

# Mind



# Matter.

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For Mind and Matter.

## LET US LOVE ONE ANOTHER.

BY HORACE M. RICHARDS.

Let us love one another when flowers are in bloom,  
Let us love one another in winters chill gloom,  
Let us love one another when fortune smiles fair,  
Let us love one another 'mid grief and despair.

Let us love one another wherever we go,  
Let us love one another while we tarry below,  
Let us love one another from morn until even,  
Let us love one another, and loving—find Heaven.

Springfield, O.

## The Warfare of Science.

ROBERT'S LANDING, Cal., May 5, 1880.

To the Editor of Mind and Matter:

Perhaps the following, taken from the *Popular Science Monthly* for February, 1876, may be of aid in showing to your readers some of the ridiculous positions that have been taken by that class of religionists which some of our Spiritualist would-be leaders would like to have us ape; also, the terrible price that has been paid for every step forward in the path of progress. A Texas editor spoke of the editor of the *Texas Spiritualist*, recently, as "A Christian gentleman," and the *Banner of Light* hastened to copy the insult into its columns. In the following, where the writer uses the word religion, I have in places substituted Christianity, thus making the position taken by the writer true, in a measure. Otherwise it is as published in said monthly.

LOIS WATSON ROOKER.

My thesis, which by a historical study of this warfare, I expect to develop, is the following: In all modern history, interference with science in the supposed interests of Christianity, no matter how conscientious such interference may have been, has resulted in the direct evils, both to religion and science, invariably. And, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed, for the time to be, has invariably resulted in the highest good of religion (not Christianity) and of science. I say, "invariably." I mean exactly that. It is a rule to which history shows not one exception.

It seems to me, friends, that the above statement must be logically true. God's truths must agree, whether discovered by looking without upon the world or within upon the soul.

But logic is not history. History is full of interferences of the workers in one field of investigation, with the workers in the other that have cost the earth dear; and, strangest of all, some of the direst of these have been made by the best of men, men actuated by the purest of motives, and seeking the noblest results. These interferences and the struggle against them make up the warfare of science, show through what conflicts she has won her laurels.

The first great battle-field between religion (Christianity) and science to which I shall refer, is that of geography—the simplest elementary doctrine of the earth's shape and surface.

When a few thinkers hazarded the suggestion that the earth is round, is a globe, the greatest and most earnest of men took fright at once. To them the idea of the earth's roundness seemed fraught with danger to the Scriptures.

Eusebius and Lactantius tried to put the new idea down by ridicule, and when to the globe theory was added the idea of there being inhabitants on the opposite side of the earth, Lactantius, Augustine and others gave direct battle, and they, too, failing to crush out the new ideas, the opponents thereof built, in the sixth century, a great fortress and retired into that. This fortress was nothing less than a complete theory of the world built upon literal interpretations of Scripture, and its author was Cosmas Indicoplestes.

According to Cosmas, the earth is a parallelogram, flat and surrounded by four great seas. At the outer edge of those seas rise immense walls closing in the whole structure. These walls support the vault of the heavens, whose edges are cemented to the walls; walls and vault shutting in the earth and all the heavenly bodies. The whole of this theologic, scientific fortress was built most carefully, and it was then thought most scripturally, the founder, with other interpreters, of his time, insisting that the form of the tabernacle in the desert was after the pattern of the universe, and quotes the grand poetic passages of Isaiah, Job, and those found in the Psalms of David, and what is said in Genesis, takes such expressions, as "He that sitteth upon the circle of the earth, that stretcheth out the heavens like a curtain, that stretcheth out the heavens like a curtain, etc." This oblong-box like universe, is divided into two compartments, one above the other, in the first of these men live and the stars move, in the upper one are the angels, whose main business is to push the sun and planets to and fro.

At the close of his argument in support of his theory, Cosmas bursts forth into raptures, declaring that Moses, the prophets, evangelists and apostles, agree to the truth of his doctrine.

And this theory sustained by the greatest minds in the church, stood firm for two hundred years, and then a bishop, Virgilius of Salzburg, asserts his belief in the existence of the antipodes. But the church rallies to put down the heresy, and six hundred years more pass away when two men publicly assert this doctrine. The first of these, Peter of Ahano, escapes punishment by natural death, the second Cecco de Ascoli, an old man of 80 years, was burned alive.

Columbus was the next warrior, and thus on till after twelve centuries, the war ends in a complete

triumph of science against the claims of the religionist (Christian).

What was lost not to religion (but Christianity) by the obstinate ignorance of her adherents in this battle. Simply this, the driving away from her hosts of the best men in all countries.

On the other hand what was gained by the warriors of science for religion (not Christianity). Simply a far more ennobling conception of the world, a far truer conception of the power that made and sustains it. Which is the more consistent with a great, a true religion, the Cosmogony of Cosmas, or that of Isaac Newton—which presents the nobler food for religious thought at the diatribes of Lactantius or the astronomical discourses of Thomas Chalmers.

The next great battle was fought on the question relating to the position of the earth among the heavenly bodies. The doctrine that the earth is the centre and that the sun and planets revolve around it was old and of the highest respectability.

On May 24th, 1543, less than 350 years ago, Copernik had a copy of his book put into his hands. But he was on his death-bed, and in a few hours he was beyond the reach of those mistaken conscientious men, whose consciences would have blotted his reputation and perhaps destroyed his life. The book was taken in hand by the proper authorities and solemnly condemned. To read it was to risk damnation, and the world accepted the decree.

Nor were Catholics alone in this. Both Luther and Melancthon condemned the new scientific doctrine. The former said, "The fool wishes to reverse the entire system of astronomy; but sacred scripture tells us that Joshua commanded the sun to stand still, not the earth." And the latter, mild as he was, was not behind Luther in his condemnation.

Galileo, with his rude telescope, verified the theory of Copernik. His persecutions are familiar to the reader, the thinker. But though Galileo fell, champions pressed on. Campanella, full of vagaries, as he was, wrote his apology for Galileo, though for that and other heresies, religious and political, he seven times underwent tortures.

Then Kepler leads science to greater victories; thinks and speaks like one inspired. His battle is severe; he is sometimes abused, sometimes ridiculed, sometimes imprisoned. Protestants in Syria and Catholics at Rome press upon him; but Newton and other great leaders follow, and to science remains the victory.

Yet the war did not wholly end; the Church still claimed authority over the investigations of science as late as 1772, when the famous English expedition for scientific discovery under Capt. Cook sailed. Dr. Priestly was rejected, notwithstanding his fitness as scientific authority, because the clergy of Oxford and Cambridge declared him unsound in his views of the Trinity; and this when Sir Joseph Banks had especially invited him.

In May, 1826, when the people met to unveil Thorwaldsen's statue of Copernik, the people expected a religious service, but not a priest could be induced to appear. And as late as 1859, at the funeral of Alexander Von Humbolt, one whose labors were among the greatest glories of the century, and whose obsequies were the most imposing that Berlin had ever witnessed, still, except the officiating clergyman and a few who were considered unorthodox, the clergy were not represented.

Now what has the party who would subordinate the methods and aims of science to theology done? They have given to Christianity the severest blows it has ever received; they have made large numbers of the best men hate it. On the other hand, what has science done for religion? We have Copernik—escaping persecution only by death; we have Giordano Bruno burned alive as a monster of iniquity; Galileo imprisoned and humiliated as the worst of misbelievers; Kepler hunted alike by Protestant and Catholic. We have these giving to religion great new foundations, great new ennobling conceptions, a great new revelation of God.

Under the old system, we have that princely astronomer Alfonso of Castile, seeing the poverty of the Ptolemaic system, yet, knowing no other, startling Europe with the blasphemy that, if he had been present at creation, he could have suggested a better ordering of the heavenly bodies. Under the new system, we have Kepler, moved to the depths of his being with religious awe and real soul-worship, exclaiming, "I do think the thoughts of God."

We next take the science of Chemistry. Here the most effective weapon used by religionists (Christians) was the charge of sorcery, of unlawful compact with the devil. The catalogue of chemists and physicists, thwarted by rigid scriptural interpretations and by the charge of magic, would fill volumes. Albert of Bollstadt, better known as Albert the Great, who stands forth as the greatest scholar in Germany, in the thirteenth century, fell under this latter charge.

It seemed to be the received idea that as soon as a man conserved the love of studying the works of God, his first step must be a league with the devil.

We pass by a host of inferior names and next take Roger Bacon. His work as it is now revealed to us was wonderful. By him, more than by any other man of the middle ages, was the world put on the most truthful paths to science—the paths which have led to the most precious inventions. Clocks, lenses, burning specula, telescopes, were given by him to the world, either directly or indirectly. He, too, was charged with being in compact with Satan; and when about to perform a

few experiments for some friends, all Oxford was in an uproar. It was believed that Satan was let loose.

Think of priests, fellows and students rushing about, their garments streaming in the wind, while every where resounded the cry, "Down with the conjuror!"

The whole article is too long for your columns. But we can see how one theory after another has gone down, and the Man God will disappear by and by.

L. W.

## We Cordially Concur.

Boston, Mass., May 13, 1880.

Editor Mind and Matter:

Your issue of May 8th contained a very appropriate reproof of the Paul Pryism, which sometimes attaches itself like barnacles to the bottom of the spiritual ship. As it clings to the base, it may be termed the lowest order of Spiritualism.

I do not know Mr. Hatch, but from the record, I believe he has taken the course best calculated to develop the highest order of proof, that, "though a man die he shall live again." Mr. Hatch has taken his religion to his home and to his heart, filled with sacred memories of a beloved daughter.

The home altar is ever the altar of truth and love; and within that sacred precinct Mr. Hatch has been blessed beyond the lot of his fellow-men, in the return of his heart's idol to the scenes of her earthly joys.

I have long advocated that the truest Spiritualism was that found in the home circle. Freed from idle curiosity and the "Paul Pry" jealousies, of coarse and blighted natures. Why should any person, much less a Spiritualist, who should be actuated by feelings of the highest respect for family ties and home circles, seek to thrust himself, unbidden, an unwelcome guest, within the portals of a private residence, once afflicted by the ascension, but now blest by the return of a beloved child?

Mr. Hatch has shown a marvelous spirit of hospitality, but this is the best of reasons why that hospitality should not be rudely forced to include the rude and suspicious, with their attendant spirits, and thus turn that home of heavenly harmony into a hell of discord.

If it is true that the home of Mr. Hatch "is holy ground, where angel feet may tread," then is he the guardian, chosen to keep and preserve the same inviolate and see that none trespass therein, who have not a passport from the high court of harmony and love.

It is to be hoped that spirits are at least free from the control of the morbidly curious and glibulous. If they are, then they have the right to choose their auditors when they return to earth. What right has any Spiritualist to invade the home of his neighbor? What right has he to demand that a young, beautiful and sensitive spirit shall enter the show-business to gratify the idle curiosity of strangers. If the daughter of Mr. H. has returned to her parents, that is a truth sacred to them and their friends, and in no way concerns strangers.

If any Spiritualist desires to know the truth of spirit return let him seek it in his own circle of friends. If satisfied of the truth of the demonstrations among his own friends; he need not trouble himself about the fraud occurring in other places. If there is fraud, keep as far from it as possible and you will escape contamination.

When every man ceases to think fraud, then fraud will no longer exist. Yours for truth and home circles.

P. L. K.

## Spirit and Matter.

Spirit is the active principle in matter and although it cannot be seen, it exists in everything, whether animal, vegetable or mineral—fluid, gaseous or imponderable.

Without spirit, matter would be a myth or cease to exist, for in ashes, the spirit of ashes inheres, and in dust, the spirit of dust.

The various states resulting from changes in the conditions of spirit and matter are natural and do not destroy their identity as spirit and matter.

They are the same, although they may have been changed in appearance, by certain causes beyond their control.

Spirit is mind, or intelligence in all things, whether much or little—while matter is the mere covering that gives it form.

The will is a peculiar function of the mind, or of every sense and faculty in the brain, and is the inherent power that moves all matter from the veriest mite to the mightiest engine that courses over mountains or ploughs across the sea. While death and all other changes which spirit and matter are subject to induce a more refined condition in other spheres and surroundings, which are the outgrowth of their own condition, whether good or evil, pleasant or otherwise—as their earth-life has been guided by wisdom and purity.

Analogy would seem to warrant the idea that all existing things undergo similar changes and are subjected to laws adapted to their natures which cannot be evaded, consequently they must be just and truly what they should be.

W. B. FAHNESTOCK, M. D.

Lancaster, Pa.

John H. Brewer, Franklin Grove, Lee Co., Ill., renewing subscription, writes: "I have received your paper regularly and like it very much. May you be blessed more and more in your holy labor. Amen."

## The Liberal League Movement—Organization and Co-operation.

BY H. L. GREEN.

There never was a time in the history of this country when Liberalism was such a power as it is to-day, and for the reason that its friends are partially organized.

The Liberal League movement is the first attempt to organize the Liberals of the United States that has ever proved a success. We now have nearly two hundred auxiliary Liberal Leagues; but we must be content with nothing less than one thousand. And these must be live working Leagues.

In all parts of the country there are local organizations that have not as yet connected themselves with the Liberal League movement. These should do so at once. A large majority of these societies are spiritual associations, whose principal object is to promulgate spiritual principles and doctrines and advance liberal views generally.

But every member of these societies, I am sure, believe thoroughly in the Liberal League platform, and would like to see it engrafted into the constitutions and laws of the country; and by becoming Liberal Leagues, these societies could not only advance the Spiritualist ideas, but could also assist this great movement in favor of the entire secularization of the State.

Therefore, allow me to urge upon these various local associations the great importance of attaching themselves to the League movement. All that is necessary to accomplish it is for any such society to pass such a resolution as the following, and then send it, with five dollars, the charter fee, to Prof. A. L. Rawson, 19 Lafayette Place, New York City, for a charter from the National Liberal League:

"Resolved, That this Society, desiring to co-operate with the National Liberal League in the furtherance of its general and specific objects, hereby declares itself a local auxiliary Liberal League, according to the true intent of the Constitution of said National Liberal League."

I am pleased to learn that in many places these local organizations are considering the subject of taking out charters as auxiliary Liberal Leagues, and permanently connecting themselves with the greatest reform movement of the age, which was appropriately born on the fourth day of July, 1876, the centennial anniversary of our national existence.

I am gratified to know that our spiritual friends in Colfax, Indiana, fully appreciate the situation, and are about to enlist in the great Liberal army of free men and women. I hope every Spiritualist society in this country and every other Liberal association will follow their example. The following letter speaks for itself:

COLEMAN, Ind., May 24, 1880.

MR. H. L. GREEN:—Enclosed find stamp with which please send by return mail a copy of the Constitution and By-Laws of the National Liberal League, together with any other papers or circulars illustrating the objects and aims of the Liberal League movement.

Ever since the Congress of Liberals at Cincinnati I have been urging and trying to induce the friends of Liberalism here to send for a charter and organize as an Auxiliary League, and I have at last succeeded in arousing in them a desire to know something definite of its principles and purposes, and I have been intrusted to correspond with you relative thereto.

We have been an organized society of Progressive Spiritualists here for the last year or so promulgating and disseminating the principles of progressive Liberalism, etc., which is all well enough, so far as it goes. But what we need is co-operation and unity of action with the great Liberal element scattered broadcast throughout the land, so that we may not only know our own strength, but make it known, felt and feared by our opponents who would like, if possible, to throttle free-thought and strangle it in its infancy.

Organization and co-operation by Liberals I believe is the only way to hold bigotry in check, for by these methods we will show them that we are a power sufficient to compel them to withhold their vandal hands from the sacred temple of Free Thought.

Hoping to hear from you at your convenience I subscribe myself yours in the interests of humanity.

BENJ. B. HEYDEN.

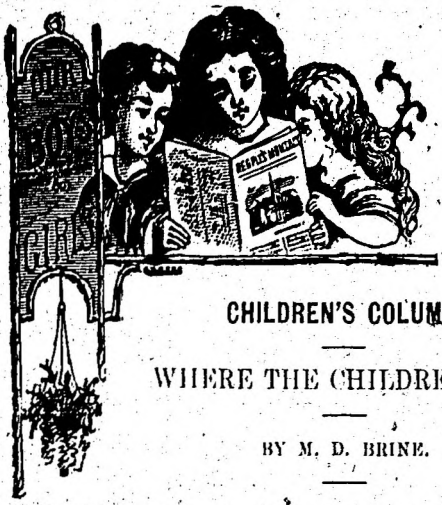
Cor. Sec. First Society of Progressive Spiritualists.

## Yearly Meeting—Friends of Progress.

The thirty-second anniversary of the Waterloo yearly meeting will be held at the usual place near Waterloo, N. Y., on Saturday and Sunday, June 5 and 6, at 10 o'clock A. M. Aiming, as this meeting does, at the promotion of Truth and Morality, and solving the great problems of human life, it inculcates the study of science and the laws of the universe, still hoping for the better day when men's actions shall be governed by these laws. All are cordially invited to attend. Mrs. Amelia Colby, H. L. Green, Geo. W. Taylor and other speakers are expected. Music in attendance. By order of the COMMITTEE.

Mrs. Dr. A. A. Jordan, Worcester, writes: "I am much pleased with your paper and will do all I can to obtain subscribers for it."





## CHILDREN'S COLUMN.

## WHERE THE CHILDREN ARE.

BY M. D. BRINE.

Out in the fields, where the daisies are growing,  
Far from the city away;  
Out in the meadows where breezes are blowing  
All thro' the glad summer day.  
Where the bees hover o'er  
The red and white clover,  
And yellow-winged butterflies soar  
From flower to flower,  
Thro' many an hour,  
Till the bright day of sunshine is o'er.

Out where the sunbeams are flickering and falling  
Down thro' the old forest trees,  
Where sweet birds are over their truant mates calling,  
And leaves rustle low in the breeze;  
Where the brook sings its song,  
Running gaily along,  
Past the grasses and ferns bending low  
O'er the ripples so bright,  
Sparkling in the sunlight,  
As it scatters its rays to and fro.

Out in the wealth of the summer-tide glory,  
Under the tender blue skies,  
While nature is telling its own wondrous story,  
To glad human hearts, ears and eyes;  
Growing strong day by day,  
At their wild, merry play,  
Are the dear little children we seek,  
Romping here—romping there—  
Finding joy everywhere,  
Gathering dimples in chin and in cheek.

## Our Kittens.

BY HELEN NORTHAM.

I am going to tell you about our kitties.  
I guess you don't know there are four children that are "Helen's Babies," well, there are at this house, anyway.

Walter is seven and one-half years old; Charlie is six; Robbie is three, and May is the baby.

One day this Spring we heard a queer noise in the cellar stair-way. So we opened the door and all of us peeped in, and there, in a basket, we found that our old mother Tabby-cat had brought four dear little kittens—one for each of the children! Charlie said, "I never s'posed a cat knew how to count!" but our cat understands arithmetic very well. Papa helped her a little with her subtraction, so that she knew exactly how many kittens to bring to four little folks like ours.

Well, you can't guess, unless you have some little kitties of your own, how much time all four of the children spent sitting down by that basket of kitties; talking about what their names should be; taking them out to see which was the prettiest, and all that.

I saw that the old cat was getting nervous about it; and I was thinking I'd put her away for a while where the children couldn't find her to worry her; but I forgot to tell her my intentions and didn't move her. So she thought she would make a move herself; and while I was rocking May to sleep one morning, she came and told me all about it; how delicate the kittens were; how troubled she was for fear their spines would be affected, or their eyes put out; or some other terrible thing happen to them.

She said she was perfectly willing the children should play with them, but thought it was her duty to see that they were not injured. She talked so loud and earnestly that I thought she would surely wake May, and I considered it my duty to see that my baby had its morning nap.

"Yes, yes," I said, "go out and I'll see about it." She had heard me say that to the children and knew she had my consent, and so, without further delay, she made the change in locality, and I soon heard her quieting her babies under the house—way under, where none of us could get even to look at her.

Well, we concluded the kittens were as bad as lost, for we supposed whenever they came out from under the house they would be so wild we could take no comfort with them. But about four weeks from that time, something else happened funny about those same kittens.

One eve, just as the children were giving their good-night kisses, to our surprise Tabby jumped through the open window, and what do you suppose she had in her mouth? Why, one of her kittens, to be sure! She put it down on the floor by us as much as to say:

"There! I think these kittens are strong enough now to bear being played with; so I have brought them back."

She m-e-o-w-ed and m-e-o-w-ed, and walked about, and laid the little kitten down near one and another till we had to assure her we were glad, very glad to see her. Then she took the kitten in her mouth again and off she trotted up stairs. In a few minutes she came down and went out of the open door, only to return soon through the window with another kitten in her mouth, which had to be introduced all around the same as the other. This performance she repeated till the four were brought in and put to sleep up stairs.

Next morning, it was not very late before the four little folks were seated by the four little kittens, and talking as fast as when they first arrived.

"I shall name mine Tabby," said Walter, "because she looks most like old Tabby."

"And mine," said Charley, "I will call Johnson, for I have not forgotten our dear little yellow and white Johnson we left in California."

This California kitten, by the way, received its beautiful name out of compliment to a Mrs. Johnson, a friend of Charley's.

"Well," said Robbie, "guess I'll call mine Contie; I'd just like to call it Contie"—his baby name for a favorite cousin.

"And the other one," said Walter, "shall be May's, for she won't know hers is the homely one. Why, it is so homely—all gray and black—it just makes our maltese and white one look all the prettier."

"Oh say, Walter," said Charley, "lets call her Zebra, for she looks just like one, with those black stripes all around her body."

But I had to call the children down stairs, for fear that old Tabby would think it advisable to move again. All came but Robbie, and went out-of-doors to play; and Robbie was so good I con-

cluded to let him stay while I was busy in the kitchen.

Out in the front yard was a tub filled with water for the flowers. Not long after the children had gone out to play I heard little feet pattering through the dining room and a voice saying:

"Mamma, I've washed these little cats all nice and clean; they were just as dirty as they could be. Old Tabby was trying to wash them with spit on her tongue;" and on looking up there stood Robbie with two dripping kittens in each arm, while little streams of water were running from their noses and toes. Poor things! I wiped them as dry as I could, and wrapping them in an old shawl, put them near the fire to dry.

Old Tabby had come in and stood watching me with an anxious eye, looking as if she was almost sure they'd all be down with diphtheria or croup, but they didn't have either; and they did risk around so lively when they were dry, that I do believe their bath did them good.

Such times as we all had watching those kittens! Every eve they had a great race, to make them sleep better, I suppose—old Tabby with them. Away they go—under the stove and out one door and in another, upon the back of the lounge, over the table, under the stove again—rolling and tumbling. They were the greatest gymnasts that ever were seen! Why, I do believe they were all Turners!

The children said they played circus—and they surely had need of all their knowledge of quick motions when their mother brought a live mouse to them to give them a lesson in mousing. How they would hunt and worry the poor mouse in its race for life—the mother quietly watching or giving a warning p-u-r-r-m-e-o-w-m-a-r-i-a if there seemed to be danger of the mouse getting away.

The kittens were worth more than toys to the children, for they would go without having to be wound up; and they did not break nor get lost; and when the children played "keep house," those kittens were "just splendid." If you don't think so just try making a doll of one of your kittens. They would open and shut their eyes and cry and go to sleep "so natural," better than the finest wax doll that was ever manufactured.

When the mothers were tired of holding them they were all able to creep and amuse themselves while the folks in the play-house were "taking tea" and "doing their work."

At other times the kittens were harnessed into two teams of little horses. Walter said they were young colts, for they didn't know which way to go at the pull of the reins, and when hitched to the little paste-board wagons, would either lie down or run away; but then that was all the more fun.

Are some of you asking if it wasn't cruel to let the children torment the kittens by such unnatural treatment? No, I think not; for the kittens were their own pets, and the way they "Oh dear-ed!" and "poor kittied!" them, if by accident they were hurt showed that they were careful in their play with them, and were cultivating a love for animals, the possession of which will never make a bad man nor woman of any boy or girl.

Often as the summer days passed I would be amused by callers saying:

"Dear me! four children and five cats—I don't see how you live!" But do you know there are two sides to everything, and so many people never see but one?

Of course our kittens give me a good deal of trouble like any other kittens. They would go where they were not wanted, and knew that cream and cold boiled ham was nicer than skim milk and cold pork, as well as folks do; and to my great annoyance would help themselves to dainties, if left in their way, as freely as human beings.

But the children were amused hours at a time; and the play-spells they had with those kittens they will never forget. An- the many times the children came to me with eyes dancing, faces flushed with excitement, and all talking at once in their eagerness to tell the wonderful story, have painted pictures in my memory that I trust will never be effaced.—*Young Folks' Rural.*

## EDITORIAL BRIEFS.

THE Harmonical Society of Sturgis, Mich., meets June 18, 19 and 20.

HARRY BASTIAN has been filling a week's engagement in Ithaca, N. Y.

MRS. NETTIE PEASE FOX will speak in Masonic Temple, N. Y., during this month.

MR. HARRY POWELL left New York City for Rochester, N. Y., Saturday last, where he intends to hold his slate-writing seances.

Read advertisement on seventh page headed "Bliss' Magnetized Planchette." Orders are coming in from all quarters for this little instrument.

THE Vermont State Spiritualists' Association will hold its annual convention at Plymouth, June 11, 12 and 13. W. H. Wilkins, Secretary, South Woodstock, Vt.

Ask your newsdealer to keep MIND AND MATTER on sale. He can be supplied direct from this office or through the American News Company of New York City, at wholesale rates.

MRS. SIMPSON, of Chicago, the flower medium, contemplates visiting England soon. Her manifestations occur in daylight, and skeptics have no chimeras to hang their doubts upon.

DR. SLADE is expected in Chicago, Ill., in about a week. He visits Springfield and Quincy before going there. His agent, Mr. Bradshaw, has been in Chicago making arrangements for him.

THE Onset Bay Grove Association will hold a Basket Picnic June 17th, at which an opportunity will be given to inspect the grounds and engage lots or cottages for the ensuing camp-meeting, which will hold from July 15th to August 18th.—*Voice of Angels.*

THE theological terrors of the church have been a subject of comment for thinking minds for hundreds of years, and a good example of it is shown in Melancthon's memoirs of Martin Luther; he says: "While he was deeply reflecting on the astonishing instances of the divine vengeance; so great alarm would suddenly affect his whole frame as almost to frighten him to death."

BARON HOLLENBUCH, a prominent Spiritualist in Austria, like Prof. Zollner in Germany, is deeply engaged in promulgating the truths of Spiritualism. He has published a number of works recognizing the phenomena, and is about to issue a volume entitled "The Intelligent World."

W. J. COLVILLE will speak in Washington Hall, Spring Garden and Eighth streets, June 8th and 9th, at 7½ P. M. Subject, on the evening of the 8th, "The Future of this Republic as Viewed from the Spirit World." On the evening of the 9th he will answer questions from the audience.

MRS. JAMES A. BLISS and infant medium (Sunshine) left Philadelphia for Hillside Home last Thursday morning. She does not propose to give seances, but will spend the time at the Home to recruit her strength preparatory to giving seances at the Mediums' Camp-meeting at Creedmoor Park Grove.

MRS. CORA L. V. RICHMOND and husband are the guests of Mr. and Mrs. S. P. Kase, 1601 N. Fifteenth street, where a reception will be given them on Friday evening, June 4th, and next day they will sail for Europe. While abroad Mrs. Richmond's address will be care of J. Burns, 15 Southampton Row, Holborn, London, W. C., England.

ON Monday last a small picnic party visited the Creedmoor Park Grove to look over the grounds and select sites for tents, etc. The weather was delightful and all expressed themselves delighted with the grounds, and were all pleased with the prospects of the proposed Mediums' Camp-meeting being a great success.

WE have received from Prof. Buchanan a proposition to give authentic historical evidence of the existence of Jesus of Nazareth, through the columns of MIND AND MATTER. We cheerfully acceded to the proposition and hoped to have had the first instalment thereof for this number. It has failed to come, but we trust it will be forthcoming for our next issue.

NARRINA M. D. ROBINSON, the only daughter of our faithful medium, Mrs. Katie B. Robinson, of this city, was united in the bonds of matrimony to Mr. George F. Gowen of Boston, Mass., Thursday, May 27th, by the Rev. Joseph May, pastor of the First Unitarian Church. The wedding was a very brilliant affair: the bride was made the recipient of many valuable presents, and, after many happy greetings, left with her husband for her future home in Boston. May their married life prove a happy one is the best wish we have for them.

LAKE PLEASANT CAMP MEETING next August promises to be one of the pleasantest and most interesting that has ever taken place. A large hotel has been built which has fifty good-sized sleeping rooms, and which can seat five hundred in its spacious dining-room. The restaurant at the depot can accommodate three hundred at once; new cottages have been erected, and more land cleared up. Tickets will be sold by the leading railroads at half rates. The formal camp-meeting will begin August 8th and close August 29th. Prominent mediums and speakers will be present in large numbers.—*Voice of Angels.*

THE Mediums' Camp-meeting, to open in Creedmoor Park Grove, on the Delaware river, July 1st, promises to be the most interesting effort of any in that line elsewhere being made. The gathering of the country's best mediums for all phases, is alone a great inducement to all who seek pleasure and study combined, to attend. The grove is one of the most delightful portions of God's earth, and we do not feel surprised that extensive preparations are being made already by large numbers of people from all parts of the country to be present. This camp-meeting will be the successful one of the season. We will give details of its most attractive features in a later issue.

GROVE MEETING AND BASKET PICNIC.—The Michigan Mutual Benefit Association of Spiritualists and Liberalists will hold their second annual grove meeting and basket picnic, in the beautiful Island Grove, at Schoolcraft, Mich., on Sunday, June 13, at 10 A. M. J. H. Burnham, of Saginaw City, and Mrs. R. Shepard, the well known and highly gifted inspirational speaker, will address the meeting. Mrs. Olie Child Denslow, of South Bend, will furnish music for the occasion. An admission fee of 10 cents will be taken at the gate to defray expenses of the meeting. Special excursion trains are expected to run on the different railroads, notice of which will be given by posters. J. H. Burnham, Pres.; Mrs. Ida A. McLin, Sec'y.

CONVENTION AND CAMP MEETING OF MICHIGAN LIBERALISTS.—The Liberalists of Michigan will hold a convention and camp-meeting on the fair grounds at Lansing, the capital of the State, commencing Saturday, June 26th, and closing Monday, July 5th. The camp-meeting will extend through the entire time, and will be devoted to social purposes, to the discussion of reformatory and liberal topics, and to a general agitation all along the Liberal line. The convention proper will meet on Saturday, July 3d, and be in session on Sunday the 4th. Its general work will be the discussion and perfecting of plans for the dissemination of liberal thought, and encouraging the formation of Liberal Leagues. Address S. B. McCracken, Managing Secretary, Detroit, Mich.

WORLD'S PEACE CONVENTION.—For some time there has been a movement on foot in Washington, D. C., which has for its object a conference or exchange of thought among all the nations of the earth, for the purpose of bettering the condition of humanity, and during the coming autumn the

movement will take tangible shape. The design is to invite a representative from every civilized nation; when from all portions of the planet, in 1883, great numbers from all nationalities will be in attendance at the World's Fair in New York. It has been ascertained that in nearly all parts of our planet men and women of influence, who have means and who know the English language, would be glad of the honor to come as delegates to a convention of such magnitude. It is quite probable that if there should be a general assembling of the intelligent minds of all nations, and if they should conclude, after mature deliberation, to issue an address to the world suggesting, among other things, a Court of Arbitration to settle all disputes, that by the dawn of the twentieth century all military establishments could be disbanded, and the shedding of blood dispensed with for all coming time.

Wm. Eddy at Moravia.  
(GEOX, June 1, 1880.)

Editor Mind and Matter.

Thinking, perhaps, that some of your readers would like to know the whereabouts of Wm. Eddy. He is staying at present with his sister, Mrs. Brown, at Moravia, N. Y., where he would like to see his many friends. R. G. LIVINGSTON.

ROCKFORD, ILL., May 31, 1880.

Editor Mind and Matter:

In justice to Dr. W. J. Clark, who has been actively at work with me here for the past nearly three months, and for the information of those who are unacquainted with his remarkable gifts as a seer, hearer and healer, as well as one of the best, most earnest and fluent lecturers in the Liberal field.

I feel called upon to say, after careful and a critical observation during this time, that I find him to be possessed with the most remarkable clairvoyant and clairaudient powers. And as a magnetic healer unexcelled by any medium I have ever heard or read of. Dr. Clark will be at the Belvidere Camp-meeting and have the entire management of the exercises. Speakers now positively engaged for the camp-meeting at Belvidere, Boone Co., Ill., for June 17th to 21st: Moses Hull, Boston, Mass.; E. C. Walker, Iowa; Dr. A. J. Clark, Ind.; W. F. Jamieson, and Mrs. Juliet H. Severance, M. D., Milwaukee, Wis.; Mrs. Simpson, the flower medium, Chicago, and other mediums will be there to give demonstrations of their medial powers. F. F. FOLLER.

Book Notices.

The Health Manual. By Edwin D. Babbitt, D. M. Published by Babbitt & Co., No. 5 Clinton Place, N. Y.

We find in the Health Manual, a work of rare excellence, filled with gems of scientific thought, marked by deep research into the mystic realms of science. The aspirations of a thinking mind is carried onward and upward by the perusal of such a work. It is true there are many who would fail to see anything but fanaticism in its pages; some minds are so compactly stored with ignorance that there is no room for one advanced thought, nor for one ray of light; but the thinking mind grasps at the beautiful probabilities of seeming impossibilities, and tries and tests them until all things seem possible. Dr. Babbitt has proved himself to be one of this class; he has read the advanced works of master minds in the past, and with true benevolence gives these great teachers credit for the instructions received from them; and not stopping here, he has thought for himself and added to the immortal page of history these thoughts, fortified by facts and correct observations.

Dr. Babbitt strikes unrelentingly at the old routine of medical practice, giving the right hand of fellowship to those who truly seek the good of suffering humanity. In this strike at drug poisoning he is supported by such men as Rush, Cooper, Mott and others. He also proves by an elaborate argument that physicians in all ages have chosen the law of weakness, using the drugs at the bottom of the glass, while the refined and enervating substances are allowed to escape their notice.

In this work we find the blending beauty of harmony advocated; tones, tastes, colors, and forces, when properly united and concentrated, make one grand whole, showing the true philosophy of cure. By this law of harmony the forces are equalized and disease annihilated. Every well regulated physician knows that disease is a loss of equilibrium of the natural forces. Hence, any law brought into effect upon the human economy, by which these forces can be equalized and harmonized, proves itself, beyond a doubt, the law of health.

The basis of this law has been effectually demonstrated by the theory and practice of E. D. Babbitt, to be found in the human aura, by the will power, by the laying on of hands, and by the application of harmonious colors treated under the head of chromopathy.

This book should be in the hands of every physician in the land, who is not too bigoted to add to his store of knowledge, and well deserves the notice of the reading and thinking masses.

Price in paper 50 cents, or bound in muslin, stamped in black, \$1, post-paid.

The Light of Asia, or, The Great Renunciation. By Edwin Arnold. J. K. Funk & Co., 10 and 12 Dey Street, N. Y.

Mr. Edwin Arnold is an earnest, sincere Spiritualist, but in a somewhat quiet way; and if any of our orthodox friends, who exhibit more anxiety about the popularity of a man than they do about the soundness of his arguments, doubt this fact, they will have that doubt removed by reading his poem, "The Light of Asia," which is so much sought after in this country and in Europe. It is unmistakably original, and reminds us of Morris's "Earthly Paradise." It describes the life and character of "that noble hero and reformer, Prince Gautama, of India, the founder of Buddhism, whose faith is professed by four hundred and seventy millions of the human race, from Ceylon to Swedish Lapland." Paper, 15 cts. This is one of a standard series of books published by this firm, on clean white paper and plain type, meeting a demand that has long been felt of placing large editions of standard books, at very low prices, before the American public. They publish essays on Goethe, Burns, Schiller, and memoirs of Mirabeau, on the Athenian orators, etc.



# THE PRESS—MAY EVIL SPREAD AS WELL AS GOOD.

BY W. B. FAHNESTOCK, M. D.

Gaping is catching, so are all the ills  
That man is subject to—and it were well  
If editors of papers, magazines,  
Periodicals, and all other means  
That news convey, would stay the printing of  
All dire accounts of plagues and other ills—  
Of murders, riots, suicides and crimes,  
As well as all gallow scenes, robberies  
And minor deeds that man is guilty of.  
If this were done and followed up by all—  
Rid of example, man would better prove.  
As these dread pictures were from him withheld—  
And as more pleasant scenes are held to view,  
More kindly feelings, motives and resolves,  
Would emulate his soul and make him strive  
To imitate and act a better part.  
If from the press, the pulpit and the stage  
This hint were promulgated far and wide,  
The man who now is sinking deeper down  
In infamy, would soon regenerate  
And disenthralled, rise in his might once more  
Above degeneration, and again  
Be what he should be—a true man indeed.  
Some wrongly impressed, may think and argue  
That such defects in man should be upheld  
To terrify, and thus prevent such deed.  
A false conclusion, as the growing scenes  
Of degradation, villainy and frauds  
Bully demonstrate, and loudly appeal  
To those who thus, whether from love of gold,  
Or mistaken views, still make these evils  
Public, and thereby cause repetition  
Of the ills that better were not so.  
We, therefore, in the name of mankind plead  
That these mistaken notions be reversed,  
And that instead of magnifying ills  
Hereafter, they will publish them no more.  
Lancaster, Pa.

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

GODFREY DE BOUILLON.

GOOD AFTERNOON, SIR:—When in mortal-life I was a military man. My actions influenced by what? By the fanaticism of belief. The brightest intellects that have ever been born on this planet have been obscured by superstition. I was one who sought to fight for liberty, but my idea of liberty was of a very limited character. Liberty to me meant the right to believe as the religion of the cross dictated, and the person who did not conform to the requirements of that religion I deemed unworthy of life on this planet. Sir, I was a soldier—a man whose heart beat for what? For what I considered to be right. If I was wrong it was the outgrowth of the day in which I lived. I drew my sword in the service of truth, and never intentionally did I sully it with dishonor. Life was a strange enigma in my day. As a spirit I would say solemnly that there is a life—an eternal life—that overshadows every action, and I see this as a finality, whatever the misconceptions of the soul eternal happiness will be the end. Out of my soul, thou accused error that would lead me either mortally or spiritually to endorse that which is preached for religion at the present day. As a soldier I was a fanatic—as a religionist I was swayed by priests—but as a spirit I ask that eternal influence to come here to-day and arrest the rascalities of the teachers of the so-called word. I was known when here as

GODFREY DE BOUILLON,  
Duke of Lorraine.

[We take the following sketch of the life of Godfrey de Bouillon from the *American Encyclopedia*.—Ed.]

Godfrey de Bouillon, the hero of the first crusade, was born in South Brabant about 1060, died in Jerusalem July 18, 1100. He was the son of Eustace II. of Boulogne, brother-in-law to Edward the Confessor. In 1076 he succeeded his maternal uncle, Godfrey, the Humpbacked duke, of Lower Lorraine, in a part of his possessions. He espoused the cause of the Emperor Henry IV. in the memorable struggle with Pope Gregory VII., slew the rival Emperor, Rudolph of Swabia, in the battle of Molsen (1080), and a few years later planted Henry's banner on the walls of Rome, which he was the first to scale. In reward for these services he became duke of Lower Lorraine. The idea, however, that he had committed sacrilege by violating the city of St. Peter sat heavily on his soul. As soon as the crusade was proclaimed, he mortgaged his lands to the bishop of Leige, in order to procure funds for the enterprise and set out in the spring of 1096, with his brothers Eustace and Baldwin, for the Holy Land, at the head of 70,000 foot and 10,000 horse, French, German and Lorrainers. Godfrey, who belonged to both the French and German nations, and spoke both tongues with ease, soon became the virtual leader of the whole vast expedition. He was not tall, but his strength was prodigious. It is said that with one blow of his sword he clove under a horseman from head to saddle, and with one stroke would cut off an ox's or camel's head. When in Asia, having one day lost his way, he found one of his companions in a cavern engaged with a bear; he drew the bear's rage upon himself, and slew it, but the serious bites he received kept him long in his bed. Alexis Comnenus agreeing to provide the western army with supplies on condition that the crusaders would expel the Turks from his dominions, Godfrey conquered Nicaea and in 1098 Antioch, where his soldiers were short of provisions, the Greek emperor having failed to keep his promise. They regained their courage on the supposed discovery of the lance which pierced the side of the Saviour on the cross; and after a siege of thirty-eight days Godfrey, with only 20,000 men remaining of his army, captured Jerusalem July 15, 1099. He tried, but in vain, to restrain the excesses of his soldiers and a fearful massacre ensued. Elected King, he refused to assume a royal crown on the spot where the Saviour had been crowned with thorns, and accepting only the title of duke and administrator of the Holy Sepulchre, surrendered it to the patriarch of the kingdom of Jerusalem, while he watched over the defence of the city, which was threatened by a vast Egyptian army. Godfrey soon died, probably of care and anxiety, after having founded a monastery in the valley of Jehoshaphat. He was buried on Calvary, and was succeeded by his brother Baldwin I., who assumed the title of King of Jerusalem. Godfrey's exploits have been celebrated by Tasso.

[The communication is perfectly consistent with the characteristics of the great Crusader. He has lived to realize that religious fanaticism under the name of Christian zeal is as wickedly foolish as any other phase of fanaticism. We would rather be the humble and misunderstood editor of MIND AND MATTER than this great Christian soldier.—EDITOR.]

DR. JOHN COCHRAN.

SIR:—In my mortal life I did not consider as deeply as I ought to have done the things relating to the great after-life. I have been (I am sorry to say it) a traitor, for popularity's sake, to the best

impulses of my nature. But I come here to-day simply to show that deeds—not belief and words—are the only passport to eternal happiness. I come also to say that I lived in a country where sectarianism was the rule, and where a man dared not express frankly his actual opinions. With the greatest respect and love toward all my mortal associates, and the overshadowing influence of my spirit toward my relatives whom I will help at every opportunity that offers, I will say I was known as

DR. JOHN COCHRAN,  
Dallas, Texas.

[We would thank any friend for information concerning that spirit.—Ed.]

MAILES COVERDALE.

GOOD DAY, SIR:—No man that ever lived was more anxious to propagate what I called religion than myself. What proof had I of the truth of that which I preached? Nothing more than what my imagination conceived. In this mortal life I thought I was right. I do not believe there is a spirit in the mortal flesh to-day that willingly does wrong. If men and women do wrong they are forced to it by circumstances. I tried to rectify those scriptures that you read to-day, but as I did not understand them myself I had to avail myself of the assistance of others. What has been the result? Different translators have translated them to suit their individual views. There is no bishop, priest, minister or chaplain, to-day, that dare deny this assertion, that the scriptures have been translated to correspond with the views of the translators rather than the true meaning of the text. I attempted to set these scriptures right, and I employed linguists to interpret them, but whether this was correctly done I do not know. Even as a spirit I am blinded by expecting salvation through another's merits. My best and most earnest wish is for the propagation of truth and the eradication of error. With the hope that all religious differences will soon be harmonized throughout the world, I am

MILES COVERDALE, Bishop of Exeter.

[We take the following sketch from the *Encyclopedia Britannica*.—Ed.]

Miles Coverdale (1488–1569), the celebrated translator of the first complete English Bible, was born in Yorkshire in 1488. He was educated at Cambridge in the house of the Augustinian friars, and, after having been admitted into that order, was ordained priest at Norwich in 1514. On the promulgation of the reformed opinions at Cambridge, Coverdale was among the first to abandon his allegiance to the Church of Rome; and probably finding it unsafe to remain in England he went abroad, and, according to Foxe, assisted Tyndale in translating the Bible. There seems, however, some reason to doubt Foxe's statement, which is entirely unsupported by corroborative evidence. Coverdale remained in perfect security until 1535, when he published his own translation with a dedication to Henry VIII., who had new come to an irreparable breach with the Pope. This was the earliest translation of the whole Bible into the English language; and the Psalms in it are those which are now used in the Book of Common Prayer. Although it is not an immediate version of the original (the title bearing that it is 'truly translated out of Donche and Latyn'), it has many merits. Much of the rhythmical flow and finely balanced cadence of the authorized version may be traced back to Coverdale. With the sanction of the king, Coverdale went to Paris in 1538 to superintend the publication of a new edition; but a decree of the Inquisition broke up the printing establishment, and consigned the sheets already finished to the flames. A few copies, however, having been sold as waste paper, were preserved; and these with the presses which were transported to England, were used in printing *Cramer's* or the *Great Bible*, under the superintendence of Coverdale, which was published in 1539. After 1540 Coverdale seems to have again resided abroad for some time. He returned to England after the death of Henry (1547) and was appointed almoner to the queen dowager Catharine Parr. In 1551 Coverdale was appointed to the see of Exeter; and in consideration of his poverty the customary payment of the first fruits was remitted to him. On the accession of Mary he was thrown into prison, and released only on condition of leaving his native country. He received the grace of exile, instead of execution, through the earnest intercession of the king of Denmark, whose chaplain, Mac Alpine, was his brother-in-law. On the invitation of the latter, he repaired for a time to the court of Denmark, but afterwards retired to Geneva, where he was associated with other English exiles in executing the Geneva translation. On his return to England, after the death of Mary, he was not reinstated in his bishopric; and in 1563 he declined the see of Landaff. He held for some time the rectory of St. Magnus, London Bridge, but resigned it in 1566. The rest of his life was spent in translating from the works of the Continental Reformers, and in the publication of tracts for the spread of the Reformation. The date of Coverdale's death is uncertain, but he was buried in the chancel of the church of St. Bartholomew, Feb. 19, 1569.

[Here we have the spirit of Miles Coverdale, returning and confessing that he and those who were engaged with him in translating the bible into English, being ignorant of the original Greek and Hebrew languages, rectified the translations of the scriptures into other languages than the English, to suit their views of what it ought to be. Another remarkable feature of the communication, is that Miles Coverdale, a devout Protestant Bishop and Bible compiler and publisher, although in spirit-life over three hundred years, is still expecting vainly to obtain salvation through the merits of another. What a lesson for Christian zealots!—Ed.]

JENKS B. WALKER.

GOOD AFTERNOON:—I don't know much about this life. I'm a poor weak fellow. I don't know how to get the information I want to send to my father to him. He is disconsolate over my death which took place several months ago. I can't comfort the old man, for I don't, in reality, know much about this after-life. I am informed that my coming here is to do me good. I have a great desire to get back here and this is the only means I can employ. There is no other way that I can travel from the spirit to the mortal. But as I was cut off suddenly, and when hoping to live to be of full age, my father and mother were deeply grieved over this. I would say to them, that if I had had the proper spiritual basis to start from here, I would not be where I am to-day. I would say to them, that it is not belief but acts, that makes their spiritual happiness. This is to my father and mother. My name was,

JENKS B. WALKER,  
Penn Lynn Station, North Penn. R. Road.

A. VON HUMBOLDT.

GOOD AFTERNOON:—What is truth? has been the inquiry in all ages by all generations of mankind. Truth to me as a spirit is that which urges me forward after eternal happiness. I might come to a closer analysis of this question, if I had pursued it positively, but there has been no mind upon this planet that could for an instant conceive of the endless combinations that matter assumes. What is matter? I answer, the book on which infinite intelligence stamps its action. What is truth? I answer, the realization of the ultimates of matter. What is the finality of all questions that are asked? and you can answer, that is the finality and ultimate of all life. It is this that each individual does. Like the mountain stream as it flows onward to the sea, each one brings his or her contribution towards the universal result. I can tell you this as a final truth; there is no difference in the spirit-life between the most learned and the most unlearned, except that of greater or less intelligence; but mark this, that difference measures the responsibility of the spirit. In conclusion I would say, Oh! mortal man, if you desire happiness, seek for truth.

A. VON HUMBOLDT.

GRACE COURTENAY, (Countess of Devon.)

GOOD EVENING SIR:—Life as it is expressed in your day is the same as in mine. We had all the faults—all the frailties, and about half the virtues that you of the present day have. In the mortal life I was an aristocrat. I was used to being served and obeyed, no matter what my wishes might be. I do not claim that I was good, but I was born with a gentle disposition, and I never desired to tyrannize over my so-called inferiors. My mortal life did not reach much beyond middle age, but I have found in spirit, that I had a mission in my disposition that ever leads me. I retain as a spirit all I possessed as a mortal. I retain a desire to help the poor to rise, and on this account I am a missionary to the lower realms in spirit-life. I do not believe in that kind of advancement that leaves our friends and associates in the mortal life to suffer, in order to gratify the so-called heathen. I am anxious to see caste done away with, and each and every individual display their nobleness of soul. I have found that religion, in the spirit-life, has nothing to do with eternal happiness, but this is positively the fact that good acts write your angelic epitaph in the future life. I was known as Grace Courttenay, Countess of Devon.

[We have no means of determining whether such a person as Grace Courttenay, Countess of Devon, ever lived. All that we have been able to find in the British Peerage on this head are the following facts: Reginald de Courtenay was a descendant of Pharamond, founder of the French Monarchy. His immediate ancestor was Athlon, who, about the year 1000, fortified the town of Courtenay, in Gascony, in the Isle of France, and from thence took his surname. He went to England from France in the reign of Henry II. His son, Robert de Courtenay, married Mary, daughter of William de Redvers, Earl of Devon, and in 1293 Hugh de Courtenay, the great-grandson of Robert Courtenay and Mary Redvers, became the representative of the Redvers family. This Hugh Courtenay was summoned to Parliament, as a Baron, in 1299, and in 1335 was allowed the Earldom of Devon in consequence of his descent from the former Earls. With longer or shorter intervals of deposition the house of Courtenay has continued to hold the rank of the Earldom of Devon.—Ed.]

BERYLLUS (Bishop of Bostra).

GOOD DAY, SIR:—Life is a barque that is ever nearing its destination, and the deeper it is freighted with truth the more certain and absolute is its progress. In the day in which I lived these Christians brought forth the dogma of their god-man. The question that comes home to me at this time is: have my expectations been realized? I answer, upon my hope of eternal happiness that I know nothing of the person described in the Christian Scriptures. I heard of such a person when in my mortal-life, but as a spirit I cannot bring to you one circumstance, one fact to substantiate the idea that such a man ever lived. Schisms were at their height when I was on earth. They fought, contended, argued; in fact did everything to prove that their peculiar ideas were true. I endorsed some of those views because I knew no better. My opinions were certainly tinged with the idea that a future god-man would appear. I will here say, that Mahomet, the Arabian prophet, taught that which he thought was true. Truth seems naturally to adhere to some minds; there are other minds that cannot receive it, they are so narrow and contracted. I found this to be the case, as a spirit, that all nations are controlled by the ideas that are instilled into the minds of children; and although Christianity was taught in my day, yet I have never been able to reach a point either as a mortal or a spirit where I could satisfy myself of the truth of the existence of such a person, divine or otherwise, as Christ. In conclusion, I ask you to be firm—determined that you will not allow any person or persons to interfere spiritually or materially with your individual progress. Be firm in this.

Thank you for this chance to state my views on the question of the existence of the Christ of the Christians. I was an Arab, and lived in A. D. 280.

BERYLLUS, Bishop of Bostra.

[We find the following account of Beryllus in McTintock & Strong's *Encyclopedia of Ecclesiastical Literature*.—Ed.]

Beryllus, bishop of Bostra, in Arabia, third century. Our only definite knowledge of him is derived from a passage in Eusebius, which says that he held that 'Our Lord did not exist in the proper sense of existence, before he dwelt among men; neither had he a proper divinity, only that divinity that dwelt in him from the Father.' Eusebius goes on to say, that Origen, by discussion with Beryllus, brought him back to the faith. There has been much discussion of late as to the real nature of the heresy of Beryllus.

[No one can read the foregoing communication in the light of that brief account of him and not feel that it is authentic. It would seem therefore that Beryllus, a learned Arabian Christian bishop, as late as the third century, denied the divinity of Christ. After nearly sixteen hundred years his spirit returns, and denies his existence as a human being. A writer in the *Biblical Repository*, vol. xi., page 13, says: "Eusebius charges Beryllus with having held 'that our Lord and Saviour did not exist as a distinct person, before the incarnation; and that the divinity of the Father (not his own) dwelt in him.' The bishops in his neighborhood, it seems by his account, had many conferences with Beryllus, but were unable to con-

vince him. At length a Synod was convened, at which Origen was invited to be present. He succeeded, as the statement is, by his learning and eloquence, in winning Beryllus over to his favorite hypostatical views. Eusebius says that the acts of this Synod were extant in his time." The same writer says of Beryllus: "That he was a man of learning, the author of letters and other writings, is sufficiently vouched for by the testimony of antiquity. Eusebius says he had inspected many of his writings in the library of Jerusalem. But all his writings are lost; and we know him only by the history which his opponents have given of his sentiments." But the most curious and interesting thing to us is how that communication came to be given through Alfred James, a man who had no knowledge whatever of the existence of such a Christian bishop as Beryllus, if it was not given by the spirit of that hierarch.—Ed.]

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

RE. 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: uch work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

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

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

## A Proposition.

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

Chas. M. Brown, Glenburn, Maine, writes: "I like the tone of your paper very much, and could not do without it under any consideration whatever. There are a few Spiritualists in this vicinity that do not like your paper; they think that you are a little too harsh on Bundy. They say that Brother Roberts quarrels with Bundy too much. Now, Brother Roberts, I would like to give my candid opinion upon the matter, which perhaps is not worth much, but every man and woman has a perfect right to their own opinion, and a perfect right to express it upon all proper occasions. Since the starting of that beautiful little sheet, MIND AND MATTER, you have done wonders. I am not the only one that tells you of it, daily you are receiving from your many friends, letters urging you on in your noble work, and like the young lawyer that took his dying mother's advice not to undertake a case unless he knew that it was perfectly honorable, I will say to you as he thought he heard his mother say from the spirit-world, "Right, my brother, right." The bright spirits who chose you to carry on the glorious work which you have been and are now doing, could not in my humble opinion have chosen better. I believe that you, single handed are a match, yes, more than a match for Bundy and all his minions. My advice to Bundy is this, do not try to ruin the character of every medium in these United States, for it is an utter impossibility. It can't be done. Bundy dear, remember this that if all the mediums which you attacked are legitimate offsprings of spiritual development they are safe, and all your whinnies about fraudulent mediums has been for naught, for truth is mighty and will forever stand. Another thing Mr. Bundy, if mediums are false their actions will condemn them without the interference of any one. Give them rope enough, and they will soon hang themselves. Perhaps I have already wearied you so I will close with well wishes for your future prosperity.

Martin Zerba, Geneva, Fillmore Co., Nebraska, writes: "Please accept thanks for publishing my letter of inquiry in your paper of April 24th, in regard to the suffering of mediums, and replied to by Charles Thompson, in MIND AND MATTER of May 1st. He has given me more ray of light by stating the experiences of others, for which I am very much obliged to him for the kind sympathy that prompted him to reply to me. Yet he revealed to me very little that I already did not know or had some idea of. I had practiced self manipulations some, but had discontinued them, and strove to break the force of those influences by will power alone. Perhaps here was my mistake. But I ask, is there no rest for suffering mediums, is there no means or conditions known by which we may free ourselves from all those bad effects or influences, so that when suffering from actual disease, we may be restored before receiving any suffering from surrounding influences? To speak plainly, can a healing medium develop, so as to entirely avoid or prevent being attacked by the sufferings of others unaware, or only receive these sufferings when he wishes to know the condition of his patient, so as to give the proper treatment? This is the point in the subject I want to understand perfectly if possible. If the only remedy is the one that Mr. Thompson recommends, then I would constantly be employed, potting and rubbing myself, and that in my present home and surroundings, would give me a good chance of being lodged in the insane asylum. Yet I shall try it and run the risk until I get more light on the subject. I am willing to work but not to be constantly suffering. I would like a resting spell for a change. Now Mr. Roberts, why not pattern after the priests just enough to call for "the experiences of the brothers and sisters," in this case that we may compare notes and experiences, and no doubt much good might be done and much suffering relieved. I am well aware of the delicacy of this subject, but all should be willing to work for each other's benefit and instruction. I do not want to advertise myself but want information, and I know of no means better than through MIND AND MATTER. So let us hear from others. Mr. Editor, please accept thanks for the five extra copies sent to me containing my article. I think after harvest I can get a few subscribers. Your types spelled my surname with a Y when it should be a Z.



## MIND AND MATTER.

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### Instructions to Those Who Desire Answers to Sealed Letters.

In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language.

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### WHAT IS THE MISSION OF SPIRITUALISM?

To answer that question it is necessary to determine with certainty what Spiritualism is. In its more limited sense Spiritualism is the intelligible intercourse between spirits in mortal organisms and spirits that have, through the natural change called death, reached a condition of existence that is impalpable to what are called the physical or material senses of incarnated spirits or mortals. In its broader sense it is the manifestation of natural laws that operate in realms of creation, of boundless space and of infinite duration. To know what those laws are, it is necessary to study their operation in the natural course of events, and by conforming to them, to open the way to an ever-increasing manifestation of their operation. Already in the short space of thirty years, by pursuing the course suggested by returning spirits, mankind have been put in possession of a vast accumulation of facts that point uniformly to certain conclusions and to no others.

These conclusions are, first—that the individual conscious life of man is not limited to the comparatively short period he inhabits a material organism, but that it is continued after death, or what is called death, indefinitely.

Second—that spirits enter the life after death with all the habits of thought, desires, prejudices, loves, enmities, joys, sorrows and aspirations which animated their earthly lives and gave them their mental and moral individualities while here.

Third—that disembodied spirits can and do return to the earth, and by psychological power do influence or control to a greater or lesser extent the thoughts and actions of those in mortal life to whom they are naturally attracted.

Fourth—that to prevent the return of departed spirits by mortal or spirit power is impossible, there being no break nor discontinuance in the great spiritual chain of existence that reaches from the center of causation to individual man.

Fifth—that the coarser spirit natures are nearest to the mortal plane of life, and therefore exert a more powerful influence on human actions than do the more refined and exalted spirits.

Sixth—that spirits cannot, at will, come to mortals; nor can mortals, by their will, bring them to earth. Spirit intercourse, whether between disembodied spirits, or between spirits and mortals, is subject to conditions that admit of no avoidance.

Seventh—that such being the demonstrated fact, neither belief nor disbelief, faith nor doubt, nor acceptance nor non-acceptance of that truth, has anything to do with the influence exerted, for good or ill, by spirits or mortals.

We do not believe that there is any experienced investigator or observer of the phenomenal facts of Modern Spiritualism, who will question the correctness of any one of those general conclusions. If there is, we would be glad to hear from him or her, to the contrary, with the reasons of dissent thereto. Until shown wherein those general conclusions are erroneous or defective, we will regard them as invulnerable. What then is to be the mission of the knowledge which those general conclusions exemplify? We cannot positively say, in as much as that will largely depend upon the conditions through which that knowledge will have to find or force its way. If mankind possessed the wisdom to follow willingly the laws of Nature as their guide, we would have no difficulty in discerning the outcome of the flood of spiritual light that is being poured upon the attention of mortals. When mankind will acquire wisdom enough to seek to follow the teachings of Nature, rather than to seek to control and set bounds to the operation of her laws, they will recognize and conform to the spiritual laws of their being. When that time comes the aims and objects of man's mortal life will not be to acquire power and distinction and wealth and luxury and ease, at the expense of the privations, sufferings and sorrows of their fellow men. When that time comes the great aim and object of mortal effort will be to develop and promote the happiness of the whole human race. To do this, men will realize that the natural purposes of the mortal existence is to prepare individual man for an endless life, wherein earthly honors, distinctions and advantages are of no avail.

Why is it, that in proportion as mankind have advanced in civilization and learning, that the animal tendency to selfishness has more than kept pace with the development of their mental

and moral attributes? We can only account for it on the principle that the spiritual tendencies of man have been lost sight of or ignored in the great career of progress which has attended the last five hundred years. Indeed it is not too much to say that in business, morality has been discarded—in society justice has been ignored—and in religion spirituality has been substituted by selfishness. The time has come when human progress must move on in the direction of the spiritual in man's nature, and further and further away from the selfishness which has so long predominated in human affairs.

If it is true, as we claim, that man does not die, that he remains the same spirit being that he was before leaving the form, that he can and does return to influence mortal actions, then the mission of Spiritualism becomes of inconceivable importance. Its mission will be not only to fit people for the spirit-life, but to fit ignorant and unprogressed spirits for a spirit state that they would never reach without the instruction that Modern Spiritualism affords.

For thousands of years, speculative theology has been resorted to prevent general intercourse between spirits and mortals, with what result we most painfully see. Untold millions of human beings have passed to spirit-life without the faintest perception of the laws relating to that life, and wholly unfitted to advance beyond the plain of the mundane life. Hundreds of millions of such spirit beings hover over mundane humanity incapable of helping themselves or doing anything but harm to their mortal brethren.

The mission of Modern Spiritualism is, therefore, two-fold. First, to cease adding to the number of spirit wrecks, by imparting to mortals, the knowledge necessary for their spiritual welfare, through the channel of communion between them and returning spirits; and, second, to instruct the latter as to the great work to be done, and the means to be used in enlightening and elevating those spirits who now live a burthen to themselves, and a curse to those on whom they throw their baneful influences.

How are mortals to be prepared for the spirit-life? We assert, without fear of successful contradiction, that this can only be done by mortals profiting by the experiences of those who, having passed through the experiences through which we are passing, have realized the mistakes of their mortal lives, come back to warn others to shun the same mistakes. Is there any man or woman so indifferent to his or her welfare and happiness, as to be indifferent to the certain result of human actions, as made manifest in the experience of others? We think not. The work, then, to be done is to convince the people that they can have the benefit of the experiences of those who have passed to the spirit-life to guide them in their search for eternal happiness. To know that spirits can and do communicate their experiences to us, is not enough; that knowledge must be practically applied in human affairs in every department of human effort. To know that which is true is not enough. That truth must be embodied in the lives and actions of mankind, if it is to advance and improve their condition. What then do the experiences of returning spirits teach? They teach that to be happy in spirit-life, we must be truthful, just, benevolent, charitable, merciful, loving, self-sacrificing, forgiving, hopeful, aspiring, persevering, wise, humble, cheerful, and devoted to doing all good, and to avoiding all bad actions. Why is it so hard for mortals to accept and profit by that spirit teaching?

We answer, because the teachings of thousands of years, before the dawn of Modern Spiritualism, had been directed to inculcating the idea that man's happiness was not the outcome of his personal efforts to attain to truth, to act rightly, and to promote generally the good of the race; but was solely dependent on the arbitrary will and intervention of others who held his destiny in their keeping. So rooted in the humble mind has this most pernicious error become, that men have habitually grown to disregard the plainest teaching of common experience, and to live and act as parts of a vast system of machinery, that is moved by the will of a comparatively small class of self-constituted human leaders. So long as this state of affairs continues, humanity can make no general progress towards the great end of sentient being, individual happiness.

We know that but few, comparatively, are willing to accept the most thoroughly established truths of Modern Spiritualism. Christians of all phases of sectarianism, while professing to believe in the eternal life of man, willfully reject the evidence that demonstrates the correctness of their belief; while those who have no such belief most irrationally reject natural phenomenal facts that would not leave a particle of doubt in their minds were they brought to bear upon any other subject than that in which their prejudices are centered. Even Spiritualists who are forced to acknowledge the reality of those phenomenal facts are so imbued with the general tendency of time honored prejudices that they are seeking in every possible way to arrest the occurrence of those facts,

"And bend the supple hinges of the knee,  
That thrill may follow fawning."

at the foot-stool of hoary error. But there those facts are, and there they will remain until the charms of truth shall lure mankind to abandon their gross spiritual darkness and follow her.

The mission of Spiritualism is to unveil truth to humanity and to clear the way for her visitation

to every human soul. Like all the life sustaining elements in nature, the light and warmth of Spiritualism is for all humanity and not for a favored few. Like the Sun that dispels the cold and prevailing darkness of winter, and causes all nature to rejoice amid the blossoms of Spring and the fruitage of Summer; so, Spiritualism triumphing over the darkness of creedal ignorance and the benumbing frigidity of dogmatic theology will cause every latent germ of good in the human soul to spring forth and grow and bring forth fruit in such abundance that no human soul will be left to famish for a single day, or hour.

Upon this blessed mission Spiritualism has but entered. The immediate work, before it is to demonstrate the divine source from which it comes, and the immediate objects which it is sent to accomplish. Grandly and wonderfully has it entered upon its career, and with a power and wisdom not of earth how resistlessly it is moving forward over the mightiest of earthly obstacles. Wherever it appears the chains of superstition, ignorance and prejudice are dissolving, and men, women and children, released from the confinement of false education and irrational customs, are breathing the soul-invigorating atmosphere of truth and reason. Not among the pampered children of wealth and those borne away by mundane advantages, is this so manifest, but among the poor, the humble, the sorrowing and the suffering ones of earth, is this the case. To the latter, never was the wisdom, the justice, the goodness, the power, the beauty, the loveliness of the Great First Cause, so manifest as in the light of spiritual illumination. Life to them is no longer "a weary pilgrimage," for they know the blessed reward that will attend their every transient sacrifice for truth and humanity.

Spiritualism pleads for your co-operation. It needs it in order to hasten the day when it will be enabled to effect its perfect work. It implores you to place no obstructions in its way. It begs you to cease calumniating, persecuting, opposing and discouraging the chosen mediums of the working spirit hands. It asks you to foster and help them in their thankless labors for the advancement of truth, for through them alone can the truths of Spiritualism be made manifest to mortal comprehension. Will you respond, as you should? If you do not, long will it be before the only real saviour that ever appeared among mortals will be recognized. Not in Ancient Spiritualism, nor in Christian Spiritualism, appeared that Saviour, but in Modern Spiritualism, the only Spiritualism that has ever been publicly acknowledged and propagated by its mundane friends.

Let it be our united work to help, as we may, in carrying forward the Spiritual Movement, for in no other way is human reform and progress possible. Why eternally preach and inculcate charity, love, honesty, virtue, temperance, justice, truthfulness and benevolence, and do nothing to arrest the causes which produce the opposite of all those inculcations. It is coming to be a matter better understood each day that a large proportion of the prevailing vice and crime is the result of spirit influences exerted upon imperfectly balanced minds. What is being done to discourage the increase of these innocent victims of hereditary imperfections? What is being done in the way of rational education to counteract the hereditary imperfection of so large a proportion of the children born into the world? What is being done to relieve these poor neglected brothers and sisters from the influences of obsessing spirits?

Spiritualism answers, nothing, and because nothing is being done in those directions, she claims to insist upon a change of policy in the direction of reform. She tells you to heed her teachings and thus learn the ways of wisdom. Let us not only heed her teachings, but turn to and help to propagate them by every available means. Strive to the utmost to give instruction to spirits as well as mortals who are ignorant of those natural laws that most deeply concern their welfare, and which are always manifested in the phenomenal facts of Modern Spiritualism. In that way, as in no other, you will gain the goal of your highest happiness.

The Smithsonian Institution, the Medical Museum, and the Library of Congress, in Washington City, are really of no practical use to thousands of laboring men and women in the District, who are forced to toil six days in the week, to keep gaunt hunger from their homes, and who find these great public benefactions closed to them on Sunday, by the sincere, but mistaken zeal of a Christian community. These Christian people act and reason as though these toiling masses, after the religious ceremonies of the day are over, needed no other instruction or pleasure. So they cut them off entirely from what would prove a valuable source of information to them and their children. We therefore thank Mr. Cox for his recent resolution, providing that the above mentioned institutions be kept open on Sunday. The poor have long had an interest in this matter, and it is full time that every lover of humanity should help open every avenue of information, and useful pleasure to the laboring classes. It is unjust and wicked even to bar them from the government's store houses of knowledge, because the only day they have to visit those places comes upon Sunday. By opening them on this day we will be teaching them, how to spend it better than they do now, and how to make a wiser use of their little spare time and surplus cash. We say open all these places on Sunday in all our cities and villages throughout the land, the sooner the better.

### THE SECOND COMING OF CHRIST.—WHEN IS IT TO BE?

This was the subject given by the audience, to Mrs. F. O. Hyzer, at Everett Hall, Brooklyn, N. Y., March 21st, last. In speaking to the question propounded, Mrs. Hyzer said: "Friends, I thank you for the question you have propounded to me to-night. However often I may have spoken upon this subject, it is ever new to me." We may, therefore, conclude that Mrs. Hyzer, in descending upon that subject, did so independent of spirit influence, and that the views she expressed were her own, and not those of controlling or influencing spirits. "If I have wearied my listening friends, they must pardon their own over-intensity of demand upon my inspirations, &c. We quote from the reported discourse as published in the *Banner of Light* of last week.

Whether Mrs. Hyzer expressed her own views or those of inspiring external influences, will make no difference, so far as the object of this criticism is concerned. They relate to matters that we regard as deeply concerning Spiritualism, and therefore are entitled to our especial attention.

Mrs. Hyzer confesses, in the outset, that the question admits of no certain answer, for she says: "If one could stand before you to-night clothed in the shining raiment of an archangel, and answer your questions arbitrarily by saying, 'The second coming of Christ will be in 1880,' or in any other year to be, giving you the comparative data of the event, in what manner could you assure yourselves of the truth of the statement?" And yet Mrs. Hyzer went on at considerable length to answer that, concerning angelic things, which she admits that an archangel's answer would throw no light upon. We think Mrs. Hyzer made a marked digression from her subject when she spoke as follows:

"We cannot fail to see that there are to-day many persons calling themselves Spiritualists, who are following after every form of test-mediumship, in search of more evidence of the immortality of the soul; and while phenomena multiply the phenomena of inter-spherical communion upon his reason, he is still uncertain, and from doubting his immortality at first, pushes his investigation of evidence until the more palpable becomes the demonstration of the truth for which he is seeking, the more he comes to doubt the realism of his own normal senses. So often and so long have they been convinced, and found himself mistaken regarding the firmness of his belief, his reasoning faculties have collapsed from too constant heating and cooling, and at length have so fully ceased to serve him that he may clasp his angel child to his yearning heart, feel the kiss of love upon his brow, hear the sweet melody of her voice, and yet, before the earth revolves again upon its axis, his poor depleted senses fear they have neither seen, nor touched, nor heard the precious treasure of his yearning father-love. How could this sickly, morbid state of the mind have been prevented? Only by blocking or supporting the wheels of the investigation of this transcendent revelation of the love and wisdom of High Heaven, at every resting point of the great route through the tares and brambles and underbrush and thorns of past superstition and dogmatic opinions, by a unity of special phenomena with universal phenomena, through a deep and continually unfolding system of philosophy of correspondences, the golden magnet of which should draw into its magic circle all demonstrations and systems of known science, all developments of all religions, all harmonies of poetry, all revelations of universal life and love, however radiant their splendor, however simple and humble their proportions. This unified with universal truth, its special demonstrations are held fast linked in the bonds of circumstantial evidence of the absolute Certainty which we call the Infinite, Great First Cause, or God. This Truth folds us to her bosom, and from her maternal embraces there will never be an exile, nor a wanderer going forth from his divine inheritance of a love of the Good that casteth out all fear of the Evil—from the peace or unity of feeling with intellect which maketh him greater than what he taketh a city."

We give the above paragraph from Mrs. Hyzer's discourse in full, in order that our readers may see how many words may be used without expressing one clear and lucid idea. Mrs. Hyzer may have a very clear idea of what she intends to say, but we very much incline to think that she failed to develop it. We know that in the city of Brooklyn, where Mrs. Hyzer is laboring to show forth some rays of divine truth, that there are a good many people calling themselves Spiritualists, whose irrational and inconsistent conduct approximates to the demented condition which she depicts; but they are, fortunately, almost wholly confined to that locality. We do not think a great many can be found anywhere else. Doubtless some of Mrs. Hyzer's audience were persons whose depleted senses warranted her in suggesting the "the blocking the wheels of investigation." We can only say to Mrs. Hyzer that the persons who seek to block the wheels of investigation as to the reality and truth of spiritual phenomena are not the friends of Spiritualism, however much they may pretend to be so. If they profess to be Spiritualists, and thus seek to arrest the acquisition of knowledge concerning it, they are worse enemies to it than if they openly opposed it. It is just such talk as this of Mrs. Hyzer, on the part of so-called spiritual lecturers, that is bringing disgrace and shame on the cause they assume to represent. If it were true, it would be bad enough, but being most untrue, as every well-informed Spiritualist knows, it becomes intolerable.

We assure Mrs. Hyzer she makes a very great mistake when she imagines that Modern Spiritualism is passing over "the great route through the tares and brambles and underbrush and thorns of past superstition and dogmatic opinions." The great car of spiritual progress is not rolling that way. We know that Professors Brittan, Buchanan and Kiddle, and Mrs. Hyzer and other prominent writers and lecturers, who claim to correctly represent Modern Spiritualism, are trying to drag it out of the open road of nature into the wilderness of past superstitions and dogmatic opinions; but we do not see that they are accomplishing their design, nor do we think they will.

Why do public lecturers and writers labor so persistently to discourage the investigation of the phenomenal facts of Spiritualism, and yet claim that they are the friends of the truth that can alone be made manifest by those facts? It is neither consistent nor sincere. Has the time not arrived when this work of discouragement and obstruction should cease? The persons who manifest such a dread of Spiritualism becoming the



common possession of all mankind, have not advanced one whit beyond the point attained by the priesthoods of every religious system that has ever existed. It is not the general class of investigators of spiritual phenomena that need to stop "at every resting point of the great route through the tares and brambles and underbrush and thorns of past superstition and dogmatic opinions," but those who are far on that "great route," and so befogged that they seem to have lost their way. How much better it would have been for them if they had investigated more and thought less of blocking the wheels of investigation.

But let us see what answer Mrs. Hyzer made to the question to which she claimed to be speaking. She said:

"Shall we not leave the *man Jesus* for awhile, and search for the *spirit of the flesh and blood*, the Christ or anointed first-born of the overshadowing life which we call God? I think we may well cry out to-day with Mary at the sepulcher, 'They have taken away my Lord, and I know not where they have laid him.' Truly we have so long contended over the merits and demerits, the possibilities and impossibilities, of the word or personality, that we have failed to cherish and live the spirit of the word which giveth life. So long have we reasoned or tried to reason objectively in relation to the *history of Jesus*, that we have failed to realize subjectively the living, soul-redeeming Christ. Let us to-night, then, cease for a while all contention or speculation regarding the picture or copy, and search for the original of the picture in the realm of subjective truth, or life within ourselves. Let us, if we can, find Christ or God or eternal facts within, and then we can judge far better if there be need of such a character as that of Jesus. If we find the need in the laws of our being, we shall see the justice and law of justice by which the need should have been supplied; and contention with regard to the exact data relating to the time or circumstance of that supply will grow less influential, sink into comparative negation, allowing simple corresponding history a graceful place of rest, whereupon she can sleep between the lids of the Bible, as quietly and naturally as a child nestled in the bosom of mother-love."

We would like to find, if possible, some intelligible meaning to that attempt to define who and what the Jesus is whose second coming Mrs. Hyzer undertakes to prognosticate. What can Mrs. Hyzer mean when she talks about leaving the *man Jesus*, and seeking for the *spirit of the flesh and blood*, the Christ or anointed first-born of God? Why may we well cry out to-day, "They have taken away my Lord, and I know not where they have laid him?" Who has taken him away? Who was he? In what sense was he the first-born of God? What is "The living, soul-redeeming Christ?" How are we to find Christ or God or eternal facts within? What earthly or spiritual need have we of such a character as Jesus? We would not for the world "block the wheels of investigation" into those matters, as well as all others that relate to the knowledge of truth. This man Jesus, that Mrs. Hyzer asked her hearers to leave, to run after Christ the first-born of God, was not then the first-born of God. If there was no man Jesus what reason have we to believe there was a Christ and if there was a Christ or anointed first-born who and what was he? Where did he live? What has he to do with us? What have we to do with him? There may be some meaning in that, but we confess that we see none. It is a play upon words, and no doubt appeared to the confounded listener to contain a great deal of wisdom; but extract from it if you can any intelligible meaning.

Mrs. Hyzer says:

"This *element* becomes the sacrificial fulfilling of the laws of progressive fulfillment, and now that I have found the *living Christ*, or self-redeeming Law—the glorious son of virgin matter overshadowed by the invisible Genius of Life, or the Divine Artist of form, I find no difficulty in corresponding this principle to the life of the one who first taught it to mankind, or at least to the one who alone transcribed it in his life to me, the first-born type of the soul's resurrection from the self-destruction of mutation—Jesus of Nazareth. Thus corresponded, we see how God is sacrificed to Himself to appease His own necessities of attraction and repulsion."

Mrs. Hyzer does not find it so easy to leave the man Jesus as she thought when she undertook to save Christ, the anointed first-born. But let us follow her a little further; she says:

"When Christ and Christianity shall cease to antagonize, and the light shall have become incarnate in men as it was eighteen hundred years ago in man, we shall have become so well acquainted with the life of Christ that we cannot content ourselves regarding his picture though it be named Buddha, Jesus or Mahomet. There we shall see the nature of the need of a great guide or example to move on before us to demonstrate the practicability of the ideal of a divine life incarnate in humanity—a model brought outward, clothed in flesh, to show how pure and God-like and unselfish and just the spirit can hold itself in clay; and we who have been taught through history to look for this embodiment of the ideal of the divine man in Jesus, more eager to him still, as unfolding light reveals the exquisite nobleness, the artistic perfections of the correspondence between Christ and Jesus; and with a new joy and an intense reverence and love, we repeat again and again the sweet words, 'Our Redeemer, Jesus Christ.'"

Here we see Mrs. Hyzer again trying to make it appear that Jesus was not Christ and yet she repeats again and again that they are one and the same person or thing or principle or example. Why this jumble of inconsistencies. We would like Mrs. Hyzer to answer this question. In what sense can any one regard another as his or her redeemer that is in any sense attributable to Jesus of Nazareth, Jesus Christ, Christ Jesus, Jesus or Christ? Spiritualism teaches, if it teaches anything, that each human soul must redeem itself from any and every error, or wrong of which it may have been guilty. It says nothing whatever about redemption through any other means. Why then will spiritual lecturers get down in the slough of dogmatic sectarianism and seek to fasten upon Spiritualism the verbal mystification and "pronto change—come along, sir," devices of heartless priestly deceivers of their fellow-men? Mrs. Hyzer speaks of Jesus Christ, as delineated in what is called the Scriptures, as well the picture of something that was represented as well by Buddha and Mahomet as by Jesus. That being so we had better drop all reference to these various attempts to incarnate light and truth. Light and truth are principles in nature that admit of no incarnation and to talk about incarnating them is to talk about that which is a natural impossibility. Mrs. Hyzer shows how little the light and truth of Spiritualism has availed to free her mind from the sectarian shackles that have been fastened upon it by the influence of dogmatic theology when she says:

"The sweet reverence, the clinging love, the dear sympathies which my soul has been taught through all its mortal life to feel for the crucified seer of Judea, since the day when twenty-seven years ago I was born to the atmosphere of communion with angels, has grown intenser, broadened in its sweep," etc.

Now we would like to know what authority Mrs. Hyzer can produce to show that Jesus was a seer, that he was a man, that he was crucified, or that he was in any sense the exemplar and redeemer of any one. No one any longer pretends that there is a particle of authentic history of such a being as he is represented to have been. The most that any one can say of the books which purport to have been such a history is that they are supposed to relate to something of which no one knows anything with certainty. Why Mrs. Hyzer should think those unauthentic narratives and manifestly fictitious stories as useful helps in the search for truth, she does not deign to tell us, and we utterly fail to see. Now we ask of Mrs. Hyzer that, as an avowed advocate of that which is alone true in connection with Spiritualism, she will frankly state whether she regards Jesus Christ as a crucified seer, or only as the principle of truth as developed in man. She has in her discourse tried to regard him as both, and has therefore so befogged the subject as to leave nothing clear. If Jesus was a man and seer, as Mrs. Hyzer assumes at one time he was, we want to know whether she believes he will come a second time to earth as a man and seer? If he is only the personification of the abstract principles of truth and knowledge, have those principles ever in any sense been absent from humanity, and if not absent how can they return? Mrs. Hyzer closed her discourse without answering the question propounded, or throwing any light whatever upon the subject.

We differ in our judgments and vary in our tastes, perhaps, wisely. We cannot for our life see how such lecturing as that of Mrs. Hyzer's is ever to take the place of the phenomenal facts of Spiritualism, if the latter is ever to be of any avail to the great masses of mankind. We intend to make it a special part of our work to criticize the public teachings of those who talk about blocking the wheels of investigation into the phenomenal facts of Spiritualism, and those who want to keep posted as to the drift of spiritual affairs, will do well to follow us in this field of spiritual inquiry. Help us to extend our circulation. We are determined that Spiritualism shall not be made responsible for the dogmatizing vagaries of those who insist on blocking the wheels of Spiritual progress.

#### DR. S. B. BRITTON IN HIS TRUE CHARACTER.

Under the head-line, "Pleading to the Indifferent," Dr. Britton has at last deigned to respond to the queries which the statement of Andrew Jackson Davis, made some weeks since, gave rise to. Our readers will remember that we have been for weeks calling upon Professors Britton, Buchanan and Kiddle to inform the public as to the movement in which they are secretly engaged to control the spiritual movement. Prof. Britton had publicly alluded to that movement, designating it "The New Religion," and saying it was "taking shape in New York." Prof. Buchanan has since published a lecture entitled "The Old Religion and the New Religion," and insists that he is in immediate converse with Jesus and God, and authorized and qualified to represent and speak for them in connection with the Spiritual Movement. The continued silence of Dr. Britton left it to be inferred that Mr. Davis did not very correctly state the nature and object of "The New Religion." We therefore have impatiently waited to know from those who were engaged in shaping "The New Religion," in New York, just what the project is. We would care less about the matter, but for the fact that Dr. Britton claims to be the authorized mouthpiece of Spiritualism in his self-assumed capacity of Editor-at-Large. It is true he represents no one in that capacity, but there are those who think that Prof. Britton does hold some legitimate representative position in Spiritualism, and they may be misled by his assumption of authority that he does not possess. Finding himself at last compelled to speak, Prof. Britton seeks to escape answering, by evasion and a childish attempt at witicism. We have heard a good deal about personalities in journalism, and we have had sanctimonious disquisitions from Prof. Britton himself on courtesy and good breeding. We propose to show how incapable Prof. B. is of practicing what he preaches. We very much fear that "The New Religion" will be no improvement on the old, in the matter of honesty and morality. Speaking of Mr. Davis's published statement regarding "The New Religion," Prof. Britton says:

"In reaching his conclusions our friend rests on the testimony of some one who is not introduced to the reader. It is well; the witness may preserve his incognito. Let us be gracious and waive the cross examination, while we learn from experience that scientific philosophers and apostles of Nature, as well as other people, may profitably scrutinize the sources of their information."

Could Prof. Britton more offensively insinuate that Mr. Davis wrote falsely when he said he had been credibly informed as to the fact that Professors Britton, Buchanan and Kiddle, and other prominent Spiritualists were trying "to give shape to that which had been void." But we will not stop to consider the question of veracity which Prof. B. raises with Mr. Davis by his uncourteous innuendo. We pass on to other choice specimens of journalistic courtesy *a la* Britton. He says:

"The assumption that the movement proves and illustrates the fact that 'The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undigestedly towards existing sentimental Christianity' will derive no possible support from a critical examination of the facts." (We will see about that when the facts are made

known. Why are they not made known? We will then know where the truth lies.) Prof. Buchanan continues: "We never for a moment suspected that any one, even with the duplex lens of microscopic clairvoyance, aided by the double reflectors of a lively imagination, would ever discover a vestige of Christianity in the work of the organizers. Christ is neither named nor remotely referred to in their constitution." \* \* \* In all that has been put on paper by the committee on organization, there is not so much as the most distant allusion to the church, to the necessity for its continued existence, or for the observance of any religious rite or ceremony. No one is required to accept the peculiar views and dogmatic opinions of another. Not even by implication does the proposed constitution limit the freedom of the individual, nor in any way interfere with his faith, philosophy or worship. It offers no thirty-nine articles, nor any other number, expressive of the religious convictions of its members. It will, therefore, be found to tolerate a larger liberty than is enjoyed within the Episcopal jurisdiction, of which an irreverent member once said he preferred it to any other church because it never meddled with either politics or religion.

But the sources of consolation, to be derived from the freedom of the constitution of the new society, are not yet exhausted. The candidate for admission to membership may be Pagan, Jew, Christian or Mussulman. He may have one thousand gods or not even one, as may be determined by the inclination of his mind. His theology may embrace seven heavens or seventy thousand; all the bells of Dante, Milton, and Swedenborg, or none at all beyond the present life. Moreover, he may believe in Mr. Kersey Graves' "Sixteen Crucified Saviors," multiplied by as many more as he may be able to find in history or evolve from his own brains. Whoever wants a larger liberty than this will not be expected to join the association.

The qualifications for membership in the new organization, which are really required, may be thus briefly expressed: *An honest purpose in seeking admission and fellowship; habits of life and general deportment which command respect; and a sincere desire to obtain truth and promote the welfare of mankind.*"

Now, Prof. Britton, we ask you, if that is all your secret movement amounts to, why do you designate it "The New Religion?" What feature of a religion has such an association as that which you have been driven by the force of popular opinion to avow as the one in which you are engaged? To call such an association "The New Religion," is simply to deceive. We know that Prof. Buchanan, one of the most active men in "The New Religion," is seeking to formulate a religion that he calls Christian Spiritualism, and this he claims to be doing on the authority of a living and, to him, present Jesus Christ. We think these gentlemen would have a much better claim to honesty and fair dealing if they would publish their so-called proposed Constitution. What do they propose and how do they propose to do it? That is what Spiritualists want to know.

If the proposition is such a one as Prof. Britton leaves us to infer, it is the most absurd proposition that was ever set forth by men having one particle of practical common sense. We cannot place the discernment of Prof. Britton and his associates at so low an estimate as to suppose they would expect anything useful to result from such an incoherent project. We shall certainly wait for further information, with increased impatience, and shall not cease to denounce the insincerity of men who evade giving information on matters which so intimately concerns the maintenance of Spiritualism, and yet who claim to be leaders in Spiritualism.

We now come to a part of Dr. Britton's letter to the *Journal* that shows the real nature of the man. Those who have thought they understood him correctly will find that he is not the mild and gentle scholar they have fancied him, but a hypocritical, untruthful and selfish man. Not daring to name us, for fear of the lash of justice, which he knew we had in store for him, he indulges in the following scurrilous insinuations regarding us. He says:

"We have some unhappy people among us for whom we are suitably sorry. The mention of the religious idea in their hearing inspires a kind of frenzy or delirium. I scarcely need remind the reader that the Harmonial Philosophy is not one of this class. He believes in 'The beautiful religion of Nature,' and he is too cool even to become delirious. Nevertheless there are several poor victims of the mania that oppose all religions. It may soothe these and relieve other monomaniacs—people tormented by morbid apprehensions of the loss of their own precious independence—to be assured that the *prima facie* evidence is that the organizers are all atheists, in as much as they have no God in their Constitution. Now, we solemnly affirm this to be the fact. Is not this enough to bring peace to troubled souls; to allay the nervous irritability of *renegade ladies* of both sexes, and to insure the safety of our institutions?"

Now, dear reader, we ask you whether the man that penned that is either a decent man or a truthful one. No one has thought of deifying religion in any sense in which that word can apply to the heartfelt convictions and consistent lives of mortals. What is deprecated by himself and every other faithful and unselfish friend of truth is the desecration of the word religion, when applied to schemes of selfishness, in which ambition, love of gain and ease are the object and aim of its concoctors. We very much fear that there is no more regard for God, and his attributes of right, truth and justice, in the hearts of "the organizers," than in their constitution, and that is as near nothing as may be, which Prof. B. admits. We suggest to Prof. B. that he has no reason to feel jealous of himself on the score of being a *renegade lady* of the male gender. We have no such penchant for wearing gowns as he and his associate professors seem to have, and this he will find before the issue is settled which he and they have raised within the spiritual lines.

That we do not go out of our way to seek a personal issue with Prof. Britton, but only defend the stand we have rightfully taken against a most unwarrantable attempt on the part of himself and his associates, to bring the spirited movement under their control, read the following. Prof. B. says:

"The paragraph I have had occasion to review, regarded as a criticism, is certainly very much in terms, and gentle enough in spirit, but it is of mischievous tendency as appears from the use which has already been made of it." (Will Prof. Britton deny that he refers to the use we made of that paragraph?) "I am not disposed to attribute any such intention to Bro. Davis. But the truth is, his words are taken as a text by acrimonious critics; by brawling scolds, whose disease has become chronic; and, it may be, by fierce demagogues. We are kindly assailed by enemies of religion, thereby, guilty of a studied attempt to demoralize Spiritualism by founding a new sect in theology and religion—the very thing the writer has been contending against for forty years."

Reader, the under-scoring is Prof. Britton's. He deliberately makes that statement in the face of the fact that within a few weeks past he informed the public, through the *Banner of Light*, that "The New Religion" was taking shape in New York.

What new religion did he mean? Or did he mean anything? We have asked him to state what he meant by "The New Religion," and he either cannot or will not reply. If he cannot, what are we to conclude, if not, that he is demoted? If he will not, why not? Either he stated what was not true when he said "The new religion is taking shape in New York," or he states what is not true when he says he is now contending against such a religious scheme. Which is the truth? Prof. Britton's avowal of his Atheism is no more consistent than his previous disavowals of infidelity. We begin to question whether Prof. Britton knows what he is about. But let us follow him further. He says:

"Some of these belligerents threaten us with perpetual war. They are determined to give us no peace unless we seek it by personal humiliation and repentance, or purchase the same at the cost of our honest convictions. What these malignants virtually demand is submission to their authority. We shall probably remain impotent. We cannot accept the guidance of those valiant knights whose chief occupation is battling windmills, and wrestling fearfully with phantoms evolved from their own disordered brains."

We scorn to notice such a total perversion of truth. It is worthy of the arrogant untruthfulness of an Editor-at-Large, who, imitating the forlorn knight of La Mancha, sets himself up as the only worthy champion of Spiritualism. There was only one man that could have been found who was fool enough to assume such a preposterous undertaking. That man was Prof. S. B. Britton. We never knew what Prof. Britton was professor of; but we shall conclude, after this, it is of spiritual knight-errantry. But to be serious and pass on: we assure Prof. Britton that we ask nothing of him, but that he will not attempt to trammel Spiritualism with his Quixotic sallies.

We have now to do with a phase of Brittanism that we would be glad to be spared the handling of, but we have no choice about it. We find it thrown in our way, and we do not intend to let it continue to offend the sight. We want the reader to understand that every word of the following malignant and hate-inspired scurrility is aimed at himself. We publish it as the very best way to show what "The New Religion" is to be, which Prof. Britton is giving shape to in New York. He says:

"Some people feel delighted when they find a bone to pick; it enables them to show their teeth. If we have furnished one for a time, those may gnaw the same who like the occupation. This bone is perhaps larger than some; at the same time it may be leaner and less nutritious, than that imaginary bone for which—on a memorable occasion—  
Old Mother Hubbard  
Went to a cupboard."

"Yet on such food do cunning busy-bodies and mischievous meddling men with other people's affairs continue to subsist. It is not strange that they grow lean in spirit and weak in disposition. The pit opens in the path of all spiteful souls, and images with glaring eyes and gory looks haunt the presence of the man who 'hateth his brother.' (We want you to know, dear reader, that Prof. Britton knows what he is talking about.) There are men of perverted minds, whose hearts are full of bitterness; men of base feeling, vulgar manners, rude speech and malicious purposes who sow discord and stir up strife—Very true, and you are a perfect specimen of the class, Prof. Britton." "Such men," says Prof. B., "are not only regardless of the social amenities and moral obligations of life, but they are disturbers of the peace of society. A man may be a saint and be stung by a scorpion. Even a gad-fly may pierce a lion; while out of the faithless bosom, a serpent may lift his venomous head and strike—  
At everything that glitters fair and white."

"While the divine realities of all the past are reproduced in our time it is no less true that the unclean phases and distorted features of the world's moral history and spiritual experience, are being repeated in our presence. The gates of heaven stand ajar while hell yawns at our feet. There is a realm of the infernal that penetrates our sphere and especially belongs to this world of conflicting interests and selfish passions. Cerberus keeps his kennel and barks at every well-behaved traveler. He stretches himself before the gates of the *Limbus Patavium* and demands his bone in the shape of everlasting contention. The disorderly forces of the world are ever recruited from beneath. Uprising from the pit—gloriously and terribly, begrimed with smoke from the infernal fires—they come!"

"Contention, bold, with iron lungs,  
And slander with her hundred tongues."  
"Well, let Cerberus the dog growl, and bark and gnaw the same old bone of contention; for such in sooth is the constitution of the creature and the manner of his life."

The man who wrote that malicious string of impertinent personalities is Samuel B. Britton, a man who pretends to be the Editor-at-Large representative of Spiritualism, and who, in that pretended capacity, has, with the aid of the *Banner of Light*, swindled honest, sincere and earnest Spiritualists out of hundreds of dollars, for which he has given them no equivalent, and never will. He has had the audacity to announce that he is giving shape to what he calls "The New Religion," another scheme to swindle honest and unsuspecting Spiritualists, and thereby obtain funds to flourish on, as high priest of "The New Religion." Our offense has been that we have detected the intended fraud, and rendered it a failure. For this we have incurred the malignant hatred of this base and selfish hypocrite. If we had any cause before to doubt the correctness of our opinion regarding the dishonesty of Prof. Britton, in his attempt to lead the spiritual movement, we have not a particle now. Prof. Britton will have to take his place with Col. John C. Burley, as a would-be traitor to Spiritualism. He will find the end of his string much sooner than did Col. B., for we are greatly mistaken if the *Banner of Light* serves much longer as a *bob* to his kite, and with the *Journal* attached to his tail he will never raise a foot from the slough of selfishness in which he has fallen. We know who we are dealing with and how to deal with them. If you don't believe it, wait and see. That New Religion is about as near defined as is the official ycleped Editor-at-Large.

We pity Prof. Britton rather than blame him. He is getting old, he is poor, he is proud, he is selfish and naturally a Pharisee in his disposition. If he were to act differently, he would not be conforming to his natural inclinations. If he thinks we can be annoyed at anything he can say of us, or at us, he is mistaken. We are doing what we know to be our duty as the faithful editor of a spiritual paper, and nothing will swerve us one hair's breadth from the course we are pursuing. We have no hatred or unkindness for any one—we envy no man—and will intentionally wrong no one. We know that we are the peer of any honest, sincere and truthful man, whether others so regard us or not; and Prof. Britton's attempts to make us appear otherwise will not avail, as time will prove. We may not be understood now, but the time will surely come when all things will be made right. We can afford to wait for that time, and will do so, defending truth against all who would limit its operations or monopolize its advantages.



## "CHRISTIAN SPIRITUALISM."

In the *Religio-Philosophical Journal*, of last week, was published an explanatory article from the pen of Dr. J. Rhodes Buchanan in regard to the purport and meaning of the term "Christian Spiritualism." Dr. B. sets out by saying:

"The expression 'Christian Spiritualism,' is one of the most objectionable forms of loose phraseology, and one which I would carefully avoid but for the fact that it has already become current and has given rise to so much misconception as to necessitate an explanation."

One would reasonably think that so objectionable a form of loose phraseology, and one that has given rise to so much misconception would be incontinently dropped by so scientific a man as Dr. Buchanan claims to be; but not so. For those reasons he adheres to its use all the more tenaciously. That is certainly neither scientific nor theological, and he will pardon us if we say glaringly inconsistent. Dr. B. says:

"The word Christian is commonly applied to the churches and creeds which deify Christ, and to all followers of orthodox theology. In that sense it represents a system essentially superstitious, hostile to human progress, and identified in its career of eighteen centuries with an appalling amount of despotism, cruelty and bloodshed. Such a system, though it may be and has been ameliorated by Spiritualism is essentially false and therefore doomed to destruction, which is even now swiftly approaching."

We would suggest to Prof. Buchanan that not only is the word Christian commonly applied to the churches and creeds that deify Christ, but it can be specially applied to nothing else with any propriety or intelligible meaning whatever. What Spiritualism has had to do with ameliorating Christianity, we would like Prof. B. to explain.

Christianity had existed for eighteen hundred and fifty years before anything whatever was said or known about Spiritualism as contradistinguished from Christianity, and every other teaching as to the after-life of man. To say, therefore, that Spiritualism operated in any way before it existed is simply absurd. But Prof. B. shows his utter disqualification for consistent dogmatizing in the following manner:

"But this system" (Christianity) "claims to be founded on the teachings of Jesus Christ, and professes with gross inconsistency to recognize them as Christianity. It is certainly a reasonable view to regard the teachings of Jesus Christ as the proper embodiment and foundation of Christianity, and as these are radically antagonistic to the career, the principles and practices of Christian churches, the question arises which is the more correct application of the term Christian, to apply it to the teachings of Jesus or to the institutions and practices of his followers. The former is the true, original Christianity, the latter is apostasy or perversion. To distinguish them apart I would call the former primitive Christianity and the latter Church Christianity, or as some concisely express it, Churchianity."

Was inconsequential dogmatizing ever carried to a greater extent by the narrow-minded occupant of the Roman Catholic papacy or by the ecclesiastical founders and leaders of any other form of Christian dogmatization? What does Prof. Buchanan know about the teachings of Jesus Christ or of "primitive Christianity" except as he has derived his knowledge through those very Christian churches that he dogmatically asserts are apostates and perversions of "the true original Christianity"? Has the world not been long enough cursed with religious dogmatizing that Prof. B. must be trying to fasten it upon the only movement that was ever instituted for the perfect enfranchisement of humanity from the hoary follies and wrongs of dogmatic selfishness? Prof. B. says:

"Primitive Christianity is a noble form of Spiritual religion, presented by the grandest of inspired mediums, and is the same religion which is coming from heaven to-day in the utmost freedom and beauty through innumerable mediums."

Is that not dogmatic enough to be worthy of Pope Leo XIII., Cardinal McCloskey, or Archbishop Wood? We think it is, and that Professor Buchanan might have sufficient regard for the toleration of enlightened Spiritualists not to insult them with such groundless assumptions. Where is there a particle of evidence that primitive Christianity was a form of Spiritualism at all? Where is there a particle of evidence that it was presented by an inspired spiritual medium? Where is there a particle of evidence that any religion is coming from heaven to-day through innumerable mediums? We affirm, without a qualification, that no religion ever came from heaven through one of the grandest of inspired mediums or through innumerable small-fry mediums. We insist that Spiritualism is in no sense a religion, and never can become so, inasmuch as it is but the development of natural laws and phenomena which, until March 31st, M. S. 1, were wholly misunderstood and rejected as the work of supernatural demonic causes. That the phenomena that constitute the basis of spiritual knowledge to-day have taken place in the past there is not a particle of doubt; but they did not originate with Jesus Christ, nor were they regarded by any such a person as the work of human spirits, is positively certain, as there is no recognition of any such pretence on the part of the writers of the books comprised in the Christian Scriptures. We call upon Dr. Buchanan to stop dogmatizing, and to produce the proof of the truth of his arbitrary averments. If we are not entirely mistaken, Prof. B. will find that he cannot adduce such proofs, and that his averments amount to nothing. Prof. Buchanan says:

"It may, perhaps, be asked by some, why use the term 'Christianity' at all, if it lead to such confusion by its opposite meaning? I reply that the religion of Jesus cannot with propriety be ignored when we are advocating the same principles of which he was the great teacher and martyr. The ethics which I derive from the science of man, which philosophy sanctions, and which are inculcated by the mediums whose inspiration comes from the highest sources—the ethics of heaven—the ethics which Jesus as one of the loftiest spirits, is to-day impressing on sensitive souls, cannot be regarded now, as something new developed by modern spiritual communication. It is the same religion which was illustrated in the life of Jesus, and which although it has stood above humanity as an ideal, seldom realized in life, has been in the simple language of the New Testament, for so many centuries an inspiration to all who in Europe were struggling to realize a divine life on earth. The name Christianity has been identified with the ideal heavenly religion, although it has also been usurped by those who have degraded it."

We ask you, dear reader, whether it is possible to crowd into one short paragraph more dogmatic

assertion with not a particle of excuse or justification for it? Who are the "we" whom Dr. Buchanan says "are advocating the same principles of which Jesus Christ was the great teacher and martyr"? We know very well that Professor Buchanan, if he is teaching the principles attributed to Jesus, is teaching the principles of demonology, which is the very opposite of the teachings of Modern Spiritualism. We insist that Modern Spiritualism is something new, and is the antithesis of what Prof. B. alleges is primitive Christianity. It is neither primitive, secondary, nor any other grade nor phase of Christianity, having no relation to anything that bears the designation of Christian. Prof. Buchanan so admits when he says: "The expression Christian Spiritualism is one of the most objectionable forms of loose phraseology." You never told a greater truth, Prof. B., and our advice to you is that, for the sake of consistency, if for nothing else more important, that you drop the loose and untruthful expression. Professor B. speaks of the ethics of science; the ethics of philosophy; the ethics inculcated by mediums; the ethics of heaven; the ethics which Jesus taught; but cares nothing about the only ethics that has any value to man—the ethics of nature displayed in every manifestation of natural law. Will Professor B. tell us what an "ideal religion" is? We are of opinion that an "ideal religion" is no religion at all. If Christianity is only the designation of ideal religion, it is not the prototype or forerunner of Modern Spiritualism. Modern Spiritualism is not a religion, and so far from being ideal, is the most absolute and exacting of all branches of positive knowledge. There is no room for sentimental idealism about it. Again we call upon Prof. B. to produce the proof that any such being as Jesus, the hero of the Bible legends, had an earthly or spiritual existence. If Prof. Buchanan has any knowledge of such a being, he derives it undoubtedly from that source; and we want him to produce the first line of those narratives that says he was a spiritual medium and controlled by disembodied human spirits. We await his reply. Prof. B. says:

"It seems to me, therefore, too late now to change the language, since the religion of unlimited love to God and man, will probably always continue to be called Christianity, and will always be taught by those spirits who are highest in the sphere of love, and will therefore survive the destruction of the false Christianity of the church."

We think it is high time that a name that has been used to designate a religion of selfishness, tyranny, persecution and bloodshed, had better be spurned by every honest man and woman who believes in the religion of humanity and justice. At least spare Modern Spiritualism the humiliation of being identified, in any manner whatever, with the priest made religion called Christianity. But let us see what kind of a being Prof. Buchanan seeks to make the head and synonym of that greatest embodiment of truth, Modern Spiritualism. He says:

"In giving reverence and love to Jesus, to which he is entitled, I do not diminish my reverence for others who were in some respects his superiors, being more profound in philosophy and learning. I would name especially Pythagoras, Hermes, Buddha and Krishna, but while I reverence each of these for the wisdom, worth and grandeur of his nature, and recognize them as standing in the same illustrious constellation with Jesus, I am especially attracted to him as the truest, loveliest, and best of all the exponents of divine religion."

If Jesus was a man bearing any analogy to Pythagoras and Apollonius of Tyana, there is no authentic history of the fact; that he was such an ideal or imaginary being as Hermes, Buddha and Krishna is certain, and as they had no earthly personal existence, neither had the ideal or imaginary Jesus. If Professor Buchanan insists that Hermes, Buddha and Krishna were not mythical beings, we would like him to show to the contrary. We will close this criticism upon the inconsistent inculcations of Prof. B., by showing how little claim he has to be considered a truth-loving, justice-loving and fair-minded man. If the effect of Christianity upon a mind such as is that of Prof. Buchanan, is to render him a misrepresenter and falsifier of the views of others who do not see fit to follow in his narrow wake of bigotry and hypocrisy, the sooner it is regarded as the curse of curses the better for true progress. Professor Buchanan says:

"There is a desire to see Spiritualists elevated to a higher plane of life—to see them embody in their lives a practical religion, like that of the great Nazarene. To advance such a consummation, would be real progress—it would be elevation. The 'non-progressive' are those who are indifferent to such elevation of life, and would confine their Spiritualism to interesting marvellous phenomena, and listening to spiritual rhapsodies or vague speculations. The real progressives are those who hail with delight, the return of spirit friends in materialized forms, and in every other method of communication) and who would struggle to realize in earthly life, the harmony, friendship, and co-operation of the heavenly spheres, while cultivating Spiritualism as an experimental and ever progressive science."

We demand of Prof. Buchanan to point out the persons or any of them, at whom he aims that most false and unfounded assertion. We know of no man nor woman in the Spiritual movement to whom such an insinuated slander would apply. Dr. Buchanan seems to be of that class of whom Col. Bundy, Prof. Brittan, Wm. Emmette Coleman, Giles B. Stebbins, Hudson Tuttle, Lyman C. Howe, Emma Hardinge-Britten, and a few others are specimen Spiritualists. He acts and talks as if he thought no one will give him credit for good intentions and personal worth unless he can show how bad other people are. As other people are not bad either in their natures or intentions he feels himself constrained to misrepresent them. This self-righteousness and hypocrisy will pass for nothing with those who will watch the pious antics which Prof. Buchanan is trying to cut, but in so bungling a manner. As Prof. Buchanan pretends to be such a stickler for the injunctions attributed to his medium-God, Jesus, we would remind him that among those injunctions are the following:

"Judge not, that ye be not judged."

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?"

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"All things whatsoever ye would that men should do to you, do ye even so unto them."

"Beware of false prophets which come in sheep's clothing, but inwardly they are ravening wolves."

"Ye shall know them by their fruits. Do men gather grapes of thorns and figs of thistles. Therefore by their fruits ye shall know them."

We propose to try Prophet Buchanan whether he be a true or false prophet by his fruits. Thus far we have found only cant, hypocrisy and misrepresentations. We strongly suspect that he is one of those against whom we are cautioned to be aware.

## IS HE FRANK AND CANDID?

Our readers will remember that in MIND AND MATTER of 15th inst. we noticed the criticisms of Judge Coombs on the remarks made by Prof. Brittan, on the subject of spirit materialization, before the Brooklyn Spiritual Fraternity, as reported and published through the *R.-P. Journal*, by S. B. Nichols, president of that association. Mr. Nichols reported Prof. Brittan as declaring that the tangible materialization of a spirit form was impossible and that when any form purporting to be that of a materialized spirit was sufficiently dense to be sensible to touch it was necessarily the result of human trickery. Prof. Brittan must have known what Mr. Nichols had published as a report of his remarks before the Brooklyn society, yet he took no steps whatever to correct any erroneous interpretation which Mr. Nichols had given of what he had said.

Judge Coombs, who has had very extensive opportunities of observing the natural phenomenon known as spirit materialization and who knew how entirely at variance with facts were the averments attributed to Prof. Brittan, was prompted to protest against Prof. B.'s attempt to discredit the most positive proof that could possibly be given of the absolute truth of spirit existence and return. This Judge Coombs did with sarcastic indignation in view of Prof. Brittan's claim to be the editorial representative of Spiritualism. In order to show that journalistic personalities, as they are termed, lie as much, even if not more, at the door of the great editor-at-large, Prof. Brittan, as at our own humble editorial portal, we will quote Prof. B.'s reply to Judge Coombs, in last week's *R.-P. Journal*. He says:

"In your issue of the 8th inst. I find I am an object of animadversion and what are supposed to be my peculiar views, the subject of adverse criticism by a Washington correspondent. I learn from your editorial paragraph that my critic is Judge Coombs. The honor of the gentleman's acquaintance, like the order of knighthood, has never been conferred upon me, and I can only interpret the gentleman's spirit by his words. We are not accustomed to look for flippant comments and *ex-parte* representations from judges. We naturally expect them to be just, candid and thoughtful men; to see all sides of the same subject, and to judge dispassionately. But we may no longer anticipate such treatment at the hands of the judicial personage, whose impetuous temper prompts him to summon us to judgment without so much as waiting for the verdict of the jury."

"Had the name of the undersigned and the reported references to the Editor-at-Large been expunged from your correspondent's epistle before its publication, I should scarcely have suspected that any views of mine were under discussion in that letter, so utterly does the writer misapprehend the nature of my position. I have never disputed the occurrence of what are called materializations. On the contrary I cordially accept the facts. I have not time and space, here and now, to enter into any exposition of my philosophy of the phenomena, even if your correspondent were in a mood to consider the subject in a calm and thoughtful manner, which, certainly, one is not authorized to infer from what he has written."

"I must be excused for declining a formal controversy with any man, whose object even seems to be an assault upon the individual, and not the elucidation of the truth. I find no fault with Bro. Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misinterpret the speaker's views on a controverted topic about which the popular mind is in such a nebulous state."

"During a period of thirty-three years, the undersigned has written much in defense of Spiritualism, and in opposition to the views of its enemies everywhere. It will surprise people who have read any considerable portion of what I have written, that Judge Coombs should represent me as disposed to dogmatically dictate to Spiritualists, what they are to believe and disbelieve. On the subject of the corporeal not only speaks without information, and in arrogant tone, but he flatly contradicts facts of common observation, and falsifies the whole record of my public life. I am no dogmatist. I never attempt to proselyte any one, by any means, except the logical discussion of facts and principles; nor have I so much as asked your correspondent, or any other man, for his endorsement of my reasons. Judge Coombs insists that I am illogical, and in a rather supercilious spirit, admonishes me to give place to my 'successor.' Perhaps I shall become more consistent and logical after I shall have enjoyed the benefit of a full course of instructions under my present teacher. I am not disposed to undervalue the learned counsellor's advice, merely because he demands no return; but for the present, the Editor-at-Large must respectfully decline to abdicate his post. S. B. B."

We care nothing about the personal issue which Prof. Brittan makes with Judge Coombs; but as we took occasion to criticize the same utterances attributed to Prof. B. that Judge Coombs did, we feel if no more than just to give the former a hearing. The issue which Judge Coombs made with Prof. Brittan was not a personal one, but one eminently concerning the truth of Spiritualism. For if the appearance of tangible spirit forms is not a fact, then there is not a fact or phenomenon that proves the truth of Spiritualism. If that phenomenon can be accounted for and explained away on any other theory than that of spirit causation, then there is no other supposed spiritual phenomenon that cannot be explained away upon the same or a similar theory. Judge Coombs was therefore right in calling upon Prof. Brittan to state his position on that crowning evidence of the truth of Spiritualism. Instead of answering the argument of Judge Coombs against the position of Prof. B., as reported by Mr. Nichols, or stating wherein Mr. Nichols had misreported the substance of his lecture; or stating what his "views on a controverted topic about which the popular mind is in such a nebulous state," Prof. Brittan tries to make Judge Coombs' criticisms a personal matter in order to avoid making a written public statement as to his views on the subject of the tangible ma-

terialization of spirit forms. This attempted evasion of Prof. Brittan is unworthy a man who claims to be qualified to represent Spiritualism as Editor-at-Large, and who has the assurance to claim that he does occupy such a representative position.

All that Prof. B. has deigned to reply to Judge Coombs' and our own scathing review of his declarations is: "I have never disputed the occurrence of what are called materializations. On the contrary, I cordially accept the facts. I have not time and space, here and now, to enter into an exposition of my philosophy of the phenomena," etc. Prof. Brittan will not deny that he did give an exposition of his "philosophy of the phenomena" on the occasion reported by Mr. Nichols for the *Journal*. Judge Coombs quoted the report and showed that Mr. Nichols at least understood Prof. B. to entertain and express the views attributed to the latter in his report. Prof. B. does not say he was wrongly reported by Mr. Nichols, nor can it be inferred from what he now says. The report of Mr. Nichols represented Prof. B. to have declared that the tangible materialization of a spirit form was impossible; that if a visible spirit form appeared it would be purely ethereal and objective to the vision, but incapable of being touched or felt; and that if human forms appeared and were capable of being touched, that they were not spiritual appearances, but the result of human trickery. This Judge Coombs denied as being contrary to his own experience and observation and the experience of thousands of as competent observers of spirit materializations as Prof. Brittan could possibly be. But what we especially desire to note in this connection is Prof. Brittan's barefaced attempt at evasion. He says: "I have never disputed the occurrence of what are called materializations." Will Prof. Brittan deny that he has disputed the occurrence of tangible materialized spirit forms? That is what Mr. Nichols said he did do publicly before the Brooklyn Spiritual Fraternity; and that he has not denied. Is such an "Artful Dodger" worthy of the confidence of the friends of Spiritualism? What show of propriety is there in such a man claiming to be the Editor-at-Large exponent of Spiritual phenomena and facts? We can see none. "On the contrary," says Prof. B., "I cordially accept the facts." You accept what facts? The fact you accepted in your Brooklyn harangue was that any tangible human form purporting to be a spirit was a human trick. That is the kind of facts that led you to impeach the honesty of every medium in whose presence or through whose organism tangible materialized spirits do appear. That has been the case with every materializing medium in the world. No more deadly thrust could be made at Spiritualism by a direct foe than this attempt on the part of Prof. Brittan to destroy the value of the phenomenal facts which are the only basis of Modern Spiritualism. When will Spiritualists learn that the worst enemies to Spiritualism are those who claim to be its especial and only qualified exponents? The very pretence of leadership in Spiritualism is enough to impeach the honesty and good faith of the pretenders.

It would require the dogmatic assertions of a hundred thousand such editors-at-large as Prof. Brittan to so much as raise a question as to the actuality of the appearance of tangible materialized spirit forms through scores of mediums throughout the land.

Well may Prof. Brittan seek to escape the responsibility of his utterances before the Brooklyn Bundayites. He did not know how glad Mr. Nichols and Col. Bundy were to have an opportunity to commit Prof. Brittan to their policy of discrediting phenomenal Spiritualism, or he would never have walked into that trap. Thence forward Prof. Brittan may be counted with Col. Bundy, Emma Hardinge-Britten, Wm. Emmette Coleman, S. B. Nichols, Wm. R. Tice and other foes of materializing mediums. He has chosen his company, let him enjoy it. All the frauds in Spiritualism are not confined to the poor mediums who are compelled to fight their way through a hostile world; our experience has been that the most glaring frauds that have been committed in the name of Spiritualism have been perpetrated by those who accuse and seek to dishonor and discredit them. This will not always be so, for truth will prevail and wrong will die.

S. O. Bancroft, 532 Jefferson St., Milwaukee, Wis., renewing subscription writes: "The reason I have not written before to renew my subscription, was that my eye sight was so that it was with great difficulty that I could read, but after reading the last two numbers, I made up my mind to continue it six months longer, and if I cannot read it there are others that can, and like to read them, but for some cause or another, which I do not know, do not take it, though they are abundantly able to do so. How a Spiritualist can do without taking some spiritual paper I cannot imagine. Find enclosed \$1.00 for next six months."

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both organic and functional.  
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and disorders of all ages and standing.  
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Irrespective of causes, age or standing.  
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SPIRITUALISTS or others wanting transient or permanent board where they can attend Spiritual seances and be with Spiritualists, can find most desirable quarters at No. 691 North Thirteenth Street, Philadelphia, at very reasonable rates.



## THE NEW EVANGEL.

BY BELLA RUSH.

Oh, lone and weary mortals,  
Ever reaching for the good,  
See how long before your portals  
The angel love hath stood.

Hear her meekly pleading with you,  
Go seek her shining face;  
Hear her sweetly singing to you,  
Love must redeem the race.

Oh, rise and bid her enter,  
She is the heavenly guest,  
Of every good the centre,  
She alone can give us rest.

Ask not that all earth's teachers  
Should tread the self-same road,  
For countless are his creatures,  
Are the avenues to God.

Not one shall fail of reaching,  
A haven of rest at last;  
Through some through error's teaching,  
May feel His furnace blast.

God's truths are all eternal,  
Only human errors die;  
And souls in realms superior  
Will see with clearer eye.

Oh, what fetters will be given,  
What ancient wrongs decay,  
When all can walk toward heaven,  
Each in his chosen way.

Not shackled by opinions,  
Not bound by iron creeds,  
How free will be thought's pinions,  
How beautiful men's deeds!

For gifts of highest merit,  
Are not the world's to give;  
We may all be rich in spirit  
No matter where we live.

And if our souls inherit  
The faith that looks above,  
Who may keep with angels holy,  
The sacrament of love.

This voice of hope and gladness,  
I send dear friends to you;  
May it keep your hearts from sadness,  
And teach you to be true.

True to the light that angels  
Are shedding on our way;  
And to love the New Evangel,  
Who walks with us to-day.

Belvidere Seminary, N. J.

For Mind and Matter.

## THE BIBLE AND SPIRITUALISM.

BY THOMAS RICHMOND.

You understand that all matter of intelligence that comes to us from any invisible intelligence, must come through the intellectual functions of some human visible medium; and that it always was so and always will be so. The prophets and seers and writers of the Old Testament were all mediums, and very good mediums for that age, and for the development of that period, of man's moral and intellectual growth. And they gave as good and intelligent historic rendition of the time, the world, the actions of men, and of the gods, as could be given in that growth of mankind; beginning many thousand years ago, and continuing with time. These, making allowance for the fact that they used other languages to express their thought, than our own, consequently the original language must be translated into our language. Therefore the original has been manipulated by a priesthood for years, and made thereby to express the views of the translating priesthood.

I have great confidence in the old prophets, for I believe they generally thought they were expressing the mind of the great invisible God, whom they revered and held in awe; and who, they believed, was present with them, uttering His mind through them. I have much less confidence in those who have been manipulating the Bible since the original writing.

But the coming of Jesus—his labors, his teachings, and his apostles—opens up a more and brighter era in biblical history and teaching. The world was then over four thousand years old, and the race of mankind had vastly improved, as appears from the development of the prophets.

Jesus, the noble medium, by his perception, or the aid received from superior spirits, was able to discover the inward thought and quality of mankind. He selected twelve men, who were called his disciples—all mediums, which he discovered; and this fact determined his choice, hence they all became teachers, lecturers, or workers in the cause.

Now hear the powers and different kinds and qualities of mediumship as given by St. Paul, one of the disciples and a leading medium. First Corinthians, twelfth chapter and the following verses:

1. Now concerning spiritual gifts, brethren, I would not have you ignorant.
4. Now there are diversities of gifts, but the same spirit.
5. And there are diversities of operations, but it is the same God that worketh all in all.
7. But the manifestations of the spirit is given to every man to profit withal.
8. For to one is given, by the spirit, the word of wisdom; to another the word of knowledge, by the same spirit.
9. To another faith, by the same spirit; to another the gifts of healing, by the same spirit.
10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.
11. But all these worketh that one and the self-same spirit, dividing to every man severally as he will.

Several years ago, standing in a circle, one evening, of some eight or ten gentlemen and ladies, the medium of the evening at my left hand, and Mrs. H. F. M. Brown, whom all Spiritualists know to admire, standing at my right; the gentleman medium was fully entranced and began talking in an unknown tongue to any one in the circle. At the close of each sentence, Mrs. Brown rendered it into our language promptly, until a message was given of considerable length. The medium was Dr. Lathrop; the circle was in Chicago. The spirit explained that he was an ancient Hebrew and the language was Hebrew, of which Mrs. Brown knew not a word.

No doubt many of your readers have seen and heard the like. Is it not remarkable that Paul, near two thousand years ago, under inspiration, should give so perfect a description and characteristic of our present mediumship, and there should be so complete a sameness in "qualities"? It could never be, were it not that the power, genius, and inspiration, were the same in purpose and design in both ages.

Again, see how Paul talks in the xv chapter of the 1st Corinthians, 42d verse. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

43. It is sown in dishonor, it is raised in glory; it is sown in darkness, it is raised in power.

44. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45. And so it is written, the first man Adam was made a living soul; the second Adam was made a quickening spirit.

46. How be it, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

51. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality. \* \* \* Death is swallowed up in victory.

55. O! death, where is thy sting? O! grave, where is thy victory?

The reader will profit by reading the whole chapter.

Death is often called sleep in the Bible, and St. Paul calls it, "We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump."

This means individually "we shall not all sleep," that is, my whole being will not sleep (die), but it will be changed. My body only will die, and my "spirit go up to meet God in the air."

Consider now that St. Paul a medium, next in development to Jesus presenting to the people, near two thousand years ago, this view of immortality, of humanity, of the ways of life and of death. Exactly in imparted, what spirits are teaching us now, those who have had years of experience in spirit life. Spirits of that age communicated their thought and knowledge of spirit life by impression or inspiration through Paul.

In another age and language, originally much in symbol and metaphor, and having gone through ten or more translations before reaching the English language. I think it wonderful that messages from the spirit-world given man should so far agree with those of that age as recorded in the Bible.

Great allowance should be made for the distant periods; for the changes of human thought and expression, and especially for the translations. I will throw no doubt upon the integrity and ability of the translators, but they were men subject to uncertainties of men to-day.

Suppose an honest conscientious Baptist takes the original for translation, won't he understand "baptize" to mean immersion, and so render it? Suppose a Calvinist translates it, how readily he finds fore-ordination and reprobation!

Hand the original to a good, learned Old School Orthodox Presbyterian for translation, he will find immortality established; he will find three gods all in one person; he will find the oldest one making mankind, and then making contrasts with them for good behavior, and creating awful punishments for bad conduct; a hell for sinners, and a personal devil to keep the fires up and to torment them; he will find God angry with the wicked every day. Then he will find one of the innocent Gods dying upon the cross, making an atonement for sinners, to satisfy his partner gods. The just dying for the unjust.

Take the original to an Adventist for translation, he will find no immortality for man, until he makes it by believing what they preach—that the wicked will be burned up, consumed with the whole earth, root and branch.

Then take the Bible of foreign language to the Universalist for translation, and it will be like taking soiled clothes to a laundry; the translation will come out cleansed of all the ugly construction and ironed out smooth as a shirt-bosom.

So continue until every creed has made its own interpretation. I apprehend that King James' translation by forty-seven learned men, who met by his selection and appointment in 1607, and labored three years in bringing out the version of our present Bible, were of the various beliefs that have been drawn from the Bible, and upon which creeds and churches have been founded.

To me it seems very much as this, the different persons engaged in it compromised and yielded to each contending faith, a fair amount of Scripture support, for every religious system and all church critics of faith founded upon the Bible seem to be about equally well supported by different parts of the Bible and texts of Scripture.

Nevertheless, there is manifestly to every candid student of the Bible, especially the New Testament, who reads in order to get the truth and obtain light—a true, deep spiritual current, entirely in harmony with itself, and sensibly, first, by the reader who seeks truth, with honest and earnest purpose. Jesus says, "He that doeth my will, shall know of my doctrine." I believe it.

I believe that every person of common understanding who will divest themselves of all preconceived notions and prejudices, of every kind, and with full purpose of mind and heart enter upon a search for spiritual truths, perseveringly, with his "eye single" to that object, will as surely find the truth, (I speak of spiritual truth) as there is a God. God is truth; God is love; love is life. Get yourself into this line reader, and you will as certainly find divine spiritual life and truth, as you will find the trail by following up a stream of water. Pure lofty and holy purposes will not long remain in darkness, they lead directly to light and truth, while all error and falsity leads the other way.

Everything that man understands fully, is light in his mind; and what he is ignorant of is darkness of mind. Hence ignorance of the scriptures makes the Bible a dark book. Reader, disrobe yourself, and take your naked soul into the Bible and light will come to you.

E. R. Evans, of Durand, Ill., writes: "Enclosed please find order for \$2.15, for which send your paper to Mrs. Adelaide Young, to the above office. I am taking your paper with Mrs. Montreth. I like it very much. If Spiritualism is true it is worth defending, and if the mediums are genuine they ought to be sustained and upheld, and I like your paper for the reason that it does its work so ably: I have been a Spiritualist for many years. I used to take the R. P. Journal, but dropped it some time ago. For premium send 'Orphan's Rescue'."

John C. Rowe, Jr., Utica, N. Y., writes: "Enclosed you will find \$1.35 to pay for MIND AND MATTER for six months. Accept my thanks for kind favors. I read the R. P. Journal and find some good things in it, but many that are really disgusting. I am in sympathy with you and regard your efforts in defending all mediums as laudable and right. The poor African could not help being a slave, neither can a medium help being controlled; at least I cannot. When it comes, it comes as natural as the blossoms in spring, and I am no more responsible for what is written than the tree or shrub is for the color of the flowers it sends forth.

## BLACKFOOT'S WORK.

GOOD FOR WEAK LUNGS.

Hautspot, Canada, April 17, 1880.

James A. Bliss—Dear Brother:—Many thanks for the paper sent. I applied it to a daughter who has weak lungs and it did her much good. Your obliged sister,  
LOUISA DAVIDSON.

SAW THE INDIAN.

Georgetown, Col., May 3d, 1880.

Mr. James A. Bliss—Dear Sir:—The paper you sent, did me, I believe, some good. I also saw the Indian clairvoyantly. I send you \$1; please send me a sheet of Magnetized Paper every week as long as the \$1 will last. Yours respectfully,  
K. MARTMANN.

THANKS BLACKFOOT.

Brother Bliss:—Please find enclosed stamps and please forward some more of those papers, as I am much benefited by them. I now think they will make a sound man of me. Tell friend Blackfoot—big chief—to accept my thanks for the good his papers have done me, and I hope he will come to see me. Yours in truth,  
A. HUDGENS.

RECEIVED UNTOLD BENEFIT.

Bronson, Mich., April 9, 1880.

James A. Bliss—Dear Sir:—The magnetized paper came to hand in due time. I have received untold benefit from its use; you have my unfeigned thanks for your kind offer made to the public. Enclosed find stamps for more paper. You can make use of this publicly if you chose,  
D. SPRAGUE.

GOOD FOR EPILEPTIC FITS.

Lewiston, Maine, April 7, 1880.

James A. Bliss—Dear Sir:—Some two or three months ago I sent to you for some magnetized paper for a poor fellow who was afflicted with epileptic fits, and he thinks he is better, and wishes a renewal of the paper, if it is necessary to keep up the effect. Yours truly,  
Box 28. N. W. BONNEF.

RELIEVES PAIN IN THE SIDE.

South Deerfield, Mass., April 20, 1880.

Mr. Bliss—Kind Sir:—Some three weeks ago I sent to you for a sheet of magnetized paper which I received and wore to shreds, and am sure that it helped the pain in my side. I intended to send for more, but sickness in my family prevented me. I neglected myself to ease for others. Send me another sheet.  
Miss M. K. WRIGHT.

BENEFIT TO THE EYES.

Westminster, Mass., April 7, 1880.

Mr. James A. Bliss:—Please send me another sheet of your magnetized paper. I never had anything do my eyes so much good. I might call them free from all irritation; but another sheet will make it sure. I have used only one sheet as yet for myself. Long may the Great Spirit shine through you upon poor mortals, bringing you and yours many blessings. Sincerely yours,  
Miss A. F. SAWTELL.

RELIEVES PAIN IN SHOULDER.

LaPorte, Ind., April 5, 1880.

James A. Bliss—Dear Sir:—Enclosed you will find twelve postage stamps, for which please send me four sheets of magnetized paper. I wish two for myself, one for my father and mother each. I have tried one and so has mother for a pain in her shoulders, she thinks it did her a great deal of good. The one I tried was for my stomach. I think it relieved me very much.  
FATHER J. BISHOP.

RELIEVES WEAKNESS AND DIZZINESS IN HEAD.

Harrisburg, Franklin Co., Ohio.

April 12, M. S. 33.

James A. Bliss—Friend and Brother:—Enclosed I send you twenty-seven cents for more magnetized paper. My wife was troubled with a weakness and dizziness in her head, when she tried the paper first, she thought it would do her some good and she has been steady in the use of it and her head is much better. I want to try some more on her, also to use some of it for developing. I frequently hear spirit music. May heaven bless you and your noble Indian band, also your other band of workers. Brother, could I only shake you and sister Bliss by the hand. Very truly,  
E. MANNING.

## The Bible and Christian Spiritualism.

SPRINGFIELD, Ill., May 14, 1880.

Editor Mind and Matter:

In your issue of May 1st you comment very severely on "a new scheme to subvert Spiritualism." That Spiritualists are divided in opinion on the religious hearings of their faith is a truth that we need not question. The Bible and Christian Spiritualism are necessarily brought into the arena. But for organizations based upon any of the religious schools of the past, we are satisfied that Spiritualism wants none of them; and we doubt if its lycums are not of a sectarian tendency, and that the young in their training may not be otherwise provided for. But how are we to reach the churches, and at large class, throughout Christendom who take refuge and find respectability under their wings. Having since its introduction at Hydesville up to this period gained its adherents from the wayside, or other than from Christian institutions, Spiritualism in its further progress must meet these conservative forces on their own grounds. It seems to be clearly taught in spirit communications that the Hebrews, or Israelites, were guided as we are at this day by spirit influences, although in their dim understanding Jehovah, or God, was supposed to be the oracle. In their barbarous state we may well consider that their communications were not of a very high order. Coming to the times of Jesus, many Spiritualists recognize him as the greatest of mediums and his adherents as mediums struggling along with many difficulties, but mainly heroic persons dealing with questions of their time, as our mediums and propagandists are heroic in this day, dealing with questions of our time.

Spiritualists cannot then, if these views are true, dispense with the Bible, with Bible Spiritualism; more especially with that of Jesus. Who is there

of us, in talking with novices, is not immediately confronted with the dictum of the Bible? Why not then meet them—those of this stamp—and show them that this truth of ours finds its basis in their own records? Were the world indoctrinated with this communion, it might rely less upon the past; but, as at present, we are involved with it, and can certainly make something of the light of the example that it affords. It should matter very little with us from what source we get any good. From him who believes the Bible to be a myth, to him who would welcome an organized Christian Spiritualism, there is a middle ground that we may dispassionately occupy. Spiritualism must depend upon the family, upon the individual; organizations of any kind are its worst enemy. The world has had cliques enough through all its history; and we trust that no such movement at the East as you allude to can be possible. That there are elsewhere under this name influences the most undermining at work can plainly be seen; but Spiritualism, like each of our lives, gains its best power through struggle and effort; and thus will your work succeed if you keep on with unfaltering step.

GEORGE BARRELL.

[We reply, we are for naked Truth, and she does not admit of her followers being all things to all men.—Ed.]

## Materializations Through the Mediumship of Mr. and Mrs. James A. Bliss.

On the evening of the 19th ult. I attended with half a dozen ladies and gentlemen a seance of Mr. and Mrs. Bliss, in the office of MIND AND MATTER, in Philadelphia. Mrs. Bliss took her seat in the cabinet, a young man, who had the misfortune to be blind, played the organ, when, after a few minutes, the forms of different persons began to appear, some of which had a halo of light encircling them. A gentleman, a lawyer by profession, from the interior of Pennsylvania, was called up from his seat by a lady. She came out from the cabinet and met him several feet from it, and took from his hand a bouquet of flowers which he held. He recognized her as a friend who had passed away about a year ago.

Several other forms, male and female, appeared in succession, leaving no doubt in the mind of any intelligent, unprejudiced person of their being persons who had once been inhabitants of this earth and now residents of a higher life. I sat silently and quietly for nearly an hour, thinking little of spirits or spiritual intercourse, and not expecting any friends from the other side, when I was called up by some one desirous of seeing me. As I walked up to the cabinet the curtain was down, and I stood thinking who it might be, and conversing with Mr. Bliss, who sat in a chair a short distance off, and farther away from the cabinet than myself. Presently the curtain was pulled aside and a gentleman with full, flowing, dark hair and beard, dressed in a neat riding suit of black clothes, of fine texture and immaculate linen stood before me. I recognized him distinctly at first sight, and instantly, without a moment's thought, said: "Why, Doctor, is this you? I am very glad to see you, indeed!" He made a low, graceful bow, and waving his hand in a familiar way, closed the curtain. It was only for a moment, however, before he again pulled it aside and again stood before me as perfect in form and life-like as of old, when walking and talking amid the beauties of our native hills and valleys. I then said, "Doctor, I would like to shake hands with you!" He bowed and smiled, signifying his willingness to do so, and then apparently summoning all his strength, he stepped toward me, grasped my hand and gave it a long, fervent and vigorous pressure, as natural and with as much force as he was capable of doing when living upon earth. I then held with him a brief conversation of five or ten minutes, when he again grasped my hand with still more fervency and vigor, if possible, and manifested great pleasure and gratitude at our meeting.

This man was my brother-in-law, Dr. E. R. Dodge, a surgeon in the United States Navy during our late war; a man of refined and cultivated tastes and high aspirations, and though not an acknowledged Spiritualist, he was a man of advanced thought on many subjects. As I said above I was not expecting him or any one else, and had not thought of him, perhaps, in months, but I recognized him as quickly as I would had I met him on the streets of Philadelphia, after one of his long voyages on the ocean. There was no mistaking him. There was the same style in the arrangement of his glossy beard and hair; the same style and neatness in his dress, and the same long, thin, white, but strong, hand, as unlike Mrs. Bliss' as two hands could well be.

As the seance was about closing, he came and said to me that he "was not understood while on earth," a fact which I had long since been convinced of. I was very thankful for this message from him at the last moment, for I was at the time turning over in my mind the very subject of which he spoke. Alas! how many men and women are misunderstood and misrepresented, for want, on the part of the people, and often on the part of their nearest friends and relatives of a proper knowledge of Spiritualism, mesmerism, psychology, and kindred subjects. When I see this, and the suffering and sorrow caused in consequence, I am moved to make an earnest and ardent appeal to many of my friends who have large amounts of money, to induce them to use some of it in paying for speakers of talent and experience, to promulgate these all important subjects in all the villages in the land, and yet this great and sublime subject of Spiritualism, is more a matter of experience than of argument. Candid, impressive, and logical arguments are of course necessary, and I approve of them; but there are a very large number of persons who could never be convinced of the great truths of Spiritualism by the reasoning of any one, though they might have the impassioned eloquence of a Patrick Henry and a Wendell Phillips combined. For the last fifteen years I have seen phenomena after phenomena, that I know—as well as I know we can send messages by magnetic telegraph—were the work of disembodied spirits. All these have come through mediums of various grades and conditions in life, carrying conviction to my mind, when no amount of human testimony could have accomplished it. In view of these facts, is it not the duty of every Spiritualist, especially, to be thankful to our mediums, giving them our kindest and most earnest sympathy, to throw around them every available safeguard for their protection from adverse and depressing influences, and to be exceedingly cautious how we condemn them.

JAY CHAAPEL.

June 1, M. S. 33.