too well to do any of the kind.

We have, however, felt it our duty to notice the acts of all those who have, as we thought, by the public course, said, or done things which were adverse to what was true, just or right. We have in every instance treated those whose acts we have felt it our duty to criticise with perfect fairness. With but two exceptions those who have been the subject of our criticisms have acknowledged the justice of them by their utter silence. That editor or person whose public conduct has been arraigned, who will not defend it, is justly regarded in the wrong. If we are judged by the very proper criterion we can justly claim to be unprecedently exempt from journalistic mistake.

We have had more to say of Col. John C. Bundy, editor and publisher of the *R.-P. Journal*, than any other person, but we have never said a word in relation to the private life or actions of Col. Bundy. All that we have ever written concerning him has had relation to his control and management of the paper to which he succeeded after the assassination of S. S. Jones. The entire silence Col. Bundy shows that we have not treated him with injustice, for he is not the man to maintain silence where he dares to speak in his defence.

We have no personal feeling of unkindness towards Col. Bundy, although for two years we were persistently misrepresented and slandered by him through the columns of his paper. We do not remember in all that time to have heard of any protest against journalistic personalities from either the *Journal*, *Banner of Light*, or any of their correspondents or contributors. It was only when MIXED AND MATTY entered the field and called a halt to those personalities in journalism that the howl was raised among the lashed pages of the hunters of personal reputations.

When we have seen the *Journal* used by C. Bundy to hunt down those whom we knew were not justly treated by him, we have compelled him to desist, sometimes being constrained to speak accents that he could not misunderstand. We regret to say that we have had this to do alone.

Our Boston contemporary has been content to stand quietly by looking on and chuckling over the necessity that compelled us to grapple with that journalistic wrong doer. Of the conduct of those two Spiritual papers we do not hesitate to say that we regard that of the *Journal* as the more honorable of the two. We like manliness even when wrong doing and there has been something bordering on recklessness in Col. Bundy's treachery to the cause of Spiritualism.

We, therefore, again protest against the persistent reiteration of the falsehood that we are governed by any personal consideration, in our editorial course. It may be that our accusers are mean and selfish to believe that any one can purely with a view to public interests. If that be, we pity them; otherwise we despise them.

We certainly will not pursue the course taken by our contemporaries of the *Banner of Light*, and

confine our condemnation of Col. Bundy's course to private tattle. We think that honor and justice demand of us that what we have to say of the editorial course of our contemporaries should be said publicly, where, if it is wrong and unjust, the condemned journalist can have the opportunity to reply. We think it is about time Brother Colby should bring out those whole pigeon-holes of proof of the editorial crookedness of Col. Bundy, or cease to bore every body with the terrible fate that is in store for the latter, when he empties the contents of those pigeon-holes on Col. Bundy's devoted head.

Can it be that Col. Bundy has received a respite from his terrible doom, by not so much as mentioning the *Banner of Light* since MIND AND MATTER protested against his war upon that journal? Or is it because Col. B. seeks to play the poltroon role, which Bro. Colby originated, to escape if possible, from the consequences of his treachery? We leave them to answer. If they do not, we shall conclude they have formed a copartnership in treachery, and are mutually interested in surrendering Spiritualism to its enemies.

We have no personal difference with either of our contemporaries, but we have a most decided one with them both as to their methods of upholding Spiritualism; and however misunderstood, or however much misrepresented, we shall continue to speak our honest convictions without fear, favor, affection, or regard to the standing of those whom we deem in the wrong.

We do not object to the freest criticism of our course, but we do ask that those who seek to create public prejudice against us will have the manhood to state specifically wherein we have offended.

Colonel Bundy, of the *R.-P. Journal*, has been lauded by men and women, calling themselves Spiritualists, for his forbearance in refusing to answer the public accusations we have preferred against his editorial course. We have been denounced by these same ill-judging and prejudiced persons for refusing to overlook the abominable conduct of Col. B. To show that his silence, in regard to our arraignment of his conduct, is not prompted by forbearance, but by the consciousness that what we have said of him is unanswerable, we cite a few specimens, from the last number of the *Journal*, of the deep malignity and brutality which constitutes his very nature. The first specimen is as follows:

"CHEEK.—If there are some very desirable traits of character that are wanting in Mrs. Juliet H. Severance, of Wisconsin, she has impudence enough to supply a whole community. She desires her name placed in the list of lecturers as published in the *Journal*, and an editorial note advising Spiritualists and Liberalists to employ her. When we have entirely lost all sense of decency, and desire to inflict this unsavory free-love upon the liberal public, we will comply with her request. In the meantime we advise Spiritualists and Liberalists to let her severely alone."

We know not, nor care not, what reason, personal or public, Col. Bundy may have had for thus seeking to do Mrs. Severance that public injury but certainly he has stated nothing that can in the least excuse that coarse and unmanly assault upon her. Her only offence seems to have been that she asked Col. Bundy that he would do for her what he was doing for scores of others, who had no more claim upon his courtesy than she had. So far as we are informed, Mrs. Severance is as much entitled to the respect of gentlemen and ladies, whether Spiritualists and Liberalists or otherwise, as are the female relatives and friends of Col. B. Until Col. Bundy has something more to offer to the prejudice of Mrs. Severance than he has stated, as the grounds of his ungentlemanly treatment of her, in that public assault upon her, his conduct must receive the condemnation of every fair-minded person. If he did not desire to comply with Mrs. Severance's very proper request, all he had to do was to refuse, and there would have been an end of it. As matters stand we tender Mrs. Severance the use of our column for a reply to her assailant. The next specimen of journalistic personality of Col. Bundy we feel called upon to notice is as follows:

"Mrs. Cora L. V. Scott-Lathrop-Daniels-Tuppen-Richmond has had in contemplation a trip to England with her relatives for many years, but the aid of Mary Queen of Scots, the Virgin Mary, Ploteny III, of Egypt, and other illustrious people, who are in their present embodiment known by quite common-place names, she will be enabled to remain in this city for a while longer and elucidate the convenience and advantages of her elastic duplex back-acting, conscientious, handy-to-have-around, re-incarnation machine. This machine will be of great service to the world, and she intends to meet the varying demands of the age, until it is no confidently believed to be the most perfect instrument for demoralizing the buyer ever invented."

Such is the manner in which Col. John C. Bundy the editor of a so-called Spiritual paper, ridicules and seeks to degrade one of the most remarkable inspirational and trance mediums now living—that has ever lived. That medium is Mrs. Cora L. V. Richmond, now occupying the rostrum of the First Association of Spiritualists of Chicago and who has occupied that position for the past two years or more. If Mrs. Richmond is not a genuine and faithful trance and inspirational medium, where, we would like to know, can one be found? What reason does Col. Bundy offer for this slanderous and rufianly impeachment of Mrs. Richmond's mediumistic integrity? Not a word of any such thing has he attempted. Would any person but an enemy of Spiritualism seek thus groundlessly to discredit what he and his syco-phantic claquers are so fond of, prating of as "the higher and purer manifestations of spirit return?" All know with what Pharisaical cant Col. Bundy has sought to depreciate the mediums for physical manifestations. We have time and again proven that it was Col. B.'s purpose to discredit Spiritualism.

under the untruthful pretence that he was seeking to weed out that which was impure in connection with it. Heretofore Col. Bundy has pursued the cowardly course of assailing women and those who were not in a position to defend themselves. He is growing bolder, however, and may yet muster courage enough to turn and face the man who has scourged him from Dan to Beersheba. In this vicious attack upon Mrs. Richmond he has assailed a representative medium; and in order to make that assault more effective, insinuates that the First Association of Spiritualists of Chicago have been demoralized by the deception of Mrs. R. If that association tamely submits to that public impeachment of their honesty and good sense we can only say that there is one instance in which Col. Bundy has not been unjust. How long will Spiritualists continue to countenance such a Spiritual fraud and impostor as is this unmitigated slanderer of mediums, Spiritualists and Spiritualism. How long will it take, in view of this constant effort of Col. B., to render Spiritualism perfectly detestable, to convince honest and sincere friends of Spiritualism that so far from his being a Spiritualist he is the worst enemy Spiritualism ever had.

We cannot forego citing another purely personal attack of Col. Bundy. We quote his editorial columns:

“Stop my paper as soon as the pay ends. I cannot afford to patronize a paper that pretends to expose quackery and humbuggery, and yet publishes and takes pay for advertisements which are fraudulent on their very face, such as relate to psychomania and divination, and medical diagnosis by lock of hair, etc. I see also that you want to fulfill the command to ‘Make to yourselves friends of the Mammon of unrighteousness,’ by attempting to turn the Streams of Christianity into your Spiritual grist-mill.

Grant, Kent Co., Mich., April 9, 1880.

This letter laid on Col. Bundy's hands for three weeks, and so far as the public had any interest in it, it might well have been permitted to pass unnoticed; but then it would not have served the opportunity that Col. Bundy sought to manifest his natural love of personalities. Consequently he replied as follows:

"Evidently this brother has been sojourning in a crude, materialistic environment, and is in a bad way; we fear he needs a little vermifuge, and we call upon some of those whom he so kindly refers to, to diagnose and prescribe for his case free of cost, otherwise they will be guilty of 'cruelty to animals.' Happily for us, we have so turned the streams of thought, that we have been able to turn the water of the channel, that we have plenty of water to keep the mill going. We long since learned that we cannot 'grind our grinders with the water that is passing,' nor prophesy 'with the water that is in the mill,' nor prophesy 'with the water in the thrashing old straw, continually we do not spend our forces in denouncing the Bible, vilifying christianity (sic), or exploding old myths which nobody has believed in for the last quarter of a century. . . . We do not publish the advertisements of a magnetic healer until we know there is a good foundation for his claims, and if some psychometrist has mistaken a lock of Mr. Wee's hair for that of a donkey's, we certainly think the blunder, if such it be, excusable, and we shall not throw out the advertisement nor call the healer fraud."

We are amazed that Col. Bundy should have so frankly acknowledged his time serving disposition and his cringing subserviency to Christianity or anything that will furnish water to keep his mill going. We have long since charged him with his mercenary treachery to truth in his editorial conduct, but here we have him acknowledging the fact that by that very treachery he has obtained plenty of means to keep his treason mill running. We now ask Col. Bundy whence that abundance of water; does it come from Catholic Christianity or Protestant Christianity or both? Says Col. Bundy, "We long since learned that we cannot grind our grist with the water that has passed; nor profitably spend our time in threshing old straw." What does Col. Bundy mean by that, not that there is no longer any money to be gotten from honestly, truthfully, and consistently advocating Spiritualism, and therefore he had sought to obtain it from those who wanted Spiritualism destroyed, and who were willing to pay him for his treachery. If any Spiritualist places any confidence in Col. Bundy as a Spiritualist, after this plain and undisguised acknowledgement of his baseness, they are as base and untruthful as he is when he pretends to be the friend of Spiritualism. Col. Bundy says, "We do not spend our forces in denouncing the Bible, villifying christianity, (sic) or exploding old myths which nobody has believed in the last quarter of a century." We

Col. Bundy, if we can understand language would seem that you cannot be consistent when you write a single sentence. After denying that you do not spend your forces in denouncing the Bible and villifying Christianity, you were doing that very same thing when you designated those "sacred" things as "exploded old myths which nobody has believed in the last quarter of a century." We very much question whether Col. Bundy with all his capacity for untruthfulness could have conceived anything that was no untruthful or slanderous of professing Christians than to say they do not believe what they profess. Col. Bundy evidently believes professing Christians to be as hypocritical and insincere as himself. Perhaps Colonel Bundy understands them better than we do. That may be, inasmuch as Col. Bundy acknowledges that they have purchased his treachery and his silence. Out with the hypocrite. The disgrace of Spiritualism to this mercenary and corrupt man. It must be relieved of this load and that right speedily, or it will do not read the signs of the times aright. Christianity has not money enough to keep up the circulation of the *Journal* under the management of this avowed traitor, and without that circulation it is not worth buying. It has about reached the pass, and can no longer serve the purposes of the Christian enemies of truth. We dare Col. Bundy to deny that we have rightly construed his avowals of his base treachery.

It has come to be a common thing for persons who attend public Spiritual seances, whether professed Spiritualists or avowed disbelievers in the truth of spirit manifestations, to seek to weaken the force of the evidence presented to their animal senses, by asserting that there were no test conditions observed. We have a case in point which will serve to show the extent to which that irrational conduct can be carried by one who claims to be a prominent and leading Spiritualist. We allude to the account of the occurrences at a seance for spirit materializations given by Mrs. John R. Pickering, as related by Mr. S. B. Nichols, President of the Brooklyn Spiritual Fraternity, in the last week's number of *Celestial City*, of Brooklyn, N. Y.

The seance in question was given on the 20th of April, ult. Mr. Nichols describes what occurred as follows:

"There were present, including Mr. Pickering and a gentleman who had charge of the scene, eleven persons. The subject, that is, so ample an affair was called such was in the second story front room. A roof was strong across diagonally; on one side was a solid brick wall, on the other a substantial lath and plastered partition. The walls were covered with a dark canbrie, overhead a canopy, and in front two curtains were dropped, and this completed it. There was barely room for the chair and medium inside. I examined the walls thoroughly and used the carpet, to see if there was any clothing or anything else which might be connected with the man's advent or exit, and we were all satisfied there was no collusion with any one.

"In front of the cabinet, between it and us, were placed two ropes diagonally, and Mr. Pickering sat inside of them at a small table, on which was a music box, which he would wind up occasionally during the eve. The master of ceremonies was at the other end of the rope, who attended to the lamp. This was placed on a small shelf, and a piece of green cambric shielded it. The room was light enough to read printed matter and to talk to one another. We were about eight feet from the front of the cabinet. On the medium entering the room she passed directly into the cabinet, and after the seance left the room immediately. We were requested to sing, and in twenty minutes a full form appeared. During the evening some dozen or more came out, but I regret to say none were recognized. By my request, the form outside of the cabinet several times pulled the curtain aside and the medium could be seen sitting there in a deep trance. On asking Mr. Pickering why the ropes were thus placed he said that he thought it was to prevent the possibility of rushing up to the cabinet, thereby destroying conditions and injuring the medium. This seems a plausible reason if we accept the fact of the genuineness of the phenomena. Some of the forms appear to have more power than others. This was notably so with an Indian, tall and athletic, dressed in brown; also of one they called the "Spanish lady." The latter requested, by motions, Mr. P. to hand her a photograph of herself, which she afterwards came up to the rope with and presented to me. The Indian rang a small bell that had been fastened up the arm of the medium, and she bowed her head and her forehead. There appeared at different times two spirits that claimed to be for me. The first one was a male, wearing black pants and a white shirt. He was large, and if it had been a human being I think it would have weighed one hundred and seventy-five pounds. Had light hair and whiskers, he came up to the rope and stood within two feet of me, but I did not recognize him. The slate was shoved into the cabinet and soon came out again, and on it was written, "I am glad to know you, am I hurry." Was not recognized by me. The female form, who was dressed in black, seemed to be more spiritual than the others, if the term can be used. In this connection, I said mentally, "M—, if it is you, will you bow your head three times," and immediately the mental request was complied with, bowing her head three times. This form had a chain of golden color that it would seem to make at will and wind about its neck. Fixing it about its head I said, in a whisper that all in the room could hear, "Crowned," at the same time winding the chain, seemed to be a living snake. The forms of the medium and the others were generally about the stature and color of the medium, and the eyes of all looked alike. This was the observation of Dr. H. B. Storer, of Boston, and Judge Goot, of Plainfield, who were the only persons in the circle that I had previously met. The medium, at nearly the close of the circle, came out of the cabinet and sat in an entranced condition outside. Then a hand and arm would appear shaking a handkerchief. Request was made by myself that one night he given me a name was granted. Asked whether they would tie a knot in a handkerchief, and the answer was, "Yes." The knot was made a few minutes the chair inside was shoved out and a handkerchief was tied to the back of it and a knot in each of the two corners. A table with the music-box was shoved into the cabinet, and we could hear the box wound up. This was shoved out in a similar manner as the chair had been. When the curtain was drawn aside by the form, and we saw the medium sitting in an entranced state, she appeared small of stature and wasted away, and when the form raised up the curtain, I felt like I had been "by her side." It may be said that the forms appear to be the medium and the other forms that we saw representing the medium. I do not think this were possible, and my own impressions are that the medium is honest and the phenomena are not produced consciously by any volition on her part. Test conditions were not asked for and none were given."

This is the manner in which a man professing to be an honest and fair-minded Spiritualist presents his observation of the phenomenal facts presented for his consideration. All the way through his narrative he shows that every practicable opportunity was given to him, to determine the nature of the phenomena he witnessed, and yet all the way through he seeks to have it understood that he questioned the spiritual causation of those phenomena. He shows that the conditions under which those phenomena were given were most absolute and positive test conditions, and yet he winds up by saying that no test conditions were given. It may be that Mr. Nichols knows as little about the meaning of language as he pretends, but he will pardon us if we think his self-contradiction is more owing to a want of sincerity than to ignorance as to the meaning of his utterances. Like his friend, Col. Bundy, he found himself confronted with spiritual facts so positive that he could not deny them, and hence he found himself constrained to admit them; but rather than allow the medium the benefit of an unqualified endorsement, he suggested every conceivable reason, rational or irrational, to question the spirituality of the manifestations.

Now we ask you, dear reader, whether, according to Mr. Nichols' own showing, the manifestations which he describes as having occurred in his presence, through the mediumship of Mrs. Pickering, did not take place under the most conclusive test conditions? Could any spirit manifestation occur under conditions that were more positively of a test nature? The simple fact that Mrs. Pickering was not searched before and after the seances does not detract one particle from the positiveness of the manifestations and the fact that they were beyond her power or that of any confederate to produce. Mr. Nichols grudgingly admits that such was the impression made upon his mind by what he saw. *Only an impression*, mind you. We would like to know what, in the shape of spiritual phenomena, would serve to make more than an impression upon the mind of such a man.

What encouragement have mediums to endeavor to furnish absolute proof of the reality of spirit phenomena when men like Col. Bundy and M.



Nichols do all they can to depreciate and defeat their efforts in that direction? It is time such pretended friends of Spiritualism should be made to realize that they are doing more to injure the cause than can all the honest open enemies of truth. "Fair play is a jewel," and in nothing is it demanded more imperatively than in the treatment of genuine honest mediums by pure and honest and truthful Spiritualists of the Bundy-Nichols order, as they will find out before they are much older.

#### WHY WE INSIST THAT CHRISTIANITY IS THE ENEMY OF TRUTH.

When, what is termed Christianity, took its rise, mankind, with comparatively limited means of spreading knowledge, had in all civilized portions of the globe attained to a degree of development and prosperity of a truly surprising character. Under the leadership and guidance of the learned Brahmins of India, the Mongolian peoples had advanced to a state of spiritual growth that has never since been attained by the most cultivated and enlightened nations of the world.

Following in their wake the magi of Western Asia had led the peoples who recognized their spiritual acquirements to a point that bordered on the sublime.

Egypt in turn received the glowing light of spiritual knowledge as it rolled on in its westward course. Her brilliant national career, although almost lost sight of for many centuries, still transfixes the admiring consideration of the student of the growth of spirituality in man. From that "Egyptian darkness" which Christians have made proverbial, emerged those rays of true spiritual light which illuminated those immortal minds of Greece and Rome, that have never been surpassed and rarely equalled by the most learned, skillful and distinguished persons of later times.

All along the route of civilization we can trace the land marks and monuments of spiritual development in man, and distinctly discern that in exact proportion as spirit communion with earth's departed ones was recognized and taught by the leaders and teachers of the race, the mental, moral and temporal welfare of man was promoted. Never before nor since the inception of Christianity has there been a time when that which is spiritual in man has had such an ascendancy over that which is selfish and brutal in his nature. It is true that in all the past, as in the present age, the learned and dominant few, with that conservatism which ever characterizes monopolists of knowledge, wealth and power, the people were required to enjoy the advantages of spirit communion, through their sole mediation; and hence even in the most spiritualized age and among the most spiritually developed peoples the beneficent influence of spiritual knowledge was comparatively limited.

Such was the state of the world at the commencement of the so-called Christian era. The sun of Spiritualism had then acquired such power as to promise to dispel the fast disappearing clouds of superstition, ignorance and selfishness which had so long enveloped the world of humanity. From Eastern Asia to Western Europe—from the Arctic Ocean to the burning sands of Ethiopia Spiritualism gave promise of a glorious and universal day. Socrates, Plato, Aristotle, Pythagoras and Apollonius had filled the civilized world with those thirsting for the living waters of spiritual truth. The barriers that had been raised to obstruct the outflow of spirit communion were rapidly giving way, and the stream of knowledge was broadening and widening so rapidly as to promise ere long to satisfy every thirsting soul. Such was the propitious outlook at that period of the world's history.

At such a time as that, a small body of men conceived the idea of monopolizing the control of the fountain from whence true spiritual knowledge could be obtained. For that purpose they banded together under the general designation of "The Christian Church," formulated a religious system embodying the worst features of previous religious systems; attributed the ordination of their selfish religious scheme to God; and proclaimed themselves to be the ministers of God's will in all matters concerning the welfare of their fellowmen. Vainly did the friends of spiritual truth contend against this impious pretension. Their dogmatic bearing and insinuating cunning proved more potent than the teachings of the learned and eloquent friends of spiritual knowledge. Step by step the Christian Church advanced, and as it did so, step by step the torch of Spiritualism receded, until hardly a flickering ray from it could be perceived amid the deep darkness of superstition, ignorance and selfishness which lowered over humanity. In all the literature of the Christian Church, where can we find anything to compare in grandeur beauty and excellence with the teachings of the masters of ancient thought? In the light of Modern Spiritualism there cannot be a doubt that those immortal teachers of humanity were inspired by spirit human intelligences, in the precise manner that Mrs. Richmond, Mrs. Brigham, Mrs. Watson, Mrs. Shepard, Mrs. Fox, Mr. Colville, and other noted mediums, are inspired to-day to utter thoughts far above their individual powers of mentality.

It was to ignore or conceal this most momentous fact that the Christian system of religion was instituted, and most effectually has it accomplished its object. The communications of human spirits were attributed by it to superhuman beings, whose

incomprehensible natures destroyed all the value of their transcendental outgivings. For more than eighteen hundred years has the so-called Christian Church stood between mortals and spirits, barring all chance for progress and growth. It stands to-day as complete a barrier to human progress, as it did eighteen hundred years ago. Now, as then, it ignores facts and insults reason with its dogmatic denunciations of truth and its arbitrary assertion of that which is positively false. Grown arrogant with age it dares to command mankind to forego their God-given rights; bids them close their eyes to the light of truth, and submit to being led by those who neither know, nor care to know, the true way to human perfection and happiness. It will neither reason, nor permit others to reason, about those things that concern them most to know.

This being the case, there is but one sensible course to pursue, and that is to insist that Christianity, with its fearful record of destruction, shall stand aside and allow the sun of spiritual truth to shine into the gloom-enveloped souls of its misguided victims. To think or talk of reconciling that which is true with that which is positively false, is as irrational as it is useless. We know that such an unnatural alliance can never endure, and therefore we regard with especial distrust all spiritual schemes looking to or tending toward such an attempted alliance.

It is for that reason that we have felt it our duty, as a sincere friend of Spiritualism, to show just what Christianity is, in order to render it powerless any longer to obstruct the onward advance of essential truth. We have felt it due our readers to say this much in explanation of the course that we, as the editor of a spiritual journal, have taken towards what is called the Christian religion. If the latter lives, Spiritualism must die, and if Spiritualism is to live, Christianity must die. They are the antithesis of each other. This is clearly shown by the desperate hostility which so-called Christians universally manifest towards Modern Spiritualism. Read the evidence we are offering to that end from week to week and circulate the same as widely as you can. "The truth against the world," is our motto.

#### IMPUDENCE AND HYPOCRISY.

We are sorry to see that our Brooklyn contemporary, *Celestial City*, has been placed at the disposal of a person signing himself "Spiritualist," to impeach the integrity of Mr. and Mrs. Hatch, of Astoria, N. Y., and Mrs. Hull, in relation to the strictly private seances given by the latter, at the residence of Mr. and Mrs. Hatch. To show the nature of this insidious attempt to strike a blow at as well established and respected a medium and at as intelligent and influential Spiritualist as can be found in this or any other country, we quote the following:

"Invitations to witness the manifestations of Astoria, If accepted, place the invited one in the position of a guest. He can question nothing without the risk of rudeness. He has no right to investigate the premises with any thoroughness; it would be a violation of the rules of hospitality. If there be fraud it may be practiced profitably and without fear of interruption. 'Profitably' there is no charge for admission at the seances at Astoria. The visitor is an invited guest. Some who have plenty of money have been there frequently. Some who have little money have also been there frequently, but they have made up in their faith what they have lacked in cash. The hospitality of the Hatch mission, includes staying all night and breakfast, and the visitor before leaving, if he has any sense of obligation, natural to such a situation, has opportunity to discharge the debt by leaving a sum of money for the medium."

Now we care not who this man or woman is who signs himself or herself "Spiritualist." That person is a hypocrite, and as destitute of a sense of the commonest decency as of honesty. How the *Celestial City* could have been influenced to lend itself to the contemptible uses of such a person is amazing. Mr. and Mrs. Hatch have just ground to feel that their rights have been most grossly and unpardonably outraged by the anonymous insinuator to whom that paper loaned its columns. Such a person a Spiritualist! as is pretended? It is an unblushing falsehood. He is a tool of the enemy and we venture a guess that this barefaced hypocrite is a friend and coadjutor of Col. John C. Bundy, in his efforts to discredit Spiritualism. We would go further and venture a guess that he is the hired tool of the Jesuits, who has made it his business to hunt down mediums, or rather to strive to do so, for the poor discomfited scoundrel has never yet succeeded in any instance; and who sought access to Mrs. Hull's seances, in order that he might have some chance of assailing her and her friends, but was indignantly refused admittance. None but such a sly sneak would have had the contemptible meanness to assail Mrs. Hull, and her friends in that cowardly manner, and none but an unblushing Jesuit would have been guilty of the pretence that he was a friend of Spiritualism. Gentlemen of the *Celestial City*, if you desire to have an standing as friends of Spiritualism, shun the writer of that mean and contemptible article as you would a pestilence. Think of the Jesuit impudence of that scoundrel, in publicly addressing such questions as the following to Mr. Hatch through your columns.

"Will Mr. Hatch and his friends permit a Committee of three Spiritualists, gentlemen of recognized integrity, to visit his house and make such investigations of the back parlor and other rooms in the house, during a seance, as they may choose? Will he say to the public how much money has been left there by visitors? Will he deny that some have paid as high as fifty dollars? Will he furnish the public with a list of sketches of Mrs. Hull's mediumship, stating whether reports of her exposure as a deceiver have ever been published?"

The man (or no woman) would be guilty of such impudent impropriety, who asks these insulting questions has not enough manhood left to ask them over his own name. Dare you avow your insolence? If you will, we promise you that we will give you a free advertisement in *MIND AND*

*MATTER*. Give your name to the public that you may be dealt with according to your deserts.

But not content with thus insulting Mr. and Mrs. Hatch and Mrs. Hull, this disciple of Col. John C. Bundy goes out of his way to insult every gentleman and lady, who has attended Mrs. Hull's seances at the residence of Mr. and Mrs. H. Inferring that they are one and all as unscrupulous scoundrels as he is himself, he broadly insinuates that they have not had the honesty to avow their real convictions as to the spiritual reality of what they witnessed at those seances. He could have carried his insolence no further and we mistake very much if the editors of the *Celestial City* do not feel it their duty to unmask the skulking slanderer. If they do not they should be held answerable for his insinuated falsehoods.

This is no time to tolerate such treachery within the spiritual lines. If people want to falsely accuse mediums and Spiritualists of dishonesty and falsehood, let them do it from without not from within the spiritual camp.

*Celestial City*, *MIND AND MATTER* signals you that there are breakers directly ahead of you. Tack ship in time.

#### AN EXPLANATION WANTED.

On the 18th of April we received a letter from Mr. Alfred Weldon, on behalf of the Second Society of Spiritualists of New York City, announcing, among other facts, that that flourishing Society had engaged the services of Moses Hull for the month of May, owing to the fact that Mr. Hull's two months' previous engagement had rendered him so popular with his audiences that there was a general demand for his further services from them.

We notice in the last week's *Journal* the following letter from Mr. Weldon:

"The Second Society of Spiritualists of New York City.—This Society finding Republic Hall too small to accommodate comfortably its large and increasing audiences, have leased the grand auditorium of the beautiful Masonic Temple, located at 23d street and 6th avenue, and will commence its regular meetings there on Sunday, May 2nd. The speakers engaged are Dr. J. M. Peebles and Mrs. M. S. Townsend Wood. Mrs. Nettie Pease Fox and Mrs. Sarah A. Byrnes are expected to speak to us in the fall. The veteran, E. W. Wilson, who wishes to astonish the New Yorkers again with his marvelous tests, can now choose his month. Spiritualism is marching onward in our city; to-day she supports five societies against one last year at this date." "April 19, 1880." "ALFRED WELDON."

Now what we want to know is, first, whether Mr. Weldon wrote to the *Journal*, informing its editor, as he did himself, that Mr. Hull would occupy the rostrum of his association during the month of May? Second, if he did so, why does that announcement not appear in his letter? Third, if Col. Bundy suppressed the announcement of that fact, why did he do so?

We are induced to ask these questions because we strongly suspect that Col. Bundy mutilated Mr. Weldon's letter to suit his personal ends, and by refusing to publish the fact that Mr. Hull was the engaged speaker of the association for the month of May, grossly insulted that society and wronged his readers by designedly concealing the most important fact of Mr. Weldon's announcement.

This may be legitimate journalism, but we do not think so. When a correspondent writes that which we are unwilling to publish in part, we will certainly not presume to publish the remainder as a letter from that correspondent. If the Second Society of Spiritualists brook that insult, we would thank them to consider us as not in want of their attention. If they do not resent that treatment at the hands of Col. Bundy, we certainly do resent being used to announce matters that other journals are permitted to ignore or insolently spurn.

Let us hear from one or the other how the matter stands.

#### THE LIBERAL LEAGUE NEWS.

Auxiliary League, No. 174, at Battle Creek, Mich., is the last league formed up to this date; the officers are, President, Ralph B. Cummings; Secretary, Abner Hitchcock; Treasurer, Horace Clark. Chairmen of Committees: Public Work, A. B. Woodcock; Discussion, William S. Gray; Social Affairs, A. M. Jordan; Finance, John Harper.

Willis McDonald, of Walla Walla, Oregon, writes: "I send this day an order for a charter for an Auxiliary Liberal League for this place, signed by eleven good and worthy citizens. By the time the charter arrives we will have twenty members and perhaps more. What we need most here is a good speaker and organizer."

Mrs. Elmina Slenker writes from Snowville, Va.: "I think in a few months we shall be able to get up a Liberal League here if our people keep on reading and investigating as they are now doing. I am glad to know Bennett will soon be free. I presume you will be at the reception. I can only go in thought, but shall rejoice with you all in the liberation of our brave champion."

M. Rennon, of New York City, writes: "Our country needs thousands of Liberal Leagues in order to save it from bigotry, corruption, priestcraft and destruction. Until Liberals form a political party they will in vain look for equality, justice, respect and protection. When Liberals gain political power the gallows will be abolished and the prisons and churches converted into asylums and halls of learning. Poverty, crime and superstition will disappear and mankind learn to govern themselves and provide for their own wants."

Bro. J. W. Woodworth, of Mayersville, Miss., sends me the second interesting letter. He is in the State of Mississippi and not Missouri, as I stated. He writes: "I am quite surprised that so much interest is manifested in the Liberal League movement in this locality. It is fast taking root and I feel encouraged with the result of the little I have done. I am frequently invited to meet friends and tell them more about the movement, and I have promised to do so. I am watching intensely the 'Grant boom' and the 'Tilden boom' here, and they do not either 'boom' worth a cent. I do hope and pray that a good Liberal League man will be put in nomination. He would get a heavy vote in the South." H. L. GREEN, Salamance, N. Y.

#### Henry C. Gordon's Mediumship.

To the Editor of *Mind and Matter*:

Members of the B. and S. of the S. C., for which Dr. H. C. Gordon is the medium, think it proper, since it has taken the form of a regular society, with permanent officers and all the adjuncts of a methodized organization,—that short reports of manifestations should occasionally be furnished you, which, if you deem proper, may be inserted in *MIND AND MATTER*. The means provided in the constitution, whereby the membership is gathered, seems to insure a good degree of harmony, and to create conditions favorable to very successful manifestations. Usually from fifteen to eighteen form manifestations occur during each Sunday's seance. Many of these are of such strong character, so life-like and natural, that one can hardly realize that he is among the disembodied, or distinguish those in mortal from the immortals that appear among us. Occasionally a circumstance will occur, however, that brings out in a marked manner the difference between those still in the body and those that take on for a short time the semblance of mortal flesh.

Such, for instance, occurred on the evening of February 15th, when a sister-in-law of one of the members came out of the cabinet as complete and distinct as any of us in the room; and after passing around the room, and stopping in front of various members of the circle, dematerialized on the floor in full view of all the members; then in a few moments came up again into full form, and again entirely dematerialized in plain sight. On the same evening, and if I remember aright, the next form that appeared was one well known as John, who, after some time, passed in near contact with the members, also dematerialized in plain sight, in front of and outside entirely of the cabinet. Dematerialization seemed to be the central and important feature of the evening.

On March 7th, two heretofore unusual manifestations occurred. One was in addition to the form manifestations inside of the seance room, and while a form was present therein, three other forms presented themselves in the entry, outside of the circle room, at the head of the stairs, the entry door being open. One was the form of a man, which seemed to fade away, and in his stead two female forms appeared. This was witnessed by three or four persons, who sat in such a position that they could see through the open door above spoken of—a majority of the members, from their position, not being able to see through the door.

The other was a case of instantaneous healing in the person of a brother, whose angel wife came out of the cabinet three times, each time taking him by the hand. After her disappearance he announced himself as being greatly relieved of a soreness and irritation of the lungs, from which he had been suffering for some time. Could such results be repeated and as well authenticated, a degree of useful progress, and tangible benefit could be realized, which would supercede the simple standard of mere sight-seeing, and a present good be added to the already great facts of demonstrated immortality, and continuous life after the death of the body.

The most noticeable event of March 14th, was the coming of the ever welcome and mirthful Fanny, who is a frequent visitor, always distinct and perfectly natural, she exhibits all the characteristics of her former earth-life; that of a French danseuse. Nothing can exceed the naturalness of her appearance, and the peculiar agility characteristic of her former profession. On that evening she gave an exhibition of womanly development, especially peculiar to motherhood, the signification of which was not at the time clearly understood. Returning to the cabinet for the purpose of regaining strength as is usual, she reappeared bearing on her arms a babe of apparently about two months old, which was taken close to various members for their inspection. Her efforts gained for her on that occasion, as it frequently does, hearty applause, in which she seems to experience much gratification and pleasure. We shall from time to time note a few of the occurrences, and forward to you for such uses as in your judgment think the interests of humanity may demand. If they shall in any way contribute to release mankind from the "bondage through fear" of death, and the disbelief in the goodness of "God the Father," under which mankind so generally rests, although costly churches and expensive priesthoods fill the land, we shall feel amply compensated for the labor of reporting the doings of "our spirit friends from the other side."

THOMAS PHILLIPS, President, 732 Morris St.

U. S. STEPHENS, Sec'y, 2347 Coral St. Philadelphia, April 25th, M. S. 33.

#### Can Any One Answer?

WISCONSIN, April 16, 1880.

To the Editor of *Mind and Matter*:

During the winter of 1877-78 a private circle, composed of several well-known gentlemen of undoubted integrity, convened twice a week in my office at Coshocton, Ohio, at which many interesting spirit communications were received, and the names of many persons purporting to have lived in this country, Europe and Asia, with particulars as to their own individual lives and history. Among others was a name from Philadelphia, Mr. John Wann, who says he was assassinated sixty years ago by robbers in Kentucky. To the question as to his business or occupation he said he was "buying furs." Does any city directory or record, as long ago as that or previous to that, show that such a man then lived in the "Quaker City"? If so, possibly he may have relations or descendants, or some old inhabitant may know something of him and his fate. The message was given February 27, 1878.

The controlling spirit, generally, was a bright, poetic Arabian girl, named "Zara"—by other spirits called "the radical spirit." It is the earnest request of all the members of that old, but now scattered circle, that "Zara" will go to the public circle at *MIND AND MATTER* office if possible, or to some other circle or medium, and give her life history and manner and cause of her death; also the name of her cousin, who used to visit the circle with her, as given then.

Respectfully, W. S. WOOD.

Mrs. Dr. A. A. Jordan, 51 Lincoln St., Worcester, Mass., forwarding subscription, writes: "A short time ago I received a short communication from a spirit friend that was very cheering to me, and if you think it will do others any good I should like to see it in one corner of your paper. Here it is: 'Rest is never so sweet as after a long struggle; strength is never so strong as through trial; joy is blessed after sorrow, and the fair and sunshine days would never come if we had no night, so be of good cheer.—Charles.'"



## EDITORIAL BRIEFS.

Read the Camp-meeting advertisements on the seventh page.

The Keystone Association of Spiritualists hold a conference meeting every Sunday afternoon at Eighth and Spring Garden streets, Philada., Pa.

If you wish to buy MIND AND MATTER weekly of your newsdealer, inform him that he can be supplied at this office, or through the American News Company of New York City, at a reduced rate.

Wm. H. Eddy, Mrs. Jas. A. Bliss and Dr. Henry C. Gordon have both signified their intention of attending the Mediums' Camp-meeting that is to be held at Creedmore Park this Summer, and hold seances upon the ground for form materializations.

We have received Vol. 1, No. 1, of *The Progress*, a monthly journal, edited by J. Wm. Van Namee, of Pembroke, N. Y. It is devoted to Temperance and Reform; contains a continued Temperance story, entitled "What Came After, or the Serpent in the Cup," by the editor. Subscription price 75 cents per year.

We would like to open correspondence with responsible persons who intend to visit the various Spiritual Camp-meetings during the coming season with a view to establishing agencies where MIND AND MATTER can be found on sale, and whom we could authorize to receive subscriptions. To such parties we can offer liberal inducements.

Wm. H. Eddy, the materializing medium, of Vermont, is the guest of Dr. R. C. Flower, and stopping at his Institute, corner Sixty-fifth and Vine streets, West Philadelphia, where he will hold seances for the materialization of spirit forms every night for a time. Mr. Eddy is a great medium, a sincere and genuine medium, who never denied his mediumship. Don't fail to see the wonderful materializations which take place constantly at Mr. Eddy's seances.

The conference meeting of the Co-operative Association of Spiritualists, of this city, was well filled last Sunday afternoon. The most of the time was occupied in organizing a new Camp-meeting Association, which is to act under the direction of the Co-operative Association. Interesting addresses were made by quite a number of the members of the association, and quite a large number of strangers declared their intention to become active members of the association some time during the coming Summer.

Mrs. Dr. E. S. Craig, having closed her engagement at Hillside Institute, would inform her numerous correspondents and patrons that until further notice she may be addressed at the office of MIND AND MATTER. This talented and worthy lady has been developed as a clairvoyant with surprising rapidity, under the able mediumship of Mr. James A. Bliss, and will now take the place to which nature has so richly adapted her as a medical clairvoyant. Being a graduated physician, the spirit-world have found in her a willing and ready subject to further their high and holy purpose. See her advertisement on the seventh page.

Dr. R. C. Flower has performed some most wonderful cures the last week. Crooked limbs and hands he has straightened, and tumors and wens have been speedily removed. A Market street woman, who has been a great sufferer with neuralgia for years past, visited the doctor's office some weeks ago, the moment the doctor touched her hand the neuralgia left her, and she has been free from the disease ever since. His patients at the Institute are speedily recovering and writing for their sick friends to come on. His office, 1319 Filbert street, is crowded all the time with health seekers, who generally obtain what they so much desire.

D. M. BENNETT.—The D. M. Bennett reception in Chickering Hall, N. Y., last Sunday night, was a tremendous affair. It was not only one of the largest, but one of the most if not the most enthusiastic ever held in the city. A full report of the meeting and the speeches in full will be published, we understand, in the *Truth Seeker*. We regret that we were unable to attend the convention, but the Liberals of this city were well represented by Dr. R. C. Flower, who, as we are informed, did not forget to pay his respects to Anthony Comstock in his peculiar and sarcastic manner. The meeting was a great victory for D. M. Bennett, but a greater victory for the Liberal cause.

## Is Christianity a Failure?

This heading is quoted from a Christian paper. When it is known that this query is presenting itself all along the Christian line, it is at least suggestive and worthy of consideration. In New York State, the question of taxing church property has been brought before the legislature, and a convocation of Reverend gents have been storming over the supposed outrage. A Rev. Mr. Clark cited the fact that all the European governments exempted church property, and that the church was the bulwark of government. Yes, so it is, of such governments as those which are in Europe, but not of such as is proposed in theory here. So it is all along the line of Reverends, they are continually quoting fossil precedents. What is the rule with monarchies should not be the rule with republics. The *Sunday Item*, April 11th last, made editorial comment upon the falling off in the attendance upon the churches, and proposed that better music should be introduced. Now if the churches have come to such a pass that they have got to go into the concert business, they had better adjourn to the beer garden or the sacred concert at once. When we remember the hard benches of the old time churches, the lack of music, and the puritan hardness of the theology, we are tempted to think that if the benches now were not soft, the music good, and the theology wishy

washy in its doctrinal points, it would not hold the few old "cot betties" it does.

The Sunday morning breakfast association which dispensed free lunch, and afterward served up their religion, was a good thing, but we may entertain a doubt of the partier interested holding that interest in the charitable part of the concern were it not done in the name of the Lord, and sandwiched in with prayer.

"A few weeks ago the Rev. Dr. H. M. Storrs, preached at Plymouth Church, Brooklyn, during the absence of its pastor, the Rev. Henry Ward Beecher, who was absent on a lecturing tour, probably trying to convince the people that gold and silver were God's vice-gerents on earth to effect exchanges, and that the presumptuous wretch who grumbled at the stultifying diet of bread and water, while endowing his taskmaster with ninety-nine per cent of his production was an ungrateful brute.

"Dr. Storrs, with a childlike simplicity worthy of a better cause, expressed his wonder that the common people who 1,850 years ago so gladly thronged around and drank in the teachings of the Great Master, now assiduously shunned the same teachings when presented by himself. He said:

"In my ministry I go preaching through the churches of the land, and I ask myself, as I look round the congregations, and if I am in an agricultural region, 'Where are the farmers, for there are very few of them here?' If I go to a manufacturing city I make a similar inquiry as to the mechanics, for I don't see them in church. When I meet one of these mechanics and I ask him why he was not in church he says, 'I've given that up.' I ask him if he believes in Christ, and he tells me that he thinks Christ was a good man in His time. I go out into a lonely prairie and I stop to inquire of the woman whose family are living in a 'dug out' if she knows anything of Christ, and she tells me that she has got beyond that."

Dr. Storrs's theology teaches submission to present wrong, that the state of the world and society as it was in the past was better than to-day, and therefore progress is infidelity, progress is agrarian, progress is horrible, in fact progress is Communism, bugaboo, horrible, everything bad. But as progress is the order of the day, the reverend gentlemen are left pulling at the tail-boards of all questions, allied with the monopolist, the oppressor and the tyrant, in fact their day has passed.

G. D. COLEMAN.

Philadelphia, April 25, 1880.

## Misapprehensions Corrected.

Editor Mind and Matter.

As it is the duty of those familiar with the truth to check the diffusion of erroneous information, I would suggest that you have fallen into some errors in reference to the proposed Spiritualist association to be formed in New York.

You have based your comments on Mr. Davis' remarks, which are far from correct. I can easily imagine how he has been misled. As to "giving form" to what has been "void," and "bringing order out of chaos," and as to "non-professive," "existing sentimental Christianity," I cannot recognize the appropriateness of any such language in reference to the proposed society, nor do I think it would be recognized by the others who are interested.

The proposed society is such as Spiritualists generally form or desire to form, and is distinguished only by what we think a more efficient plan for realizing its purposes, in bringing Spiritualists together, collecting spiritual literature, and engaging in benevolent and reformatory labors for the general progress of society. I do not think the word "Christian" has been even mentioned in the preliminary meetings. The word Christian has been used by myself, in connexion with Spiritualism, more frequently than by any one else in this city; for the same reason that Abraham Lincoln insisted on playing "Dixie"—that he was not willing the Rebel should have the exclusive use of good tunes, and Dixie was captured from them by the war.

The word has been and is applied to the grand hierarchical system which has oppressed mankind for eighteen centuries, and it may be difficult to rectify a false meaning. But as the proper meaning of the word is the system of religion taught by Jesus Christ (who founded no church), and as that system of ancient Spiritualism, or spiritual religion, is substantially identical with Modern Spiritualism, or the teachings of the highest spirits to-day. I maintain that our spiritual religion, in which enlightened Spiritualists concur, is the true Christianity, while the so-called Christianity of the church has been, ever since it became a political or hierarchical institution, the very antithesis of the religion of Jesus in its fundamental principles, and in its organized movements it has been a system of mental despotism. Its organization has grown into immense power, and holds it together to-day against the assaults of science. It is therefore a duty which Spiritualists owe to the truth to gain the power of union by forming societies and concentrating in harmonious action.

JOS. RODES BUCHANAN.

1 Livingstone Place, New York.

[We much regret that Prof. Buchanan did not make his explanation somewhat fuller than he has done. While he notices what Mr. Davis wrote concerning the "New Religion," as Prof. Brittan calls the new association movement in New York, he does not dare to so much as question the objections we set forth to any attempt to set up a "New Religion" in the name of Modern Spiritualism. As those who are engaged in instituting this new departure in Spiritualism have not a word to say in excuse or justification of their folly we would like to know what the editors of the *R.-P. Journal* and *Banner of Light* think of this scheme to sectarianize truth. For our part we will oppose it with all our energy until it is squelched. In all conscience, has not the world had more than enough of Sectarianism? But could anything be more childishly absurd than Professor Buchanan's talk about true and false Christianity, and about the teachings of Jesus Christ? No such being as the Christian Jesus ever had an existence, and we defy Prof. Buchanan, or any other so-called Christian, to produce one particle of authentic proof that he had. When they have done this, it will be time enough to descend upon what he taught. Away the pernicious fiction, and allow pure and unadulterated truth room to grow.—Ed.]

David Warren, Kenosha, Wis., writes: "I have just received your paper; I think it is the best paper published in the interests of Spiritualism that has yet come to my hand. I have taken the *R.-P. Journal* for a number of years, but after seeing your paper I wrote to Col. Bundy that I should take your paper this year."

## BLACKFOOT'S WORK.

RECOMMENDS IT TO ALL.

Clinton, N. Y., March 28, 1880.

Jas. A. Bliss—Dear Sir:—The magnetized papers that I have been wearing is doing me so much good that I am recommending them to all that I meet with, who are diseased in mind and body.

Yours sincerely and gratefully,

Mrs. G. L. BROWN.

PERFECT SATISFACTION.

Golden, Colorado, April 24, 1880.

Jas. A. Bliss—Dear Sir:—The magnetized paper which you sent me gave perfect satisfaction. I send in this 20 cts. for which you will please send me two more papers, one for my little daughter and one for myself. Very respectfully,

Mrs. E. KALBAUGH.

CONTROLS A MEDIUM IN OHIO.

East Claridon, Ohio, April 11, M. S., 83.

James A. Bliss—Dear Sir:—The magnetized paper I sent for my wife, we received March 30th. She placed it at once upon her stomach, which has troubled her since last July, she being at times confined to the bed. She has doctored most of the time since it began. She has not had a bit of pain since about one hour after applying the paper. I think Blackfoot has got the most powerful magnetism I ever witnessed. He has controlled me and gave powerful magnetic treatment, and made an examination of all that were in the room at the time. While controlled, I knew what I was doing, but could not refrain from it. I located each person's disease separately, but all this power left when the control felt, and that convinced me of his great power.

J. C. FLETCHER.

PRODUCES SLEEP.

North Bennington, Vt., April 7, 1880.

Jas. A. Bliss—Dear Sir:—My wife was stricken by paralysis over four years ago and is now a confirmed invalid. She has been using Blackfoot's paper, and it has produced for her a better condition of rest and sleep. She is somewhat of a medium in the phase of rapping and tipping, and when she is sitting at her seance stand (since using your paper) a spirit comes to us claiming to be the veritable Blackfoot and gives us some very interesting communications. He claims the use of the paper will relieve the sick headache, with which our daughter is seriously afflicted.

HARVEY HOWES.

Prev. Vermont State Ass'n of Spiritualists.

[I have not the slightest doubt that Blackfoot did communicate with you, and would say I am impressed that you will do well to heed his warning.—J. A. B.]

VALUABLE TESTIMONY OF MRS. CRAIG.

Philadelphia, May 3d, M. S. 83.

Dear Bro. Bliss:—According to promise I will report the angel visitors that followed your magnetized paper a few days since at our institute. Blackfoot made his appearance, first in our Sunday evening circle. A number of us, including six patients, were seated around the table, receiving only slight manifestations of spirit presence, until I placed the paper upon the table, when immediately Blackfoot came; and as the paper touched the table it was as though a strong man had jumped upon it, and commenced to rock it powerfully. He then controlled a lady present, who, without having any knowledge of the diseases of the patients, treated each in the region of the disease, removing their pains and strengthening them wonderfully.

A few evenings later I was suffering from a severe nervous headache. I bound the paper upon my head and lay down, hoping to fall asleep under its influence. I little dreamed of the beautiful visions that were to greet, not my sleeping, but my waking senses. One of our lady patients, who is decidedly mediumistic, happened to come in and immediately she was controlled to treat my head. As she stood over me I saw a bright, laughing Indian lady standing over her, holding her hands above her head. Her face was brilliant, and her form was beautifully and tastefully arranged. I saw other moving forms in the distance, and as the Indian lady retreated, the medium took her seat by my side, took my hands in hers (my headache was all gone); and as I lay, contemplating the beauty of clairvoyant perception, I saw immediately before me a door swing open and a little white figure glided to my side. Instantly the words sprang to my lips—My Mother!

Now some of your readers may remember that in one of my articles in MIND AND MATTER I spoke of losing my parents in infancy, and how I was shown my father and mother in a dream, upon which fact I wrote the "Orphan's Dream," published a few weeks since. This little angel form was the *fac simile* of the form I saw in my dream twenty years ago. It has ever lived in my memory, and I trust the day is not far distant when, in materialized form, I shall greet her face to face. This angel form glided to my side, passed her arm around me, (I visibly felt the touch and the sweet gentle influence.)

I mentally asked her to prove her identity as my mother by controlling the lady by my side, and to speak to me through her; this she did, and clasping my hands to her bosom she burst into tears, exclaiming: "My child, I cannot stay here, it hurts me," and as the control passed away the medium gasped for breath and exhibited all the symptoms of a person smothering from bronchial consumption, the disease from which my mother died; this was a very convincing test to me.

Oh! how I thank the blessed angel friends, who have watched about my pathway all through life, and have guided my steps to see the beauties of Spiritualism. Can anything be more lovely than to feel that through all these toilsome years of the past I have been watched by mother's loving eye; her gentle hand has turned my footsteps, when I would have gone astray; she has kept my heart simple and true, and led my aspirations onward and upward, seeking light and truth, and opened up the floodgates of glory, just when the soul was sad and lonely and ready to despair; and filled me with joys that takes away the sting of death and the fear of the grave, and shows the glories beyond that fills me with longings to be there.

Oh, would it were in my power to show to the skeptical world, the beauties of Spiritualism, as they present themselves to me; and I believe the day is not distant when the masses must believe, and those who believe and tremble will come boldly forth and show their colors.

Yours in the love of truth,

Mrs. E. S. CRAIG, M. D.

## KIND WORDS.

Mrs. F. E. Spencer, Yorkshire, N. Y., writes: "I signed for your paper three months, and as the time draws near for the paper to stop I feel as though I should miss it very much, and not feeling as though I could sign for it a whole year now I enclose fifty-seven cents for it another three months, and by the time the next three months are up I shall send for the remainder of the year. I take the *Voice of Angels* and your paper. I have taken the *Voice of Angels* since last August. I read them and then let my friends have them to read. I thought I would send in time, so as not to put you to any trouble."

Mary S. Lloyd, Waterford, N. Y., writes: "Not wishing to take too much of your precious time, still I am prompted to write. My earth-life has been marked with changes and unfoldings, although in the church I was not understood. As I advanced to riper years and dared to think independent of others I was much less understood by the church and others to whomsoever I communicated my ideas. January, 1834, my relationship with the Fourth Presbyterian Church (Albany) was dissolved. In obedience to my spirit guide and control, I delivered messages where I was directed to go—no distinction as to color. I went among the Hicksite Quakers of Albany. In New York I went to a yearly meeting of the Orthodox Quakers. Not satisfied, wishing for higher attainment, I visited the United Society, called Shakers, in Watervliet, N. Y. I found they were in advance of all others I had communicated with, and were receiving communications from the spirit-world. Under the teachings of my spirit guide, December, 1843, I united with the Shakers in Watervliet, N. Y. The Dawning Light of Modern Spiritualism found me with that purely lovely and beloved people, the Shakers. Still receiving teachings from my spirit guides, after ten years of my life with the Shakers had passed away into the vast eternity January, 1854; leaving the society, my union with their order (the Shakers) was dissolved. Communications from the higher spheres of light affords evidence that my spirit guide, with watchful care from my early life to the present time, has guided my footsteps in every change, imparting light and intelligence as I have been prepared to receive. Since 1854 I have been free to think, free to speak or communicate. I appreciate Modern Spiritualism and its widespread influence upon humanity. This brief sketch of my experience gives evidence that the communication through the mediumship of Mr. Bliss is correct. I wish to say, the last subscription for MIND AND MATTER premium, the "Dawning Light," is a memorial gift of my love and appreciation of Modern Spiritualism to Miss —, and those associated in memory with my earth-life experience. It is a very appropriate memorial and beautifully illustrates the increasing light of Modern Spiritualism."

## PHILADELPHIA SPIRITUAL MEETINGS.

**THE CO-OPERATIVE SPIRITUALISTS** of Philadelphia, hold free conference meetings every Sunday afternoon at 2:30, and evening at 7:30, at the Assembly Buildings Hall, 8 W. Cor. Tenth and Chestnut streets. The public are cordially invited to attend.

**THE KEYSTONE ASSOCIATION OF SPIRITUALISTS**, will hold a Conference every Sunday afternoon at 2½ o'clock, at the Hall corner of Spring Garden and Eighth Street. Everybody welcome.

**THE FIRST ASSOCIATION OF SPIRITUALISTS**—At Academy Hall, 8th and Spring Garden Streets, every Sunday at 10½ a. m. and 7½ p. m.

**FIRST SPIRITUAL CHURCH** of the Good Samaritan, at the N. E. Cor. Eighth and Huttenwood sts., 2d 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.

## SPIRITUAL MEETINGS IN NEW YORK CITY.

**THE SECOND SOCIETY OF SPIRITUALISTS**, of New York City, hold regular meetings every Sunday morning at 10:45; Afternoon at 2:45, and Evening at 7:45, in the beautiful Masonic Temple, located at 1000 corner 23d St., and 6th Avenue. Alfred Weiden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 10th St., N. Y. City.

## PHILADELPHIA MEDIUMS.

**Miss H. Lane**, Clairvoyant and Electro Magnetic Healer, has removed from 131 Mt. Vernon St. to 730 North Eighth street. (Private entrance in Brown st.) Successful treatment of Diseases by hand or battery. Diagnosis from 9 to 10 a. m., every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.

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**Dr. Henry C. Gordon**, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and 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. Ambrosini**, 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, 250½ North Ninth Street, Philadelphia. Office hours, 6 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

**W. H. Shriners and Morris Humphries**, Phenomenal mediums of different phases of manifestations, can be seen at their new hall, 230 South Fifth street, Philadelphia. Every evening at 8 o'clock. Saturday excepted.

**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.

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**Mrs. Katie B. Robinson**, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Bradyville 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. Milford**, 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. 1031 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. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

**Mrs. George**—Trance and Test Medium—No. 690 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

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

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

**Mr. Faust**, Test Medium, 538 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

**Miss Mary**, Trance, Test and Business Medium, 240 Lombard Street.

**Mrs. Mary Ball**, Clairvoyant, 1110 Carpenter street. Sittings daily.

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This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



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CAMP MEETINGS.

MEDIUMS CAMP MEETING.

The Co-operative Association of Spiritualists of Philadelphia, will hold a Camp Meeting in the interests of Spiritualism and Spiritual mediumship at

CREEDMOOR PARK GROVE.

about 8 miles above Philadelphia, on the Delaware River, commencing on the 9th day of July, and ending either on the 25th day of July or the 1st day of August. Mediums for Materialization, Physical, Trance and Clairvoyant Tests, will hold seances every evening on the grounds, so that all inquirers will have ample opportunity to thoroughly investigate the phenomena of Modern Spiritualism. Eminent speakers have been engaged to occupy the rostrum, notable among them are Mrs. Nettie Pease Fox; Dr. R. C. Flower; Mrs. Katie B. Robinson, etc. For particulars as to charges for tents, boarding, &c., &c., apply to Mrs. E. S. Craig, M.D., Secretary, or Mr. James A. Bliss, 713 Sanson St. Philadelphia, Pa. Mediums and Speakers who may wish to visit this Camp Meeting from a distance will be heartily welcomed by the Association.

Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia, will hold a Camp Meeting at **Neshaminy Falls Grove**, Willetsstation, on the Bound Brook R. R. Route to New York, 18 miles from Philadelphia, commencing on the 16th of JULY next, and continuing to the 18th of AUGUST. For particulars as to charges for tents, boarding, &c., &c., apply personally or by letter to MR. FRANCIS J. KEEFER, General Superintendent, No. 615 SPRING GARDEN ST., Philadelphia, or, when in session, to him at Oakford, P. O., Bucks County, Penna. Speakers of both sexes, eminent for talent upon the public platform, will be engaged.

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ANNOUNCEMENT

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cents; less time in proportion. Letters and matter for the

paper (to receive attention) must be addressed (postpaid) to



## For Mind and Matter.

## GOOD NIGHT.

T. P. NORTON.

Good night—good night, to friend and foe;  
Good night to busy day;  
Close every avenue, and keep  
The noisy world away.

Shut out its follies and deceit;  
Its selfishness and sin;  
Let no discordant thoughts disturb  
The tranquil soul within.

Then say good night to all below,  
And let the curtain close,  
For earth-bound pilgrims to enjoy  
A season of repose.

Let every mortal care be hushed,  
Where troubled mourners weep—  
And every tear be kissed away,  
In soft and balmy sleep.

Good night will be the signal, when,  
Their mission to fulfill  
Kind angels seize the potent hour,  
To guard the world from ill.

Their presence lights our lonely path  
Throughout the dreary night,  
And glides the curtains of our couch  
With rays serenely bright.

To them we never say good night,  
Nor wish for brighter dawn;  
With them our dark good night hath merged  
Into celestial morn.

## CONVENTION OF SPIRITUALISTS AND LIBERALISTS OF MICHIGAN.

## SUNDAY AFTERNOON SESSION.

Convention called to order by L. S. Burdick. Mrs. Lavina Palmer, of Deerfield, trance speaker, gave a short address, followed by Marvin Babcock at the request of the audience. He said he was glad of the opportunity to correct a statement he made yesterday; that he had never before thought that he would like to be God till yesterday; then he did think he would, and he told some things he would do if he was God; and after fixing things all up right, and making every body happy, he had said that he would wipe out hell, and kill the devil and Anthony Comstock. But come to think about it, he did not think he would kill the last named; he would try and make a decent man of him; fruitless as the task may seem to be, even with God's power, he believed he would try it. [Applause.]

After a song, J. H. Burnham, of Saginaw City, one of the most able lecturers in the Spiritual and Liberal ranks, was the next to address the audience. He came into our ranks about a year and a half ago a Liberalist, but not a Spiritualist; since which time he has earnestly sought for the evidence that would convince him of the truth of the spiritual philosophy. He has been doing a grand and noble work in the cause of reform, and all this time the spiritual world has withheld that evidence which would make him a Spiritualist, and will do so until he has finished his work in the field in which he now labors so earnestly and successfully, aided by the inspiration drawn from the invisible forces that are ever near and around about him, and who will in their own good time give him that knowledge which will satisfy a hungry, aching, throbbing brain, and that which years of scientific investigation has failed to find. His subject, he said, was not original with himself. He had often heard it said within the last six months, "Liberalism will absorb Spiritualism," and he wondered if it was true; he thought not. He had made the acquaintance of hundreds of noble men and women who were Spiritualists; counted them among his best friends, and had hoped for evidence to come to him that would satisfy his longing soul; his hopes were not satisfied of a life beyond; had hoped that evidence would come to him. But when he heard the evidence adduced from this rostrum yesterday, when Spiritualists claim as their foundation the Bible and Jesus as their own, and build their faith on that book, they are no better off than the Christian, and the Christian's only hope of salvation is that his book is a lie. Don't try to build Spiritualism upon the same foundation with Christianity; place it upon its own merits. If it is worth anything, let it stand for what it is worth. And with the acquaintance he had had with the noble hearts and earnest workers in the ranks of Spiritualism, those who had had the evidence, he firmly believed had something better than old Christianity—something that possessed sufficient merit to stand for itself and felt no fears for Spiritualism. The appreciation of the audience was shown in the wrapt attention given to the speaker.

After a song the Committee on Memoirs reported. Geo. H. Geer, chairman, made some very appropriate and feeling remarks, alluding to the death, in the past year, of Mrs. Sarah Stoughton, of Otisco; Chas. Bennet and Leonard Phillips, of Milford; Dr. Asahel Beach, C. P. Baldwin and wife, Mrs. A. D. Baldwin, all of Battle Creek, and M. C. Vandercreek, of Allegan, inspirational singer and composer. Mrs. L. C. Bailey gave an original memorial poem on the death of M. C. Vandercreek, and Mr. and Mrs. Jordan sang a memorial song.

Charles A. Andrus was the next speaker for the afternoon. It was growing late and his remarks were brief, much to the regret of the friends. He is an earnest and energetic worker and an interesting speaker. He spoke of man's responsibilities, changes and continued life; death was no evidence of discontinued life; the Spiritualists have the only evidence of a life beyond. The Bible does not teach immortality. He claimed we were both Spiritualists and Materialists, and explained their relation to each other.

After singing by the choir, the convention adjourned until seven o'clock.

## SUNDAY EVENING SESSION.

Convention called to order by L. S. Burdick; song by Mr. and Mrs. Jordan; an invocation by J. P. Whiting, followed by an inspirational poem by Mrs. C. Haddock, of Jackson, on "Prophetic Light." Mr. and Mrs. Jordan sang, "While the days are going by."

Mrs. L. A. Pearsall was the first speaker for the evening on the thirty-second anniversary of Spiritualism. Feeling slightly indisposed, she was fearful she would not do justice to the occasion; but she spoke for over an hour and gave a very fine address.

Mrs. Beals sang "Tis sweet to be remembered." After the song Mrs. Augusta Whiting Anthony was introduced, and said, as this was the anniversary of Spiritualism, it was also the anniversary of the birth into the new life of one of the noble workers in the cause of Spiritualism; and paid a feeling tribute to the memory of Hiram D. Robertson, of Albion, whose funeral was attended on Saturday, J. Madison Allen officiating. Her remarks were brief, but well received.

After a song by C. H. Dunning, accompanied by the guitar, a letter from the President, Dr. Spinney, was read by Mrs. Spinney, excusing him from being present to deliver the closing address as expected; he being weary and worn out, could not in justice to himself be with the friends this evening.

Charles Andrus gave the few closing remarks, and with a benediction from Mrs. L. A. Pearsall, the convention adjourned to meet at Stuart Hall at nine o'clock Monday morning.

## MONDAY MORNING SESSION.

An informal conference occupied half an hour. Meeting called to order by B. F. Stamm, of Detroit. Letters from absent friends were read by the Secretary.

Among the many were letters from Dr. T. H. Stewart, of Kendallville, Ind.; Elijah Woodworth, of Leslie; Dr. Wm. Jordan Thornton, Barton Durfee, Northville; David J. Brown, Nankin; W. R. Hill, Detroit; E. A. Chapman, Lowell; Dr. Jewett, Lyons, and many others.

J. M. Potter, Chairman of Committee on Resolutions, reported the following:

We, the Spiritualists and Liberalists of the State of Michigan, in convention assembled, do hereby adopt the following resolutions as an expression of our feelings on this occasion:

Resolved, That in the union of the various sentiments that pervade our Society, we have adopted a method that enables us to get before our progressive people live thoughts that we might otherwise be deprived of.

Resolved, That in the utterances from our platform we endorse and favor an honest expression of thought from all, however widely they may differ; because we believe that through those differences we are enabled to unveil the truth.

Resolved, That we extend to the people of Battle Creek our sincere thanks for their kindness and hospitality upon this occasion.

Resolved, That we feel it our duty to recommend a vote of thanks to the officers of this Association for their impartial and kind treatment at this annual meeting.

Resolved, That in the future, as in the past, we should cordially co-operate with the officers in their efforts to establish the vital principles of our philosophy.

Resolved, That we extend our hearty thanks to the railroads for the courtesy extended to us; especially to the Northwestern Grand Trunk, which, at their own expense, advertised our meeting in the various newspapers the entire length of their line.

Resolved, That we associate with our liberality that large charity that enables us to extend to all the right hand of fellowship, and that we cordially invite all phases of religious belief upon our platform, with the feeling that truth will rise and error must fall.

After a spirited discussion on the last resolution all were adopted.

Committee on Resolutions.—Chairman, J. M. Potter, Lansing; Chas. A. Andrus, Flushing; O. D. Chapman, Perrinsville; Mrs. M. E. French, Greenville; Mrs. M. C. Gale, Flint.

After the report on resolutions, the President gave a short address. He said: "At the beginning of the calling of this Convention we desired to fully test whether we, as a State Association of Spiritualists and Liberalists, were to live or die—whether an organization of every shade of spiritual and liberal thought could be a possibility or not. Many organizations have said they had a free rostrum, yet only free as it served to build up their 'ism, sect or party.' When their peculiar views, hobbies, or interests were assailed, they found preaching was easier than practice. At the outset we invited every Spiritual, Liberal and Materialist speaker in the State, with every clergyman ever known to be in the least inclined to Liberalism or Spiritualism. Some fifty or sixty persons were thus invited. Of that number many are present; many others sent greetings and communications. Also every society known to be liberal or spiritual anywhere in the State was invited, and also asked to send from three to five delegates. Every society has sent its delegates. I believe; and though we have not officially and legally acted as a representative body, yet morally and in fact we have thus acted. We also invited every medium, or person supposed to be a medium, to come, and all would be done that was possible in the way of entertainment and notice of their gifts. We also invited every paper in the country known to be spiritual or liberal to appoint or send some suitable person to represent their interests. We gave all spiritual and liberal papers free rostrum and free distribution.

1st. Every speaker, whether in the past friends or foes to the Association, have equally and impartially had their rights, spoken their views, and been respectfully treated by all responsible.

2nd: Each medium, whether endured, praised, or condemned, has had just and equal rights.

3rd. Each journal, paper, book, or pamphlet, or delegate or representative for the same, has had equal rights, privileges and courtesy, and until delegates or representatives arrived, the officers cared for their interests.

4th. Persons not known as speakers or mediums in or out of the State, have been invited to our rostrum, and in every particular enjoyed the same rights, freedom and attention as though advertised.

5th. The Finance Committee have just as far as possible, or will do so, pay all parties, making no distinctions on account of past conditions, affiliations or relations to the society, and in every respect redeeming all pledges made by its officers.

6th. We have thus met armies from the east, west, north and south, with interests which are and do extend over a nation, and into the blood and sinew, heart and brain of all our best interests of civilization, from basement to dome, from centre to circumference. Each has unsheathed his own blade, fought with his own weapon camped in his own tent, and used his own line of warfare. Many words have been said, many hearts have ached, yet each has, we hope and feel, had justice done him or her.

"The result has been that true democracy has prevailed, and the majority have concluded and perfected for the first time in Michigan a legally organized society of Spiritualists and Liberalists. We still further hope and expect to carry out this spirit of progress by inviting friends, sympathizers, and enemies, if we have any to forget their enmity, and we will, hand in hand, toil on together, not for self, but for humanity."

Following the President's address, J. H. Burnham spoke in the interest of the camp-ground. He said: "When you talk about your camp-ground, don't talk about beautiful lots and beautiful hotels; those we have everywhere. Don't put it on the ground of rest; don't talk of a place to visit; but tell the people we are going there to do

something. We are to-day marshalling our forces to fight for a bloodless victory. Tell the people that the 'Mecca' up there is to be a school. We are knocking at the door of the future; we mean to do something besides make this a place of rest. We propose to have a school where we can educate our children as we wish to have them educated. Don't talk about a place of rest while we are facing the enemy. Let us go to work and do something, and show the people that we mean business; that we are a power in the land, and people will respect us; we can command their respect."

His short speech called out remarks from M. Babcock, B. F. Stamm, Mrs. Woodruff, Mrs. Gale, and others.

Report of Finance Committee was read, accepted, and referred to Auditing Committee.

Col. Bundy, of Chicago, made a few remarks, and the meeting adjourned until two o'clock P. M.

## MONDAY AFTERNOON SESSION.

Called to order by B. F. Stamm. Song by Mr. A. M. Jordan. C. S. Rowley of Cassopolis, read a very fine spiritual poem. Mrs. A. E. N. Rich of Jackson, gave a very fine original poem entitled, "Gold," which was listened to with interest, but was too lengthy to include in my report. The entire afternoon was devoted to the camp ground interest, and many good speeches were made. Among the leading ones was J. H. White of Port Huron, chairman of camp grounds committee, followed by J. M. Potter, A. B. Sayles, Alfred Keyser, Abner Hitchcock, Mrs. Woodruff, Mrs. Graves, and many others. Considerable interest was aroused, Mr. Jordan sang the song entitled, "You are going right along," and the meeting adjourned until seven o'clock.

## MONDAY EVENING SESSION.

Called to order by L. S. Burdick. A song by Mr. and Mrs. Jordan. While waiting for the report of the Camp Ground Committee, the time was occupied by J. H. Burnham, Dr. J. V. Spencer, J. M. Potter, W. M. Wooster, Mrs. Gale, Mrs. Woodruff, L. S. Burdick, C. S. Rowley and others. The committee reported. A motion having been made to extend the time six months for the more thorough canvassing of the country. Arrangements had been made with the owner of the ground to grant them six months more time, and also agreed with him to allow us to hold a camp meeting on the ground sometime during that time. They also reported nearly one thousand dollars additional subscriptions as the result of the afternoon labors of the committee. The committee expressed themselves satisfied that the necessary amount to pay for the ground could be raised in the next six months. After a song by Mr. Jordan, the Convention adjourned.

At a meeting of the Executive Board, held on Tuesday morning, the following arrangements and resolutions were made and adopted:

Resolved, That a quarterly meeting be held at Charlotte, sometime during the first half of June.

Resolved, That the camp meeting and semi-annual be held together at Battle Creek, on the proposed camp ground, commencing August 13th, and closing August 23d.

Resolved, That Mr. A. A. Whitely, act as chairman of the committee, for perfecting arrangements for carrying out the purposes of the camp meeting. He to select such persons to assist him as he thinks proper subject to the approval of the Executive Board.

Resolved, That J. H. White make such arrangements with speakers from abroad for said meeting, as he may think proper subject to the approval of the Board.

Resolved, That Mrs. M. E. French have charge of the Lyceum interest, subject to the approval of the Board.

Resolved, That Augustus Day have charge of the book interest, subject to the approval of the Board.

Resolved, That all papers be represented by the owners or agents for the same among the people, but not from the rostrum.

Resolved, That Mrs. R. A. Shiffer be elected Treasurer of this Association.

Resolved, That the Finance Committee consist of three persons:—Chairman, Mrs. R. A. Shiffer, South Haven, Dr. J. V. Spencer, Battle Creek, Mrs. J. E. Corbett, Detroit.

Resolved, That a new form for missionary cards be executed, and that the title of "Rev." be affixed to all male and female applicants for said cards.

Resolved, That J. H. White be authorized to correspond with the several railroads, and secure if possible a pass for our President over the several roads when on business for the Association.

Resolved, That the President shall endorse all permits for half fare rates.

Resolved, That the details of reappointing committees, procuring of speakers and mediums, and other detail of arrangements for all meetings be referred to the President, Secretary and B. F. Stamm, all of Detroit; and that Frank J. Quick of Otisco, be appointed Assistant Secretary of this Association, and that this Committee have power to appoint or revoke, and secure such assistance as they may require. Subject to the approval of the Board.

Resolved, That the expenses of the officers of this Association when attending the meetings shall be paid out of the proceeds of said meeting.

The Convention was the most largely attended, and the most successful of any ever held in the State. Perfect harmony prevailed throughout the entire meeting. The two elements, Spiritualism and Liberalism, seem to be more firmly united than ever before. The Association is now legally organized on a firm legal basis, now let every Spiritualist and Liberalist, Materialist, Free Thinker and Anti Orthodox, come forward and join our Association, and by so doing aid in placing it upon a firm financial basis. You are all well aware that it has been attended with no little expense to do the work that has been done and thus far a few noble, earnest workers, have toiled on and borne the burdens. Now is the time when all interested in the cause of reform the freedom of the world and the good of humanity, should come forward and aid in the good work, and you can do so by sending in your name and address, with one dollar, to the Secretary, Miss J. R. Lane, 312 Woodward Ave., Detroit, and receive your certificate of membership by return mail. The names of persons becoming members of the Association will soon be published. Help to swell the list; help to further the good work that is moving so successfully onward, by your interest and kindly sympathy, and more especially with your dollars, and you will find your reward in doing good, and the angels will bless you.

Miss J. R. LANE,

312 Woodward Ave., Detroit

Secretary of the Michigan State Association of Spiritualists and Liberalists.

## Spiritual Settlement.

## Editor Mind and Matter:

It is impossible to harmonize the present social system with the teachings of the angel world. These teachings are too grand and glorious to be lived in this selfish antagonistic condition which prevents people from realizing the bright sunshine of this life with which Spiritualism inspires them. Therefore we are obliged to prepare a new system in accordance with the revelations and progression of this age.

If we desire to prepare ourselves to live practically the highest and most unselfish life we are capable of living, we must make arrangements accordingly. We shall propose an entirely new plan for a progressive settlement which may embrace the four different social systems—the isolated, co-operative, associative, and the communistic. As a proof that the angels are aiding us, on the same day that the first article appeared in MIND AND MATTER, of December 13th, M. S. 32, this poem on California, through Mrs. Cora Richmond, appeared in the Chicago Spiritual Record, December 13th, M. S. 32:

The land of sunset and the land of gold,  
Gold within the mountains dark and deep,  
Many splendors of wealth untold,  
Many secrets her records keep,  
Land of the future, land to be  
The nation's boon and prophecy.

How shall I name thee? Art thou sent,  
For the nation's brow to wear,  
As a crown of gold in the Occident,  
Brighter and far more fair,  
Than all the lands of the Orient,  
Youngest daughter and most rare?

Land of the sunset, land of gold,  
Yet not of the gold of earth,  
Other secrets thy future must hold  
Of other and higher worth.

Golden fields of ripening grain,  
Purple fruitage upon the plain,  
Mountains that teem with cities fair,  
Living splendors within the air,  
But chiefly art thou destined to be  
Crowned with perfect humanity.

It is intended that this settlement shall be a progressive one, without stakes and chains to hold people in the selfish antagonism and errors of the past and present. Let us take the opposite course and establish a system that will be mutual and beneficial to all, so that we may obtain a share of the bounties of heaven and earth without being selfish; and thus leave an abundance for others to enjoy. Thirty years ago the angels gave us this advice:

"Oh look not back on bygone ages,  
Wisdom to find,  
For on the present living pages  
Light of the old's combined,  
The truth of God is ever shining  
Holy and bright."

As we have seen the great errors of the theologies that the priesthood have handed down to us from generation to generation, so that many have been born with and under the false and cruel dogmas, from which we have happily broken loose, as we have been taught the truth which has made us free; so now let us leave the false social system which has been based on the theological dogma of a wrathful God hating the children he has created, and begin the new, based on the love of our heavenly parents, by forming co-operative settlements, that will permit all to live up to their highest conceptions of what a true life should be. So that those who preferred to put up their own dwellings to live in, as being more conducive to their spiritual advancement, should have perfect freedom to do so. If they thought that was the best manner in which they could serve the great cause in which we are engaged, by living in their own homes, and having their own farms and work-shops, or co-operating with others in any form or manner in farming or manufacturing.

The co-operative dwellings would accommodate those who had a few friends that believed in the plan of a few families, with whom they were acquainted, co-operating together and occupying one dwelling and arranging their mode of living to suit themselves. Others desiring to reap all the advantages to be derived from associative labor, will prefer the unitary homes, kitchens, dining rooms, reading rooms, libraries, and halls for lectures and amusements.

Having the amount, each one invests, represented by shares of stock, and credited for every hour's work performed, and charged with all they obtain from the association.

The fourth division for those who have become fully satisfied that by associative labor and machinery, that all the necessities and comforts of life can be obtained by a few hours of labor per day. And that we can surround ourselves with the elegancies and luxuries, with leisure to enjoy them. Thus living happily, harmoniously and unselfishly prepare us for the higher angels to come with their messages of love and wisdom, to benefit all humanity.

It is designed, as far as possible, that the settlement shall be for the mutual benefit of all the members of the settlement, to be regulated by a council of one or more members from each division, according to numbers in each. The park to be fitted up as soon as we have means and leisure.

The park should be a prominent feature of the settlement, to be filled with all the beautiful trees, fruits and flowers of rare and choice varieties; as well as those of native growth, arranged with skill and taste, so as to call forth the refined and spiritual thoughts and aspirations towards our heavenly parents, when we behold their beauty and breathe their delicious fragrance.

Co-operative settlements and co-operative farms and unitary houses should be established all over the country. Especially from the West to the Pacific there should be a chain of them linked together and united in the great work. Lands have been offered in Kansas, Iowa, Louisiana, no doubt will be in other places offered soon. As these are the prophetic times in which Spiritualists are to engage in the grand and true revival, which shall ultimately elevate humanity, so that there will be no degraded, but all travelling on the road of progression.

The first settlements will probably be in California, which is "destined to be crowned with the perfect humanity," and next Kansas. As we have nearly enough to commence one in California, the promised land in which our efforts are to succeed, we wish all those who contemplate connecting themselves with this movement to write to us, stating particularly and explicitly their views on these subjects, and which division they prefer.

The amount they intend to invest, their number, their family or friends that will join, their age, occupation and other useful information. Please enclose a stamp and address.

GEORGE D. HENCK,

446 York Ave., Philada., Pa.