

Mind



Matter.

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For Mind and Matter:

NUMBER SEVEN.

BY T. P. NORTON.

I have five sisters still alive,
And one to take, it pleased the Lord;
I knew her not, yet in my dreams
I see her face, and hear her word.

The wild wind whistles in the night,
And gives my chamber door a slam,
And when her presence fills the room
I wake and wonder where I am.

My mother thanks the Lord, and says,
When Deacon Jones is not around;
If I had lived some years ago
They surely would have had me drowned.

And yet I go to church and pray,
And hope at last to go to Heaven;
But then they stare and sneer at me,
Because I'm number seven.

I tell their fortunes on the sly,
And all to make them more content;
I've cured their ailments many times,
And never charged a single cent.

My heart is full of love to all
Who ask me questions every day,
And yet they say the "Devil" is come,
To take my happiness away.

I answer them—"If he's so good,
And makes me wise and happy too;
I hope he'll come and stay with them
They'll find him work enough to do.

I care not what the people say,
Nor fear the risk of such a sin,
But thank the Lord for any friend
Who makes me feel so good within.

And if I go to heaven above,
To do just how, and as I care,
I hope that God will pardon him,
And let me take him with me there.

From Philadelphia to Princeton, Mass.—A Sunset on
Long Island Sound.—Death—Mt. Wachusett.—
The Reform Convention.

BY JAY CHITAPPEL.

Mountain Home, Princeton, Mass.,
July 12, M. S. 33.

A foot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me, leading wherever I
chose.

Henceforth I ask not good fortune—I am good fortune,
Henceforth I whimper no more, postpone no more, need
nothing,
Strong and content, I travel the open road.

—Walt Whitman.

I left the hot and stifled air of Philadelphia, for
this place early on the morning of the 2d inst. A
refreshing rain had fallen the night before, mak-
ing my ride to New York, a cool and delightful
one, across the beautiful and garden-like farms of
Pennsylvania and New Jersey, by the Bound
Brook route. We glided along over the rails
almost by magic, only stopping once for our iron
horse to breathe and take a drink at "Bound
Brook." What a capacious stomach he has; gulp-
ing down in rapid succession gallons of water at
one swallow.

On we sped again, along the foot of Orange
mountain, its green and luxuriant foliage appear-
ing in the distance as though it were trimmed with
an immense pair of steam shears. We rushed into
the depot at Jersey City in just two hours from
the time we started. Crossing the Hudson to
New York, what a sea of human life meets our
gaze; however much we desire, we cannot stop
now to describe its bustle and scramble; the rich,
for more riches, and the poor for a crust of bread
and a place to lay their aching bodies and brains
at night. The poor, thin, and care worn sewing
girl, who ekes out a miserable existence in a hot
attic, is jostled by the blooming and bejewelled
daughter of some millionaire, on her way to Sara-
toga; the old decrepit man with his short pipe
and tattered clothes comes face to face with the
Wall street broker, with his unfragrant Havana,
bloated face, and diamond ring, on his way to the
next steamer for Europe. At 5 P. M. I took the
steamerboat City of Boston, by the Norwich line,
four hundred passengers on board and thirty car
loads of freight. What a study life on a steam-
boat is, from the fashionable tourist; down or up,
as the case may be, to the bronzed face, and strong
armed man who wheels such great loads of freight
on his iron truck, on and off the boat.

I never saw a more happy, smiling crowd of
men, women, and children in holiday attire, all
rushing to the pure air, rocky hills and coasts of
New England. How the eyes of the boys and
girls sparkled with delight, as they bent over the
rail, and watched the blue waters roll out in
graceful waves of milk white foam, from under
the ponderous wheels of the boat. What a joy it
was to me to take a little early, auburn haired,
dimpled cheeked girl of eight summers, and sit
her on the rail, that she might see as well as her
older companions. How she clung to me as the
spray splashed in our faces. Poets have sung of
love at first sight. This was certainly a case on
our part, and her earnest, intelligent child talk,
and fond caress, will not soon be forgotten by me.
The sun went down into the waters of Long Island
Sound with a flood of red and golden clouds along
the horizon, while the decks were crowded to see
the glories of the departing day fade out. As I
sat there with the little cherub playing with my
glasses, and her ringlets falling over my hands, I
wondered why people, particularly Spiritualists,
could not watch the spirit of their friends depart
from earthly scenes with the same beaming coun-
tenances, and hopeful anticipations of the "bright
to-morrow." Our philosophy certainly teaches us
to accept the change called death, in this philo-
sophical and sensible manner, instead of the un-

natural one which has so long been taught by the
religions and customs of the past, with their sol-
emn dirges and black crape. Princeton is a his-
toric town and one of hills and picturesque
scenery. Rocky pastures and meadows, forests
and mountains, succeed each other in pleasing
and almost unlimited variety. The balmy, brisk,
and invigorating breezes from hill, mountain and
stream breathe a salubrity.

"As if from Nature's wide open gates did flow
Health and refreshment on the world below."

Like all, or nearly all, of New England, it is a
town of rocks and brains, and the great wonder
to the stranger is how these people live so neatly,
thrifty and independently.

Just north of the town Mount Wachusett towers
up nearly three thousand feet above Massachusetts
Bay, forming a prominent feature in the land-
scape. From its top, on a clear morning, the old
Bay State, the home of so much learning and so
many isms, lies spread out before the beholder
in magnificent beauty and splendor. To the east,
fifty miles away, Boston harbor is plainly visible.
Monadnock, with its bald and broken crest, can
be seen reaching up and kissing the clouds; and
the Hoosic and Green Mountains mingle their
peaks in the distant western horizon. Along the
sides of this famous mountain, which, two hundred
years ago, was owned by our friends, the Indians,
large quantities of the huckle, or blue berry man-
age, by Yankee persistency, to grow in the meager
soil; and at this season the tables are bountifully
supplied with this delicious and healthy fruit.

Rev. Timothy Fuller, the grandfather of Marg-
aret Fuller, was the first clergyman in the town; a
strong-hearted, clear-headed exponent of liberty,
who had the boldness and integrity to vote in the
State Convention to ratify the Federal Constitu-
tion "against that iniquitous instrument on the
ground of its pro-slavery clauses."

I cannot forbear mentioning in this connection
that a young colored lady, Miss Jennie Clough,
a graduate of the Normal school, is now a teacher in
one of the public schools, in the city of Worcester,
fifteen miles from here. A negro teaching white
children in the public schools, in the heart of the
best civilization! What a rebuke upon the stand-
ard of respectability of the South and much of the
North! This could never have been but for
such men and women as Phillips, Garrison, Abby
Kelly, Mrs. Mott and E. H. Heywood. Mr. Hey-
wood has become somewhat notorious as the au-
thor and publisher of "Cupid's Yokes," and be-
ing sent to prison therefor. But it is not so gen-
erally known, or remembered, if known, that he
was one of the most earnest, able and disinterested
workers in the anti-slavery struggle, and stood
side by side with the above named parties.

In this beautiful summer retreat, while the
throng of visitors from the cities came pouring in,
the Union Reform Convention met on July 4th, and
continued three days. Various reforms were dis-
cussed with deliberation and absorbing interest.
S. P. Andrews spoke on the "Philosophy of Asso-
ciation"; T. C. Leland, of New York City, read a
paper on "The Evolution of Socialism"; Angela
E. Heywood and Dr. J. H. Swain, spoke on "Love
and Parentage"; A. D. Wheeler on "Labor"; Mrs.
Josephine R. Stone, who was a delegate from the
Fourth Congressional District of Massachusetts to
the Greenback Convention at Chicago, on "The
Greenback Movement"; Dr. B. M. Lawrence, E.
B. McKenzie, A. H. Wood and E. H. Heywood on
"Money Reform," and Mrs. L. Chappelle, of Bos-
ton, and the writer on "Spiritualism."

The League voted to co-operate with the Par-
tarchy, of which Mr. Andrews is the founder and
present head. It favors free physicians, and
patients rights; the repeal of the iniquitous Con-
stock law, which imposes a censorship over the
press; the repeal of all laws making Bible reading
compulsory in the public schools; the abolition of
poll taxes as a prerequisite for voting; and the
removal of all restrictions in progress generally.

The Mountain Home is a large commodious
house, kept by Mr. and Mrs. Heywood. The
large airy rooms, abundant, wholesome fare, the
neatness and quiet, and the attractive hospitality,
are such, as not only to promote health, but men-
tal and spiritual recreation, rest and reinvigora-
tion. A large pleasant grove of trees adjoins the
grounds, from which the songs of the native birds
flock into your room all the long day, rendering
the place one of rare beauty. A model house-
keeper Mrs. Heywood is, also a good speaker, with
strong mediumistic powers. She is, what A.
Bronson Alcott, the Concord sage, called her
years ago, "a metaphysical prodigy," a genuinely
inspired woman.

Answers to Correspondents.

Clark Eggleston, Coleville, Mono Co., Califor-
nia. Read Mr. Bliss' advertisement for magne-
tized paper. It will give you all the information
we can give. Mrs. Carter, of Chicago, is highly
spoken of as a photographic medium, and you
should apply to her for the information you seek.
Read her advertisement on the seventh page.

E. Manning, Harrisburg, Ohio. "We do not
know where Wella Anderson is at present, we
should like to know ourselves. Who can inform us?"

Correction.

EAST CLARINDEN, O, June 22, 1880.

To the Editor of Mind and Matter:

The weighing of the lady that I spoke of in my
published letter, took place at a seance held at
Mantua, the medium's home; not at our house as
represented. Probably it was my mistake which
I desire to correct.
J. C. FLETCHER.

A Letter to the Point.

CINCINNATI, July 5th, 1880.

Editor Mind and Matter:

I feel like penning a few thoughts on the "Ed-
itor-at-Large" business. I must confess I some-
times think, while reading your articles, that you
are rather severe. Yet, upon reflection, I come to
the conclusion that you are perhaps the chosen
one through whom this open dealing must come.

We must not forget that the little girls of Ro-
chester, N. Y., became the instruments through
whom the key to modern spirit manifestations
came to be known to us, and that by means of
that key we have been enabled to reach phase after
phase of spirit manifestations, each differing from
the other, but all from the same spirit source.
These manifestations we have designated by the
term *Spiritualism*, because coming from the spirits
of those we once called dead. Then this word
Spiritualism is the all of the matter, and admits
of no other word as a prefix. This one word
should express all that is good and pure. I can-
not see that adding *Christianity* to it will at all en-
hance its respectability.

My own idea of *Spiritualism* is that it should
make those who know its truths, pure in heart,
unselfish, willing to make sacrifices, if need be,
for the blessings that may accrue to others; not
that it should make them seek to be leaders, but
make them content to be helpers through whom
the wine of eternal life may be given to those
thirsting souls that have sought so long and ear-
nestly in vain in the so-called Christian churches.
Long experience has taught thousands that our
world-be high priests have not satisfied the yearn-
ing souls of humanity; so that in this, our day,
we are constrained to seek elsewhere. But in the
hour of need it was given to us in an humble
manner, through innocent, pure-souled children;
and now behold the blessed messages, in their var-
ied forms, from the gentle rap to the grand and
not to be questioned materialized speaking spirit
forms.

All that could be devised by theologians and by
some men of science, has been done to destroy,
if possible, these spiritual manifestations. Yet
still the ball rolls on, always making headway.

Now we find the enemy in our own camp. Those
who are seeking personal aggrandizement—en-
deavoring to chain down to their own ideas those
grand and universal revelations—holding up to
view those who have not been the pioneers, but
who have only made their appearance, after its
value was made apparent by our early mediums,
some of whom are now in the earth form. Many
of these noble workers, mostly women, have
gone to enjoy their well earned spirit homes.
Among these our gifted sister Achsa Sprague, Rosa
T. Armeday, a trance medium who was my own
companion, and many others I could mention.
They toiled that *Spiritualism* might take deep
root and become the healing of the nations.

I have never known, in all my many years of
experience, any time when hundreds of dollars
were raised for those deserving women; but I
have heard of able bodied men who only appeared
in the arena after those women had led and pre-
pared the way, having heavy purses presented to
them. If we are expected to contribute to a fund
let it be for the weary and worn workers who
have expended their vitality for years, not to sup-
port men in the grand farce of "Editor-at-Large,"
who have no faith in anything except it fills their
purses. Such persons are not to *my mind* *Spiritual-
ists* and do not deserve the name. If these per-
sons do not like *Spiritualism*, as the spirits them-
selves give it, they would do well to seek other
occupations; and not expect this from the toiling
and, oft time, wronged mediums that are used as
their guides see best.

Spiritualism has forced its way many years,
without the assistance of these croakers who are
always in Doubting Castle. Who may doubt the
trance condition of Thomas Gale Forster since his
word is worth something? I have been in many
a circle when my friends, through him while en-
tranced, made my heart glad by their communion.

Andrew Jackson Davis, when he avers that he
has been carried bodily through the air by spirits,
is he not truthful. I have been long identified
with this philosophy and we old mediums some-
times remember things of the past. Let us, as
Spiritualists, permit each and all to be their own
judge of the medium through whom they would
seek communion with their friends. I ask no one
to inform me, or select for me, the medium I shall
listen to at private sittings or from the platform.

I have seen materialization just as clearly as St.
John or St. Paul did, and my eyesight and word
are of as much value, I have no doubt, as those of
either of those persons. I have seen in a well
lighted room my own sister, Mrs. Wm. K. Lewis,
while her body was awaiting burial and while her
form lay in her house in Boston Highlands. Her
spirit embraced me and kissed my lips at a friend's
house in Boston. Surely I knew my own sister.
If spirit materialization was ever true it is true to-
day.

Let us do all we can to have our dear ones pre-
sent themselves to us. Some persons may discern
spirits as a merely faint shadowy outline, while
others may be able to converse with, take their
hand, and kiss them.

Spiritualism, Dear Brother Roberts, is indeed a
grand unfoldment to earth bound children, given
to each according to their power of reception. It
is an educator of the spirit within us. I believe
that every medium should seek purity of heart—
have constant self-examination—make their bod-
ies fit temples for their spiritual guides to visit

and breath their wise and noble thoughts through
—then those who will be for them will be far
greater than those who will be against them.

Dear brother, I am glad you are a friend of me-
diums. Do all you can to give courage and
strength to those chosen ones and surely many
will bless you. Excuse me if I have trespassed on
your time; but I felt free to write to you because
you are fearless so long as you are in the right
path. I am myself a medium and my experiences
have taught me to be just to all.

Yours for truth and justice.

ANNIE C. RAIL,
No. 482 W. Liberty St.

Letter from Mary S. Lloyd.

WATERFORD, July 6, M. S. 33.

Again two packages MIND AND MATTER received
and gone out on their mission—meeting with
smiles and greetings, tendered to the liberal ed-
itor. May they be successful and return the
ripened fruit.

The circle I once referred to in Lansingburgh,
N. Y., have two very reliable trance mediums—
one from Troy and the other from Waterford.
They are doing a grand and noble work for spirits
that return in a dark condition—counsel given and
thankfully received.

MIND AND MATTER, as a staunch friend and advo-
cate for the truth, is just what we need. May its
editor be sustained in his honorable position by the
higher intelligences and by every one who desires
the unadulterated truth. Truth is an anchor for
the soul—onward, upward through persecution
and over the narrow, golden stream to the higher
life.

January, 1838, I so often refer to, because it was
an eventful period in my earth life, and, at the
time, church protracted meetings were in the
height of their glory. Church theology failed to
answer my desires, and the Bible translated and
retranslated was a dead book. It was the living
unadulterated truth I wanted and it was given me
through the ministrations of angels and intelligent
spirits. My spirit was taken to the spirit world.
After a few hours I returned to my tenement of
clay and was under the influence of the higher
powers seven days and seven nights in succession.
Astounding revelations were given. Many have
been fulfilled, others are being fulfilled. To be
brief, I will say, I saw repeated, governments
changed in America and in foreign nations; great
persecution and imprisonment. The crushed wo-
man gained her position—her rights and honor.
The repeated waves of light and truth from the
angel world shook church theology to the very
center. The death throes through fear were ter-
rible, but not a vestige of old theology was saved.

My inner life strengthened with the truth and
under the control of my spirit guide, I left old
theology, walked out over the threshold of church
creeds and dogmatic doctrines, a whole-souled *Spirit-
ualist*, into the effulgent light, truth and glory of
the Great Orb of Light, whose rays goes forth
in waves of light and truth to the nations of the
earth.

I see nothing that can be gathered from dead
theology to drag along with Modern *Spiritualism*;
but, I see much in the revealed truths of Modern
Spiritualism that is brought to bear on past cen-
turies to prove the false and unfounded doctrines
of dead theology and priestly craftiness, preaching
damnation, eternal punishment and the wrath of
an angry, revengeful God, and then to allow the
ignorant, frightened immortal beings, preach in
tones of love and sympathy, Jesus Christ, the all
atoning sacrifice, the blood of the lamb, to draw
them into the fold of Christ. I say, enough of
false tradition handed down from generation to
generation.

Thanks to angels and intelligent spirits—may
we have the truth and nothing but the truth. May
every barrier obstructing the truth be obliterated.
Respectfully yours for truth,

MARY S. LLOYD.

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

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

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

3,405 persons have sent for the paper by mail.
1,000 persons have received it at the office; and
the hundreds of testimonials that have been re-
ceived of its wonderful work in healing the sick
and developing mediums, prove that Red Cloud
and Blackfoot have faithfully kept their promise.
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.



CHILDREN'S COLUMN.

SONG OF THE WIND.

(SELECTED.)

I've a great deal to do, a great deal to do,
Don't speak to me, children, I pray;
These little boys' lute must be blown off their heads
And the little girls' bonnets away.

There's a great deal of dust to be blown in the air,
To trouble the traveller's eyes;
Those fruit-stalls and stands to be thrown to the ground,
And this tart woman's puddings and pies.

There are bushels of apples to gather to-day,
And oh! there's no end to the nuts;
Over many long roads I must traverse away,
And many by-lanes and short-cuts.

There are thousands of leaves lying lazily here,
That needs must be whirled round and round:
A rickety house wants to see me, I know,
In the most distant part of the town.

That rich nabob's cloak must have a good shake,
Though he does hold his head pretty high;
And I must not slight Betty, who washes so nice,
And has just hung her clothes out to dry.

There are signs to be cranked and doors to be slammed,
Loose window-blinds, too, to be shaken;
When you know all the business I must do to-day,
You'll see how much trouble I've taken.

I saw some ships leaving the harbor to-day,
So I'll go and help them along,
And flap the white sails, and howl through the shrouds,
And join in the sailor-boy's song.

Then I'll mount to the clouds, and away they will sail,
On their gorgeous wings through the bright sky;
I bow to no mandate, save only to Him
Who reigneth in glory on high.

The Old Boat And The Shrimps.

A FABLE.

In an old harbour full of drifted sand and stones lay an old wreck; it had been a sturdy fishing-boat years ago, and brought the old fisherman and his sons safe home from many a stormy sea.

When the fisherman died and his sons went away, the old boat got aleak, and no one was at hand to repair it. The spring-tides drifted it ashore and broke its sides; but even then it looked a goodly wreck, and you might have put two or three of the gay little wherries into it. The tide washed round it day and night, and the waves told plenty of stories too; yet the old boat was dull with nothing to do.

Underneath the boat lay a little pool, where an old pair of shrimps lived with a large family of little ones. The old father and mother were obedient and contented; but the young family, I am sorry to say, were troublesome, wilful, disobedient, and a constant anxiety to their old parents. The little ones always thought that they knew best, and quarrelled from morning till evening. If one little shrimp had a snug little hole in the seaweed, another spied it, and as soon as he had a chance darted into it. In vain the owner scuttled here and there in anger, and raised clouds of sand; the offender sat in the snug little hole and winked at him. They paid no regard to the counsels of the old shrimps, for if their father and mother lectured them, they scooped furrows in the sand, and sank into them till their bodies were out of sight. The old shrimps grieved much over their wilful, disobedient youngsters.

At length the aged pair felt their end approaching; they called their family around them, and tried to impress them with the necessity of following their commands.

"Dear children," said they, "we are going to leave you in a wicked, evil world; innumerable are the enemies who catch us and eat us. Who can tell the names of those who devour us as soon as we appear on the sea-shore? Our worst enemies are men and women with dredging-nets, who boil us before eating us, which is a cruel, painful death. But all our lives we have been protected by the old boat above us; he has told us never to invite friends to our quiet retreat, neither to venture on the sea-shore, and if you will follow his commands and imitate our example, you also may lead a peaceful life."

When the old shrimps had spoken thus, they felt exhausted, crept into the sand, and died. I am grieved to relate how the young shrimps forgot the good advice of their parents. They quarrelled more than ever, complained of the narrow limits of the little pool, and longed for new acquaintances; yes, even proposed inviting two relations for a game at "Hide-and-seek."

The invitation they sent by a floating piece of seaweed.

Two handsome prawns arrived with the following tide. They were grand gentlemen, their transparent bodies ornamented with scarlet lines, and their eyes glowing like living opals. They spoke in raptures of the big sea-shore, and said the old shrimps must have been dull and stupid to have lived all their lives in that little pool, with nothing to stare at but an old boat.

The visitors proposed introducing a gentleman of high family to the pool.

"He is called the 'One-spotted Goby,'" said they; "he has a single spot on his fin, which gives him quite a grand air."

The little shrimps were delighted with the prospect of another acquaintance. Alas! they had quite forgotten the counsels of their parents.

The prawns swam away, and with the next tide arrived the 'One-spotted Goby.' He was a fierce little fish, and frightened them much. Alas! the old boat saw the danger approaching; for since they had wilfully made known their abode, the shadow he cast over the little pool could no longer guard them from dangerous intruders.

The 'One-spotted Goby' came again and brought his cousin, the 'Two-spotted Goby.' He was bigger, and fiercer, and grander, and had two spots on his fins; and many fragile and delicate shrimps disappeared on that visit. But the little wilful family suspected no danger; headlong they pursued their path of folly. I am almost grieved to relate the next piece of disobedience they committed.

Five of the most venturesome little shrimps determined to set forth the next tide to explore the sea-shore. The sun shone bright when they left, merrily they danced from pool to pool. The first night they took shelter with a family of sand-skippers, then they spent a day with their friends the prawns.

Another day they took an excursion toward some

largest ones covered with gorgeous sea-weed. Alas! in a cunning recess lurked a green-coloured sea-anemone, waiting for prey. It extended its gorgeous tentacles, and as the shrimps sailed merrily past, the first one was seized and devoured. Other sea-anemones lurked underneath and clutched the other three; only the last one escaped to tell the tale of woe at home.

When he reached the quiet little pool he found his brothers in great trouble, for that day the two Gobies had come thrice, and each time a considerable number of baby-shrimps had disappeared. Alas! too late did they remember their parents' command not to admit strangers to their quiet retreat.

The following morning, whilst hiding in the sand to escape the cruel Gobies, a violent noise on the seashore terrified them; nearer it came, and at length two Gobies darted into the pool. They did not come this time to devour the baby shrimps, but they were themselves flying before a monster, such as that quiet pool had never beheld.

Its eyes were fierce and glaring, it had many legs, and a pair of claws, which it brandished with so ferocious an air that the shrimps scuttled about in the greatest fright. Sideways the monster crept and clutched the Gobies; he killed them with a single snap, and proceeded to eat them; then he made for the terrified shrimps, whom he devoured—all except two, that crept deep into the sand. When there was nothing more to eat, the monster, who was a ferocious crab, floated away on the rising tide.

Then the two little shrimps crept forth and looked sadly around.

"Oh dear!" cried they, "how foolish we have been! Had we but followed the advice of our parents, and been obedient and content with our little pool, the old boat would have protected us, and our brothers and sisters would not have been devoured."

And I am happy to tell you that the two little shrimps grew wise through experience; and if you could but find the old boat, and would peer underneath, you would discover there a happy family of obedient, stay-at-home little shrimps.

The Religio-Philosophical Journal "As In A Glass."

WOMAN SUFFRAGE.

"Whatever may be the advantage of the ballot, it has the disadvantage of placing the disreputable ignorant and depraved on a level with the honest, intelligent and respectable. Among men the experience is a disappointment to the discreet, and a triumph only to those who could not triumph in any other department of life. Among women in cities it would compel those who can now ignore the disreputable of their own sex, as completely as if they did not exist, to enter the lists against them and measure swords with them on terms of equality, or to be beaten by them. This, to womanly purity, would be a very trying ordeal. Victory in such conflicts would be a disgraceful defeat. In the rural districts woman suffrage would strengthen the priest-led vote in behalf of narrow and despotic standards of government, religious codes, coercive temperance laws and reforms by violence.—*R.-P. Journal*, June 19th, 1880.

As woman's elective equality with man is a cardinal doctrine of Spiritualists, and by us argued and urged for years, demanding its incorporation in the national Constitution, protective of inalienable rights, the above editorial extract with its context was criticised at the last session of the Northern Wisconsin Association of Spiritualists, held at Omro. Had it appeared in an orthodox paper or an aristocratic partisan paper, it would not have been noticed, but coming from one of our professedly liberal journals, and Spiritualistic at that, it was considered as deserving of special attention. The *R.-P. Journal*, in accordance with its late crystallizing policies in other respects, plants itself squarely against woman's franchise, by drawing a line of distinction between "the disreputable, ignorant and depraved" on the one hand and "the honest, intelligent and respectable" on the other. Here we have a political *dilettantism* never before vindicated. Were it inaugurated, ours would be the most tyrannical government on earth. Fortunately for human liberty, our Constitution gives the elective franchise to citizens of every nationality and color without defining a standard of moral qualification. Obviously the *Journal* would legalize such a standard ere a woman can vote. This is God in the Constitution with a vengeance upon women who are not sufficiently "respectable" to be entitled to citizenship.

If it would be "disgraceful" for the "respectable" women to compete for victory against the "disreputable" at the polls, then, alas for womanly virtue or the divinity of principle. Men of all moral shades work side by side at the ballot box, one man's vote as good as another, and it is not considered "disgraceful." The contest for mastery sharpens American character; it is an evolutionary process to a higher type of citizenship. Give woman franchise and she would make our politics less a disgrace. We men must learn to trust her integrity in all relations of life, and then we shall better fortify her against the temptations which some of our statesmen are not womanly enough to resist. Woman's franchise is one of the inevitables; who fight it on the grounds of "respectability" will find themselves classified with the enemies of human justice, disrobed even of their guise of respectability, when the Lord of Revolutions makes up his jewels.

Afraid of a "priest-led vote," when not ten per cent. of the women of the country is churchled, and that growing less churchled every year? If there be such a peril, is it any reason why we should withhold justice, as if we could not trust the issue and so great intelligence all round? The same argument was used to keep the black slaves in bonds—that they could not be trusted. The God of battles thought differently. The test given, they are educating to self-government.

It becomes us, who profess to have a better religion than the rest, because of its angel ministry, to execrate the sun of our salvation because there are spots on it. If we would ever cleanse the Augean stables of vice, engendered by oppressive rule, we need to let reputation take care of itself—act the reformer—first reforming ourselves—with less pretense about our goodness, with cessation of hostilities against them who are of us, no more human than ourselves, and instead of hunting for evils in our fellows, expend our talents in discovering virtue even in the crips of woe, and, replanting that latent germ in better soil, grow the new angel that is to be, as our ministrations from Heaven demand of us. If we have these motives, inspired with moral courage, we can go through the hells unscathed, and, like the Nazarene feel it no disgrace to talk of spiritual things to the woman of Samaria, "disreputable" though she be, and say to the woman whom "respectable" men had ruined—"Neither do I condemn thee, go and sin no more."

J. O. BARRETT.

Glen Beulah, Wis., June 24, 1880.

To this review of that anchylosis of Chicago,

the *R.-P. Journal*, the astute editor says:

"Some few of our readers may be familiar with the name of the ex-Universalist preacher, who has succeeded in relieving himself of the above load of disingenuous criticism and priestly cant. They will recollect him as a sort of weak, lachrymical individual, with proclivities which have steadily attracted him toward obscurity and a piebald party whose definition of liberty is libertine. As a soft and sentimental nonentity he has sometimes been tolerated; he possesses just enough of the divine spark to pass for a human being, but lacks the element of 'otherness,' which certain philosophers claim is essential to immortality. Some years since he attempted to carve his name on the scroll of honor by materializing a biography of a prominent Spiritualistic author, lecturer and traveller. The *Pilgrim*, happily, survived the infliction of 'the Gadarene,' and the author long since died out of public notice. Hence we feel constrained to beg pardon for obtruding his corpse to public gaze, and only do it because he, by implication, assumes to speak for others."

It is a poor expenditure of time, I know, to pause in one's journey and whip every cur that barks at the heels, but when the cur is continually repeating its impudence, a lash or two may teach it better manners.

The iconoclasm of Spiritualism is liberty, free thought, free speech, free ballot. The genius of Spiritualism is truthfulness, just charity. Yet here we have the disgusting spectacle of a professedly liberal paper, dictating as to thought, speech and ballot, falsifying truthfulness, intensely uncharitable, villifying a political movement that invokes equality of the sexes under the law and building up a social aristocracy—another American slavery. It is all in keeping with the arrogant injustice of the editor for years, serving as a self-elected papacy to issue bulls against "spiritual heretics," black-mailing all reformers who will not take off their hats and swear fealty to a comarant editorship.

A few years ago, when the question of social freedom was up for discussion, I, with others—not by any means endorsing all the measures advocated—demanded a free platform, and for that act of justice the *Journal* has repeatedly attempted to spot me, to undermine my public usefulness, and to classify me in the category of "libertines and a piebald party." I passed those things by with a silent contempt, but as the editor wishes to refresh its readers with recollections of "the ex-Universalist minister," (if a man is to be ostracised for having been a Universalist minister, what of the rest of the good company who came from the same battle?) I have to say, that, as to my life the world and the angels must judge. It certainly will not be paraded on a confessional stool before such a pimply personage as the editor of the *R.-P. Journal*. To my positive knowledge, that paper has hugged to its bosom some of the most lecherous fellows that walk the land, because of their servile flatteries of its editor, and at the same time, like an Ishmaelite, stabbed reformers whose real moral characters eclipsed his own as the great blazing sun doth a star of the sixth magnitude. These are facts relating to the historic associations, and true inwardness of that journal, which, if revealed, would put the vain glorying editor to the blush, and silence his sickening boast of morality. It is a law in moral ethics, that when a man boasts of his honesty he is dishonest; when he boasts of his purity he is secretly foul; when he denounces others as socially leprous, he sees himself as in a glass. This everlasting shrieking about the wonderful work the *Journal* has done in "cleansing Spiritualism," is perfectly disgusting to people of good sense. The world has moved on just the same, notwithstanding its Pharisaical prating. Though it has stabbed at our mediums, they live again; though it has sought to crystallize Spiritualism in the name of "respectability," it is fresher and greener than ever; though it attempted to install test conditions, whereby to destroy the object which our angels sought to accomplish, the work goes bravely on. The little man in that chair has at last the satisfaction of finding himself an editorial imbecile after all. We read that "out of the abundance of the heart thy mouth speaketh." Since the "abundance" has played out in his case, the vile can only drip to the pen reporting, "what a brave boy am I!" Sensible people of my acquaintance are dropping the *Journal* fast, as its Mokanna veil thins by wear. This is the only thing that will deplete that editor of inflation—drop it, and take MIND AND MATTER or the *Banner of Light*. Well, let us forward move—ripping up the citadels of slavery, whether entrenched in a pseudo-spiritual paper or a political clan. While we must fight *petite* tyrannies like the *R.-P. Journal*, on the principle that "little foxes spoil the vines," move we on to higher duties—defence of mediumship whence comes our fight and inspiration, and thence character—building in justice and truth. Yours fraternally,

J. O. BARRETT.

Glen Beulah, Wis., July 10, 1880.

Mr. J. Mott of Memphis, Mo., Confounds His Enemies.

MEMPHIS, SCOTLAND CO., July 8, M. S. 33.

J. M. ROBERTS:—Dear Brother and heavy striker at the enemies of our glorious cause. I see in last number of MIND AND MATTER, a letter from Dr. Woodworth, of Mayersville, Miss., asking for the facts in regard to the result of the challenge of H. H. Tuter and H. C. Rice, sent to Mr. Mott. To be brief, Mr. Mott accepted the challenge at once, and the next morning (being Sunday) they, Tuter and Rice, skipped the town bright and early. Just ten days from date of their challenge I received a card dated Aurora, Ill., asking me to let him (Rice) know what Mott did about it, referring to another challenge they issued late Saturday evening.

Right here let me say, and verily I know whereof I speak, there never has been, on the part of Mr. Mott, a shadow of an attempt at fraud, and I challenge the thousands that have visited him to show anything of the kind. The Pattee affair was the thinnest thing on record, and, by the way, the sworn facts were furnished to J. C. Bundy in that affair, but characteristically he refused to publish anything but the enemy's side. I have been a constant attendant at Mr. Mott's seances, and I positively know when ever there has been an attempt at an expose it has invariably, sadly exposed the poor fools that attempted it.

Thanks to the God of Truth and Justice that you, J. M. Roberts, was raised and fitted for the battle just in time. Go on dealing out those sledge-hammer blows till there is not an enemy left in our ranks.

I have been a reader of MIND AND MATTER from the first number.

E. J. STOUT.

Geo. H. Booth, Lowell, Mass., forwarding subscription writes: "I like the fearless and independent tone of your paper, and the manner you uphold the truthful mediums."

Creedmoor Park Camp-Meeting.

[Continued.]

WEDNESDAY EVENING, July 14th.

A large number of young people gathered upon the ground and were addressed by Dr. G. H. Geer upon the responsibilities devolving upon the growing generation and the positions waiting for them in the years to come. Mrs. Nettie Pease Fox followed and described, in her own concise and beautiful manner, the beauties of Spiritualism; the young people listened with undivided and respectful attention, and to all appearances were pleased and interested.

THURSDAY, July 15th.

Music, "I need Thee every hour." Invocation by Mrs. Nettie Pease Fox. Poem read by Col. D. M. Fox. Lecture by Mrs. Nettie Pease Fox from the subject, "The Pathway of the Soul," in which the speaker traced backward and onward through the endless eternity of the soul, proving the immortality of the soul by the natural propensities, and aspirations to grow and progress from one height of ambition to another.

In the evening an interesting test circle was held by Mr. Alfred James, and many very convincing tests were given.

FRIDAY, July 16th.

Meeting opened with music, "Sweet By-and-By." Invocation by Mrs. Ophelia Samuels, of Chicago, Ill.; followed by a poem entitled "The Chemistry of Character," by Col. D. M. Fox. Lecture by Mrs. Nettie Pease Fox. Subject, "The power of the spirit world upon mankind." Those who know Mrs. Fox know the vast beauty thrown into this subject; but it must be heard in her own voice to be appreciated. I will briefly state the outline in which she shows up the nature of humanity in all its aspirational and intellectual phases, leading you from the poet's to the artist's studio, showing the beautiful influences of spirit friends upon the sensitive minds of earth, whose mighty thoughts live on and on through the ages, coming back again to those who live after them, inspiring them with high and holy resolves. The influence of the spiritual world is to refine, to elevate and to educate in all that is beautiful, good and true. In the evening a public circle was held at the rostrum.

SATURDAY, July 17th.

Meeting opened with music "Watchman tell us of the night." Invocation by Mrs. Ophelia T. Samuels. Poem read by Col. D. M. Fox, entitled, "We shall know as we are known." Lecture by Mrs. Nettie Pease Fox, subject, "The Age of Faith, the Age of Reason and the Age of Intuition." Showing that each age had overlapped its successors—that faith had blended with reason, and reason with intuition. Faith was the result of the teachings of the fall of man, and man through faith, debased himself and exalted God. Reason teaches that the world existed millions of ages in the past. Faith, the axe used to level the forest before the temple of reason could be reared. Faith now dead and buried—the present age, the age of intuition, to satisfy the longing of the soul, and to answer the question, "If a man die shall he live again?" by the living truths that man never dies but simply passes on to a higher growth.—Col. D. M. Fox combats the idea that faith is dead, but asserts it to be a lively corpse indeed. In the evening a large free circle was conducted by Mr. J. A. Bliss, President.

SUNDAY MORNING, 11 A. M., July 18th.

Conference meeting. Music "Sweet by and by." Stirring and excellent remarks from Col. D. M. Fox, Mrs. Stoughton, of Vineland, N. J., A. F. Stowe, recently from California, Mrs. Wood, of Vineland, and others, closing the conference by a beautiful address from the spirit control of Mrs. Ophelia T. Samuels. Music, "Joy to the World." Invocation by Mrs. O. T. Samuels. Inspirational lecture by Mrs. Nettie Pease Fox, from subjects given by the audience. The following subjects were given and ably answered: "What has Spiritualism done for humanity?" "Power of love?" answered by a poem. "How can one reach another to promote their spiritual welfare?" "Can spirits eat and drink in the spirit world?" "What are the relations of the sexes in the spirit-world?" Space will not allow me to give the answers to these questions. Suffice it to say they were all answered from a spiritual standpoint with the logical clearness of the speaker.

SUNDAY, 3 P. M., July 18.

The attendance was very large, the grounds being crowded with people. Music, "Come thou fount of every blessing." Invocation by Mrs. Ophelia T. Samuels. Poem, read by Col. D. M. Fox, entitled "Pete McGuire, or Nature and Grace," from the "Poems of Inner Life." Lecture, by Mrs. Nettie Pease Fox, subject, "The Distinguishing Characteristics of Modern Spiritualism"—contrasting modern Spiritualism with the Spiritualism of the past ages—contrasting Materialism with Spiritualism. The great distinctive feature of modern Spiritualism is that it removes the fear of death, opening the door between the two worlds. Spiritualism stands alone and is universal—not led by a Jesus, Krishna or Mahomet, is the leading, scientific, and progressive truth of the age.

Sunday evening a general conference was held, in which a free platform was announced and stirring remarks were made not only by Spiritualists, but by Christians and Materialists.

MONDAY, July 19.

Music, "Blest be the tie that binds." Invocation, by Mrs. Nettie Pease Fox. Music, "The evergreen shore." Lecture, by Mrs. Ophelia T. Samuels, in an entirely unconscious trance condition, subject, "The truth shall make you free." Mrs. Samuels has been upon the rostrum only one year and yet her lectures are very fine, and she holds forth acceptably to large and intelligent audiences, her language is fine, elevated and progressive, her thoughts are practical and to the point. She closed her lecture by a beautiful poem entitled "Nothing ever dies."

Conference meeting in the evening, conducted by Mr. Frank Goodale. Many interesting remarks were made to a quiet and appreciative audience. Among the most interesting was the early experience of Mrs. Nettie Pease Fox.

E. S. CRAIG, M. D., Secretary.

(TO BE CONTINUED NEXT WEEK.)

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 7th, M. S. 33.

SARAH G. CAMPBELL.

GOOD MORNING, SIR: Like many who have come here to communicate as spirits, I was an ardent follower of Jesus of Nazareth. I belonged to the Baptist Church. I did all I could to forward the cause of Christianity, and was honest in it, because I thought it was the best religion for the people. There is only one objection that I can urge against Spiritualism as now practiced here in the mortal life, and that is its disorganized condition. There is not enough fellowship in it and so much inharmonious as would prejudice the generality of people. Therefore, I think the Christian Church, in a measure, shelters those who are too weak to stand alone on their moral promptings. That is all the good that I can now see in that Church. But the doctrines of that Church being erroneous it must fail. This cheating plan of salvation has ruined millions who are with me in spirit-life. Therefore, I would urge upon you Spiritualists to try and unite yourselves in harmony, in order to keep society from becoming demoralized. The whole success of the Christian religion lies in this one fact: it affords an incentive to resist temptation and wrongdoing. You may, perhaps, say a rather weak one. I admit it is so; and yet in the course of my mortal life as a Christian woman, I have seen more that were going to ruin reclaimed through the efforts of Christians than any other class or classes of persons who were working for individual reform of their fellow beings. It was not their doctrines and faith which accomplished this, but the alleviation of the unfavorable conditions surrounding those who reform they sought. It created a kind of pride in their proselytes which kept them from evil associations. Until Spiritualism commences to operate in this way of throwing protection around the weak, it will not make much headway. It is my sincere wish that Spiritualism may prevail because it is founded on truth, and I desire that it shall become the protection that will keep "evil communications from corrupting good manners." That is all that I can now say. I was a sister of John G. Crozier, the founder of the Baptist Theological Institute at Upland, Delaware county, Pa. My name was Sarah G. Campbell, of that place.

[Does any of our readers know anything concerning the persons whose names are given in that communication? We do not. We will be obliged for any information regarding them.—Ed.]

REV. HENRY C. LOENARD.

GOOD MORNING: I am hardly prepared to make a full statement of my spirit experiences, but I am compelled in justice to my sense of duty to all my fellow beings to honestly confess what I now know to be the fact. Before I became a translated spirit all was speculation, hope and faith with me, in regard to the immortality of man. The main truths of Spirit life are three in number:

First—Good deeds and right actions are the one thing necessary to spirit happiness.

Second—All spirits are progressing towards the mansions of eternal truth.

Third—In returning here and through mediums stating honestly the errors of their earthly conditions enables spirits to go on their way rejoicing.

No spirit that ever did any injustice on this planet can escape from the necessity of coming back here and making all the reparation they can for those acts of injustice. When here I was a Universalist. I have made one step beyond that in spirit-life. I am now a Unitarian. Not a Unitarian such as you have in mortal life, but a Unitarian in this, that I am one who is trying to work in unity with the grand purposes of infinite law—one who is striving to unite everything that can make mortals and spirits blessed. In fact I am here today for that purpose, and if I had time should take as my text the motto in your paper viz: "Physical life the Primary Department in the Great School of Human Progress." On a proper realization and observation of that fact hinges all mortal life; if properly used and carried out it will fit you for a blessed immortality. If improperly used and Nature's laws violated, this wrong use of the physical life will be a dark spot upon your spirit, and there will never be a time in the whole course of your eternal life when you will cease to regret wasted time and opportunities. I hope all your readers will reflect upon this truth. As there are others here I will now give way. I was a Universalist preacher, but never preached all that I knew to be true for fear of exciting prejudice. Let others think of this and beware of that error or they will regret it. My name was

HENRY C. LEONARD, Annisquam, Mass.

[Neither the medium nor myself knew anything of such a person. Will some Massachusetts friend inform us whether such a clergyman was ever stationed at that place.—Ed.]

FLAVIUS JOSEPHUS (Jewish Historian.)

I GREET YOU, SIR: Centuries have rolled away since I passed from my earthly labors. There are things in the spirit-life that are too deep for mortal comprehension. Away in the higher realms of spirit-life there are prepared for you such stores of spiritual manna as you cannot conceive of, which will be poured down upon you as soon as you open up the conditions that will render this possible. The obstructions to this event, is not so much in spirit-life as among mortals. On account of the density of your organism as compared with the spirit organism, you have the atmosphere around so psychologized that it is wonderful that a refined spirit can come to you at all. To do so, for such a spirit, is like a strong swimmer almost exhausted by buffeting a swift current. For a sensitive and refined spirit to force itself back to earth, and manifest through a medium is in every way more exhausting. (To this point the control of the medium seemed imperfect.) That is preliminary to what I want to say to you at this time. My life was an eventful one. I lived at the time of the final overthrow of the Jewish nation, which was foretold by our seers, and clairvoyant and trance mediums. I am here to-day, to testify in regard to a question which is of vital importance to humanity, and to untold millions of spirits also. It is in relation to the correctness of the doctrine of salvation, to the correctness of the doctrine of salvation through a Saviour. It has been claimed by historians and writers, that I was an Ebionite Christian. I positively deny the truth of that statement. I was a Jew of the sect of Pharisees, and at no time leaned towards the Sadducees or to the doctrines of the Essenes. I lived to see

my nation dispersed and scattered. At the time when I wrote my histories, there was no such man as Jesus of Nazareth—a doer of wonderful works; and any person of ordinary comprehension, can see that the passage in which it is said I referred historically to such a man, was fraudulently interpolated by some Christian copy of my history. First, it interrupts the narrative which I was writing at that time; and in the second place, I always gave all the facts that I could glean concerning those persons of whom I wrote, and if so important a person, as this Jesus has been represented to have been, had lived at that time, I would have given a full description of him. There were two Jesuses known to me at that time. One was Jesus, of a town in Samaria; the other was Jesus of Gischala. The first was my intimate friend; the latter was one of those notorious ruffians, who kept inciting the Jews to revolt, until Jerusalem was destroyed. These were the only two persons named Jesus that were publicly known at that time. As a Jewish High Priest, I would say to my people who are now dwelling on earth, and who endorse the personal existence of the so-called Saviour of men; you do this in pride and vanity at seeing the Christian Gentile world worshipping a Jew. I wish to say further to all Jews, it is in vain to talk of, or imagine for one moment, that the Jewish nation will ever again exist, or that the Jews will be restored to Judea. In the first place it would be impossible to gather together a sufficient number of them to take possession of the land of their fathers. In the second place, the territory is too small—barren and uninhabitable to sustain even a small part of the Jews who are now living, or who will be living hereafter on the earth. But to return to the period in which I lived. There were no Christians at the time of my retirement from public life, in the year, 100, in the reign of Trajan. Christianity was the subsequent outgrowth of all the mystical-religious systems previously existing. If any person will attentively examine the four Gospels, it will be found that all kinds of pagan worship are there expressed to the understanding of those who were initiated into a knowledge of their true meaning, and the final secret of the whole affair is to be found in the blue vault of heaven, being none other than a modified Sabaism, the worship of the Sun, Moon, Planets and Stars. The Jews were in many respects the same, and their idolotry consisted in symbolizing the signs of the zodiac. So general was this kind of star worship at the outset of the so-called Christian movement, that the founders of that religious system, at first, but slightly deviated from the older religious teachings, but as that system struck deeper, they sought to disguise by chicanery and interpolation of new expressions in the writings of the older authors, the nature of their religion, in order that the masses should never know that important fact. There is no priest nor clergyman living to-day, who can deny what I have here set forth, if they tell the truth. The only alternative for those who still persist in this work of concealment is, whether they will confess this truth before mortals, or whether they will wait to be forced to confess it before the immortal spirits. It is only a question of time. To all these so-called spiritual leaders I will say, you will have to return to the only religion ever given by God to man, and that is direct communion with the spirit-world pure and uncontaminated with pride and selfishness. This is the Christ—this is the Messiah—this is the Light—that is to save all men. Yours for the perpetuation of truth.

[We take the following account of Flavius Josephus from the *Encyclopedia Britannica*.—Ed.]

"Flavius Josephus, the celebrated Jewish historian, was born at Jerusalem, A. D. 37, in the first year of Caligula, and four years after the ascension of our Lord. His advantages of birth were very considerable. His father, Matthias, sprung from the highest priestly family, belonged to the first of the twenty-four courses. On his mother's side he was descended from the Asmonian princes. He was very proud of his birth, and it was a theme on which he used to dwell with a delighted complacency. He complained bitterly of some malignant persons who had ventured to laugh at his claims to an aristocratic lineage. The wealth and high standing of his parents procured for him the best Jewish education. Such was his progress—at least if his own account of himself is to be believed—that at the age of fourteen he was often consulted by learned rabbis on abstruse points of the Jewish law. At the age of sixteen he began to study with peculiar care the doctrines of the three leading Jewish sects, the Pharisees, Sadducees and the Essenes. Though a Pharisee, both by belief and temperament, he seems at this period to have inclined to the views of the Essenes. Hearing, at least, that Banus, a celebrated member of that sect, was living in the wilderness with the rigorous asceticism of a hermit, he joined him, and remained under his teaching for three years. Whatever his real creed was, on his return to Jerusalem he allied himself with the Pharisees and remained faithful to them ever after. At the age of twenty-six he set out for Rome to intercede for some priests of his acquaintance, whom Felix, the procurator of Judea, had sent to be tried there on some trifling charges. Landing safely at Puteoli after a narrow escape from death by shipwreck in the Adriatic, he gained the friendship of Aliturus, a famous mimic of that day, and a favorite of Poppæa, the wife of Nero. Through the good offices of this actor Josephus not only obtained the pardon of his friends, but he was rewarded with many valuable gifts by the Empress. On his arrival in Judea, Josephus found his countrymen bent at all hazards on throwing off the Roman yoke. Knowing well the resources of Rome and the hopelessness of successfully resisting her power, he did his best to dissuade the Jews from their mad attempt. His efforts were thrown away; and though he was well aware that the struggle could only issue in the ruin of his country, he determined to share her fall. His own talents for administration were by this time well known, and to him was assigned the task of governing and defending the province of Galilee. His appointment was violently opposed by a strong party in the Sanhedrim at Jerusalem, headed by John of Gischala, (is not this the Jesus of Gischala of whom Josephus spoke in his communication? Has that name been changed by Eusebius, the generally acknowledged interpolator and alterer of ancient writings, in the interest of fraudulent Christianity?) "Who intrigued against him, opposed his policy, and even tried to take his life. But Josephus having fortified the chief cities, and trained his subjects to war, repelled with ease the first attack of the Romans, and this gained the affection and confidence of the Galileans. This success, combined with his own skill in diplomatic maneuvering, enabled him to

crush, or at least to defy his enemies in the State. Meanwhile the Romans had assembled a large force; and in A. D. 67, entering Palestine with Vespasian at their head, laid the whole country in ashes as they advanced. Hopeless of success and abandoned by the authorities at Jerusalem, Josephus still tried to make head against the foe, throwing himself into Jotopata he roused the inhabitants to desperate resistance, and conducted the defence of the town for forty-seven days. At the end of that time the town was stormed, and such of the garrison as had not perished in the siege were put to death by the conquerors. When it came to the governor's turn to die, he demanded to be led into the presence of the Roman general. With great adroitness he assured his captor that he was no chance prisoner, but had been commissioned from heaven to foretell that he was shortly to become the sole head of the Roman Empire. Vespasian finding that Josephus, who had predicted the exact number of days that the siege would last, was looked upon as a prophet, spared his life and even loaded him with valuable presents. He kept him in close confinement, however, for three years, and even then only set him free on the urgent instance of Titus. When the siege of Jerusalem was begun, Josephus who had accompanied his patron Titus on the expedition, tried to persuade his countrymen to yield; but he was treated by them with scorn as a renegade, and even with the Roman soldiers he was very far from popular. When the city fell, Titus offered to grant any favor he might ask. Josephus asked for the lives of his brother and fifty friends and begged that the sacred books be spared. Besides his request, he obtained a valuable estate in Judea, and on returning to Italy with his patron was rewarded with the freedom of the state, a large annual pension, and a house originally occupied by the emperor himself, in compliment to whom he assumed the name of Flavius. Under Titus and Domitian he was confirmed in all his privileges. The remainder of his life was spent chiefly at Rome in literary pursuits. The exact date of his death is not known. He was alive very near the close of the first century, and probably survived a few years of the second. "What his religious creed was, is exceedingly difficult to decide. In a famous passage of his *Antiquities of the Jews*, first quoted by Eusebius, he speaks of Christ as something more than human, and attests his miracles, death and resurrection. The authenticity of the passage has been very much disputed. If it be admitted (and the internal evidence in its favor is very strong,) then Josephus must have been a Christian. On the other hand the common belief that he was not a Christian condemns the passages as spurious. But it happens that Josephus nowhere else in all his writings commits himself in favor of Christianity. As an impartial historian he could not but accept it as an historical fact; yet even though he may have believed in its truth, he was too sceptical and indifferent to make himself a martyr for the sake of any truth or doctrine whatever. It is most probable that the passage in question, without being absolutely spurious, has been modified into its present form by Eusebius, who is well known to have often taken such a liberty in his quotations. As a historian Josephus possesses many valuable qualities. He claims for himself the merit of strict faithfulness, and under certain limitations he deserves it. His most important works are his *History of the Jewish War*, and his *Antiquities of the Jews*. His other works are an *Autobiography*, and two books *Against Apion*, in which he answers the charge brought against the earlier part of his *Antiquities*.

[We take the following in relation to Josephus, from McClintock and Strong's *Ecclesiastical Cyclopedia*.—Ed.]

"Of still greater interest, perhaps, to our readers must be the relation which Josephus, living as he did in the age of Christ himself, sustained towards Christianity. Some have gone so far as to assert not only the authenticity of passages in his writings alluding to Christ, &c., but have even made out of Josephus an Ebionite Christian, if not a true follower of Jesus Christ. Prof. Farrar, speaking on this point, says: "Nothing is more certain than that Josephus was no Christian; the whole tone of his mind was alien from the noble simplicity of Christian belief, and as we have seen already he was not even a good Jew. Whatever, therefore, may be thought about the passages alluding to John the Baptist, and James, the 'Lord's brother,' which may possibly be genuine, there can be no reasonable doubt that the famous allusion to Christ is either absolutely spurious or largely interpolated. The silence of Josephus on a subject of such importance, and with which he must have been so thoroughly acquainted, is easily explicable; and it is intrinsically much more probable that he should have passed over the subject altogether, than that he should only have devoted to it a few utterly inadequate lines. Even if he had been induced to do this by some vague hope of getting something by it from Christians, like Flavius Clemens, he certainly would not have expressed himself in language so strong, and still less would he have vouched for the Messiahship, the miracles, or the resurrection of Jesus. Justin, Tertullian, Chrysostom, Origen, and even Photius, knew nothing of the passage, nor does it appear until the time of Eusebius, a man for whom Neibuhr could find no better name than 'a detestable falsifier,' and one whose historical credulity is well nigh given up. Whether Eusebius forged it himself or borrowed it from the *marginalia* of some Christian reader cannot be determined, but that Josephus did not write it (at least in its present form) may be regarded as settled. Nay, the very next sentence is a disgusting story, wholly irrelevant to the tenor of the narrative, and introduced in all probability for the sole purpose of a blasphemous parody on the miraculous conception, such as was attempted by various Rabbinical writers. That Josephus intended obliquely to discredit some of the chief Christian doctrines by representing them as having been anticipated by the Essenes seems by no means improbable."

[We especially invite the attention of our readers to that most remarkable communication from the spirit of Josephus. Read it again in the light of what is said of him and his works by Christian writers, and doubt if you can its authenticity. It leaves nothing that has been doubtful concerning Josephus and his writings unexplained. To suppose it is the work of the medium's mind, or our own who took down the words as they fell from the medium's lips, is preposterous. The medium was insensibly entranced, and we were so busy writing as to have no time to think of anything else.

After nearly 1800 years in spirit-life, after much preparation and effort on the part of high and learned spirits, who are co-operating with us in

our efforts to get the naked truth before the world, the purified, refined and exalted Jewish historian's spirit returns, and through an illiterate medium, imparts the most important information that has ever come to mortals. The spirit of Josephus testifies most positively that for the first hundred years of the Christian era, that nothing whatever was known of such a person as Jesus of Nazareth, and nothing known of any religion called Christianity nor of any sect called Christians. In the face of that spirit testimony the authenticity of which can not be successfully questioned, we ask what earthly reason there can be to cling to the idea that Jesus Christ had an historical or personal existence?

It is true we find one apparent discrepancy between the communication and translated copies of Josephus's works. That discrepancy consists in this. The communication says that there were only two Jesuses that were publicly known in his time, whereas, there are mentioned in his translated works no less than fourteen different persons who are called by the translator Jesus. These were Jesus, the son of Phabet; Jesus, son of Ananus; Jesus, or Jason; Jesus, the son of Sapphias; Jesus, brother of Onias; Jesus, son of Gamaliel; Jesus, the priest; Jesus, son of Damneus; Jesus, son of Gamala; Jesus or Joshua, son of Nun; Jesus, son of Saphat; Jesus, son of Thebuthus, and Jesus, son of Jodezek; besides Jesus Christ. We find no reference in the translated works of Josephus, to either Jesus of a Samaritan city, who was his intimate friend, nor to a Jesus of Gischala, who was his deadly enemy. The name of the enemy of Josephus, was John of Gischala, and not Jesus, if the name has been truly translated.

Notwithstanding those discrepancies, we cannot doubt the genuineness of the communication. We can see no reason why any spirit should seek to personate the spirit of Josephus, and we know the communication to come from a spirit. We have found it most unsafe to question some of the most improbable things given by spirits, as in nine times out of ten they ultimately prove true, and seem often to be given to make the test of identity more positive. The communication settles the question as to why Josephus wrote nothing concerning Jesus of Nazareth. That reason was that no such person lived in the only period of the world's history in which such a man could have lived. The charge, therefore, that Josephus was governed by prejudice in taking no notice of Jesus and his alleged history, falls to the ground. Josephus fully confirms the astro-theological nature of the four gospels and the astronomical origin of the Jewish, as well as the Christian religion. We regard the communication of Josephus, as a whole, as most important.—Ed.]

DEIDERIK CORNHART.

GOOD MORNING, SIR: I was, when here, what this man is that I am now using—a medium—but I did not know it. I fell into trances, but there were none who understood that fact. I tried to understand this, and did receive enough instruction to know there was one all prevailing spirit—that we were all children of that spirit—and as we were each one of us a demonstration of the infinite, we could not be lost. The religious doctrines of my day were full of hell-fire and damnation. I was persecuted by religious fanatics because I wished to teach the doctrine of a loving God and not a demoniac God. I wished to establish the law of love both in the body and out of it. I learned in my semi-conscious sleep that there was no respecter of persons in the spirit-life, and that there was only the clog of earthly errors that kept spirits from becoming eternally happy.

It is a good thing in one way to be born with the gift of mediumship, but it is not favorable for earthly prosperity. It is the true light, but it is bitterly persecuted because all teachers of divinity, so called, are afraid that the poor mediums will receive some of the good things that these traitors to the divine law have robbed them of. But adjustment will come, and each and every one will get their just reward in the revolution of the law of cause and effect, which governs all things. That law is universal, and although it may move slowly it moves surely and invariably. I lived in Amsterdam, in the sixteenth century, and was known as Theodore Cornhart. I think you will find some reference to me as one of the reformers of the sixteenth century.

[We find the following account of Cornhart in the *Nouvelle Biographie Generale*.—Ed.]

"Deiderik Cornhart, a Dutch writer was born at Amsterdam, in 1522, and died at Gouda, October 20, 1590. While very young he travelled in Spain and Portugal. Marrying young against the will of his parents, he was obliged to apply himself to business. Although he had had but little education, he took the deepest interest in religious questions. He had some scruples on theological subjects and thought he would find the solution of them in St. Augustine. He learned the Latin language at the age of thirty and was soon capable of translating into the Dutch tongue the *Offices* of Cicero. He was named Secretary of Burgomasters, in 1561, and took an active part in the writings which led to the liberation of Holland. He composed the first manifesto that William of Nassau distributed among his army, in the month of December, 1566. *Notice to the Inhabitants of the Low Country, for the law—the King—and for the troops*. Arrested and thrown into prison at La Haye, he consoled himself with writing poetry and religious treatises. By a desperate ruse of his wife he was saved from being burned at the stake. In 1572 he was appointed Secretary of State, but opposing the orders prevailing in the army he became obnoxious to the generals and was again driven into exile. After having remained some time away, he returned to Harlem and engaged in religious disputes which troubled the latter part of his life and caused him to be banished from his home. "Cornhart," said Bayle "rendered himself famous by his strange writings in matters of religion. He has been placed in the number of certain Spiritualists or enthusiasts who believed that all the Christian sects, were become corrupt for many centuries, and that without an extraordinary mission, sustained by miracles, no person had the right to meddle with the functions of evangelical ministry. He highly condemned the enterprises of Luther and Calvin, although he did not regard the Roman Catholic communion as the true church. He believed that it was not necessary to belong to any church to be a good Christian, and in accord with this conviction, he neither communed with the Catholic, Protestant nor with any other sect. He wrote with much boldness against the reformed religion. He completed on his death-bed his *Treatise against the Capital punishment of heretics*."

[To be Continued on the Sixth Page.]

MIND AND MATTER.

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"POLITICS FOR LIBERALS."

Such is the heading of a long editorial in the *Truth Seeker* of the 17th inst. We think Mr. Bennett, the editor of that journal, will discover before he goes far that he has placed himself in a position that bodes no good to him or the liberal cause. We say this because the position he takes is entirely inconsistent with that rule of right action that constitutes all there is of a solid foundation for Liberalism. Liberalism, if it means anything, means the subordinating of individual interests to general public interests. Mr. Bennett, if we understand him correctly, seeks to reverse this fundamental proposition and to descend to the level of those whose conduct he denounces and condemns. Selfishness seems to be the incentive that governs Mr. Bennett in his proposed political course, and hence he is not one whit above those that he would have the Liberalists oppose. As a friend of true Liberalism we do not hesitate to antagonize the fallacies which Mr. Bennett puts forward as the justification of his proposed "Politics for Liberal."

Mr. Bennett says: "We are not so vain as to think we ought to, or that we can, influence the Liberals of this country as to which party they should attach themselves to. Neither is it designed that *The Truth Seeker* shall become a political paper, in the ordinary sense of the term." We think, before we are through with our review of Mr. Bennett's position, that we will show that Mr. Bennett, in making both statements, is not observing that good faith, of which he boasts so much. We feel that in undertaking to show Mr. Bennett, to what point he has drifted, that we are doing him a kindness for which we do not expect his thanks.

In the outset we will say that Mr. Bennett contradicts himself flatly when he says, "We are not so vain as to think we ought to, or can, influence the Liberals of this country as to which party they should attach themselves to." His article is expressly stated to be designed to effect that object. Otherwise what possible meaning can be attached to the title of his article "Politics for Liberals." Mr. Bennett does say, "Politics for D. M. Bennett," and for the very good reason that such was not his object. No one can read his article without seeing that, from beginning to end, he has sought to drag Liberalism in the slough of Democratic politics, so-called. This is not honest to say the least.

We concede to Mr. Bennett the fullest possible right to think and act as he pleases, in politics as upon every other subject; but claim that the reasons that he publicly assigns for his action in a matter concerning the public weal are open to just and appropriate criticism, and we know that Mr. Bennett will not object to this course on our part.

After referring to many subjects of vast public importance which are more or less pending in the approaching presidential election, Mr. Bennett says: "But however great all these subjects may be either singly or in the aggregate, there is one subject, one right, of more importance to every American citizen, and especially to Liberals, than all of these other questions put together, and that is the freedom of thought, the freedom of expression, and freedom of action." So say we. Mr. Bennett asks: "Of what worth are judicious tariffs, the conduct of our foreign ministers, the distribution of public lands, the existence or non-existence of national banks, hard or soft money, if we are deprived of free thought, free speech, a free press, and free mails?" That is just what we ask. Right here, however, we take issue with Brother Bennett, for he says:

"The party in power, at the behest of the ecclesiastical and secular forces of the land, has given a blow to the most sacred principles of liberty. Laws have been enacted by that party which have trampled upon the dearest rights and most sacred privileges possessed by the American people. Eight years ago a Republican Congress enacted a statute which carried out, virtually destroys the dearest liberties of the people, and sets up in every post office in the land, a censorship over the literature of the country—a system of espionage utterly destructive to American liberty, and far more suited to autocratic and despotic Russia, than to free and enlightened Columbia."

Is that true? Let Mr. Bennett lay before his readers the Act of Congress, to which he refers, and point out what part of that Act is not entirely legal and proper. We venture to assert that Mr. Bennett will not have the fairness to do anything of the kind. We have before insisted and still insist, that the act to which Mr. Bennett refers, is a most proper and beneficent one, and is alike ap-

proved by Republicans, Democrats and Liberalists, who are opposed to the use of the United States mails for the dissemination of corrupting licentious and demoralizing publications.

That we are not mistaken in this view of the matter is evident from the fact that the Democrats have been in control of the House of Representatives for the past four years, and in control of both Senate and House of Representatives for the last two years, and yet no Democrat has so much as dared to suggest even a modification of that Act. While both houses of Congress were Democratic, Mr. Bennett was tried, convicted and sentenced, for an alleged violation of that Act, and yet not one member of either house so much as noticed the injustice done to Mr. Bennett, or in any way sought to relieve him from what we regarded as a gross perversion of the legal operation of that law. We again say, we hope that law will not be repealed. That it may need proper amendment to preclude a misapplication of it, we believe; and such an amendment can be had by adding a proviso, that nothing in said Act shall be construed to limit the fullest and freest discussion of all subjects relating to the welfare of society. The law in question was never intended to become an instrument of sectarian bigotry, and with the proviso that we suggest could not be made so. Where is the father or mother in all this broad land that would have the mails used for the dissemination of lewd and corrupting publications of any kind? We for one are fixedly in favor of the total suppression of such a vicious use of the mails, and we think that if Liberalism is to be run into license in that manner, the sooner there is an end of it the better. At any rate we are not of the Bennett school of Liberalists.

Mr. Bennett says:

"If justice ever required anything in the world, it is that the man and the party which have attempted this great injury, and who have, in fact, carried out much of it, should have the seal of condemnation placed upon them by every voter who truly loves liberty and justice. To hold back in doing this appears to us to be the conduct of a craven, a mental slave. A man who thinks more of a rotten, corrupt party of thieves than of the grand principles of liberty, is unworthy to be considered a lover of justice, a true, honest, independent Liberal."

We do not think the Republican party is "a rotten, corrupt party of thieves," and we think the man who can, as editor of a Liberal paper, denounce that political organization in such low and disgraceful language is unworthy of the respect and sympathy of decency-loving Liberals. There is a bound of propriety that no man, however selfish or coarse in his nature, can disregard with impunity. The party to which Mr. Bennett applies that gross invective is the same party of which Mr. Bennett says: "We have been an ardent Republican since the nomination of Fremont, voting for every candidate that the party named for general support. We were ardent in party fealty, and felt great interest in seeing it victorious," &c. Was the Republican party then not the same party it is now? If not, why not? If we are to believe Mr. Bennett, for at least six years after what he calls the "Comstock law" was passed, by his own confession, Mr. Bennett was "ardent in his fealty" to the Republican party. Was he then guilty of "the conduct of a craven, a mental, a slave?" We must infer that he now so regards his conduct. He now seeks to become a craven, a mental, a slave to the Democratic party, because it is a more "rotten and corrupt party of thieves" than the party he leaves. Such is the legitimate inference to be derived from his intemperate and inconsiderate attempt to place those in the wrong who do not feel that it is proper to do, and talk, and act, as Mr. Bennett does. We frankly confess we do not think Mr. Bennett is a proper example of a true Liberal. We think he is about as intolerant and illiberal as any man could well be. At all events we claim the right, as a true friend of Liberalism, to exercise our right of citizenship irrespective of what Mr. Bennett may think of our judgment, and should we exercise that privilege, we claim that we are no craven, no mental, and no slave, and that the man who so asserts is incapable of appreciating the rights of a freeman. Mr. Bennett, do not take leave of your senses. Talk like a man that has a particle of sense left, at least.

Again, Mr. Bennett says:

"The Republican party has greatly aided this spirit of oppression, by both the enactment and execution of unjust and unconstitutional statutes. Every Liberal in the country has been derelict in his duty who does not do all he can for this very purpose to free the country from this Republican party from power."

Show, Mr. Bennett, if you can, what unjust and unconstitutional statutes have been enacted by the Republican party. We know of none, and you admit you knew of none, until you got into a personal squabble with one Anthony Comstock and gave him the opportunity to make a charge against you for violating a most proper and constitutional law. On that charge you were tried and convicted by a jury partially of your own selection. What had the Republican party to do with that charge or that verdict? Nothing whatever. It is hardly possible that all those twelve jurors were Republicans. If but one of them was a Greenbacker or a Democrat the parties to which they belonged were as much responsible, and even more so, than the Republican party for that verdict; for the influence of Judge Benedict's rulings and charge, ought naturally to have had less influence with Greenbacker and Democratic jurors than with Republicans. Mr. Bennett's insensate rage prevents him from judging of political parties dispassionately and consistently. His great mistake lies in assuming so much that has not a particle of foundation in fact.

Such talk as the following is more that of a

crazy man than of a man having any claim to common sense. Mr. Bennett says:

"And we will cast our vote and influence for the man and party most able to defeat it" (the Republican party); we would almost support the devil—provided always that there is a devil—if that was the only course we could adopt to defeat the false, time-serving, church-pandering, thieving, centralizing, oppressive Republican party. Anything for a change! We prefer for a time even a worse party to this ally, and handmaid of the church, if we cannot otherwise have a change."

We have been loth to think Mr. Bennett as reckless and bad a man as Bundy, Abbott, Stebbins, Tuttle, Fishback, and others have sought to make him appear, but it seems that Mr. Bennett's selfishness and malice know no bounds, if we are to believe him sane and sincere in the principles that govern him in the exercise of his rights as a citizen.

Mr. Bennett cannot rise above his personal squabble with Anthony Comstock, and is weak enough to suppose he can browbeat and insult true Liberalists into helping him to wreak his vengeance upon his antagonist, who bad as he is, is no worse than Mr. Bennett avows himself to be. In a spirit of revenge for personal abuse by Mr. Bennett, Anthony Comstock sought and effected the unjust imprisonment of Mr. Bennett; and now the latter in a spirit of revenge seeks to injure the only party that has steadfastly maintained the equal rights and privileges of all citizens. This conduct is not that of a good citizen nor an honest man.

Liberalists vote the Greenback ticket, the Democratic ticket, the Republican ticket, the Temperance ticket, or no ticket at all, as you deem best for the interests of the nation and the people, but in the name of all that is just, liberal, honest or right, do not allow malice and a spirit of revenge to control you in the discharge of your duties as citizens. If we have reached the time when men calling themselves Liberals, are ready to sacrifice every consideration of right to gratify the personal animosity of an avowed traitor to all his past convictions of right, we venture to say there will be a speedy end of Liberalism.

Mr. Bennett may as well understand once for all, that Liberals are not "cravens, menials and slaves," and that they will not flinch at the crack of his whip. Better get down a peg or two Mr. Bennett, or you will find it very hard to hang where you have climbed.

We have many good reasons we could offer as a Liberalist, why no true Liberalist should vote the Democratic ticket, but we are very reluctant to be driven into that course at this time. If we find it necessary, in what we deem the public interest, to give those reasons, even at the risk of dislodging some of our patrons, we shall not hesitate to take that course. We most sincerely hope that this may not become our duty, through the conduct of other liberal journalists, and with this hope we await events.

We most cordially agree with Col. R. G. Ingersoll in the following letter from him to H. L. Green, Esq. Mr. Green writes to Mr. Bennett as follows:

To the editor of *The Truth Seeker*:
SIR:—I am sure every one of your readers will be pleased to learn the views of our great orator and statesman, Col. Robert G. Ingersoll, on the political situation. I therefore hand you the following letter for publication. H. L. G.

BASS ROCK HOUSE, GLOUCESTER, MASS.,
July 6, 1880.

DEAR MR. GREEN:—"As long as the Democratic party is controlled by Catholics—as long as that party is afraid to pass a resolution that the public moneys shall not be given to sectarian schools—I shall vote some other ticket. The way to settle this matter is for the Liberals to appoint a committee to draft questions and propose them to the candidates. I am satisfied that Gen. Garfield is willing to expose to me every right that he claims for himself. If he is not then am against him. Let us see how the candidates are on these great questions. Let us ask them whether they are in favor of depriving Atheists of the right of testifying in the courts; whether they are for the total separation of church and state; and whether they think that a man's civil and political rights should be affected by his religious or irreligious beliefs. I am not afraid of the answers that Gen. Garfield will give. Let us know what we are doing."
"I understand Gen. Garfield is a Christian, and that in spite of his religion he is a broad and liberal man. He is in my judgment, entitled to the support of Liberal people. I may, however, possibly be mistaken. Let us ask him how he stands. Yours truly,

R. G. INGERSOLL.

There is some sense and consistency in that kind of Liberal talk—none whatever in Mr. Bennett's ravings. We would like to hear what objection Mr. Bennett has, as a professed Liberal, to those sensible suggestions of Col. Ingersoll. Liberals judge ye this day whose counsels are best.

WE ARE MORTIFIED AND PAINED.

We are mortified and pained beyond expression at the persistence with which Dr. S. B. Brittan insists on his claims to be regarded as the special representative of the cause of Spiritualism, and the support which Mr. Colby, through the *Banner of Light*, is seeking to give to that preposterous scheme of obtaining money from Spiritualists.

We have from time to time called upon Dr. Brittan, and his organ the *Banner*, to state who endowed him with his pretended official prerogatives as "Editor-at-Large, without getting any response. Our question is at last answered in the *Banner of Light* as follows:

"The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be a movement instituted for the benefit of the *Banner of Light*, when nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers—they feeling that the time had come when an experienced and competent person for the task should be selected to reply to the secular press writers against the spiritual writers who philosophy in the columns of such journals of that character as would admit their articles among their contents. After mature reflection they named Prof. S. B. Brittan as the man best qualified for this important position. We were requested to aid the Spirit Intelligences in so doing, to which we readily assented not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand."

"Prof. Brittan's work has, we repeat, no connection whatever with that of the *Banner of Light*. The special service in which he is engaged is described in the preceding paragraph; and the only articles (copied ones aside) which have appeared (or will appear) in our columns from him in his character of Editor-at-Large are such as have been prepared

by him for the various secular and religious papers, and have been by them rejected."

It thus appears that Prof. Brittan holds his position as "editor-at-large" by the appointment and authorization of a band of spirits and not of any mundane constituency whatsoever. It now becomes a matter of interest, if not of importance, to know who constitutes that band of spirits and what special right they have to institute a Spiritual Popeship. Prior to Prof. Brittan's formal acceptance of his spirit instituted office, there was no "experienced and competent person to reply to the secular press writers," not even the veteran and fearless editor of the *Banner of Light*; and hence Prof. Brittan was selected by the Spirits as the only person who was "experienced and competent" to defend Spiritualism against its assailants. What evidence has Prof. Brittan given that this selection by spirits was judicious or proper? We have, at least, entirely failed to see it. In the few articles, very few at that, that Prof. Brittan has deigned to write as "editor-at-large" we have seen nothing but a disposition to apologize for the phenomenal facts which constitute the sole foundation of Spiritualism. This is not a proper attitude for the "spirit chosen" champion of Spiritualism. Spiritualism is true; and demonstrated to be so by the phenomena occurring through spiritual media, and needs no apology. The spirit band that would appoint an apologist for Spiritualism are not the kind of spirits that are true to that great cause. As Prof. Brittan has now, through the *Banner of Light*, set himself up as the specially appointed advocate of Spiritualism, by spirit authority, it is well to test him and his spirit principals, as to their good faith or fitness for the work they have taken in hand. We propose to do this without regard to the complacency of these would-be controllers of the spiritual movement.

It will be remembered that Prof. Brittan, some weeks since, at the invitation of the Bundyites of Brooklyn, N. Y., known as the Brooklyn Spiritual Fraternity, delivered a long, specious and deliberately prepared lecture, to prove that no such phenomenon as the actual materialization of spirit forms occurs, it being a natural impossibility. Not one absolutely authenticated fact did Prof. Brittan adduce to verify that very positive allegation. Judge Coombs, of Washington, D. C., took issue with Prof. B., on that unsupported allegation and testified to facts within his personal knowledge that showed that Prof. Brittan was entirely ignorant regarding the subject he professed to know so much about. We followed Judge Coombs in demonstrating by facts that the position taken by Prof. Brittan was without any warrant or foundation in fact. Hon. Thos. R. Hazard whose experience in observing and testing spirit materializations is not exceeded by that of any living person, through the *Banner of Light*, the organ of Prof. Brittan testified to the groundlessness of Prof. B.'s allegations, and called upon the latter to state what opportunities he had had of witnessing spirit materializations, and with whom. We second that call of Mr. Hazard's, most emphatically. Although Dr. Brittan devoted eight columns of the *Banner of Light* to stating what he had said before the Brooklyn Fraternity, he took precious good care to make no reference to any fact or facts that warranted his dogmatic denials of the occurrence of actual spirit materializations. Knowing that he had not answered Mr. Hazard nor ourselves, Prof. Brittan, in the following number of the *Banner*, published what he claimed was a reply to Mr. H. In the *Banner* of the 17th is the following from Mr. Hazard:

A REQUEST FROM THOMAS R. HAZARD.

To the Editor of *Banner of Light*:
"I have just read Dr. S. B. Brittan's 'Review' &c., in your paper of this week, in which he touches briefly (comparatively) on the subject of my letter addressed to you, that appeared in the *Banner of Light* of the 29th ult., concerning certain passages contained in Mr. S. B. Nichol's report of Dr. B.'s recent Brooklyn lecture on Form Materialization. I have also read the two articles on the same subject, from the pen of Dr. B., contained in the *Banner* of July 3d. I may, at some future time have some remarks to make in reference to one or more of these communications, and would feel obliged if Dr. Brittan would favor me through the post office, with the original in manuscript, in which he formulates in his last article, his 'lecture was written out' pledging myself to return it to him in a short time after I receive it. I am impressed that with the aid of this document, I could obtain sufficient light to greatly simplify the matters in controversy. I would also be greatly obliged to Dr. Brittan, if he would write out in a condensed form, as I suggested in my previous letter, the names of the materializing mediums, through whose instrumentality he has obtained his knowledge of the great and advanced phenomena of Form Materialization, together with a succinct narrative of some of the manifestations that have occurred in his presence."

THOMAS R. HAZARD.

South Portsmouth, R. I., July 10th, 1880.

Judging by the past silence of Dr. Brittan, we infer that he will not comply with the very reasonable requests of Mr. Hazard; and for the very best of reasons; he cannot afford to do so. Dr. Brittan has taken a position in regard to spirit materializations, that he knows is not true, and he is not honest enough to place in Mr. Hazard's hands, the evidence that would convict him of that dishonesty. But we will wait and see. We may be mistaken. In the meantime we assure Dr. Brittan, that it behooves him and the spirit that he claims to represent, as their chosen "Editor-at-Large, that Spiritualists demand of him some better explanation than he or they have yet given, that Form Materialization, is the work of mediumistic deception, and the mental hallucination of observers of that phenomenon. Dr. Brittan, do for appearance sake state what you know about that subject. You have told us what you do and what you do not think about it, neither of which amounts to anything at all.

But we have another point to make with Prof. Brittan, in his assumed capacity of Editor-at-Large and that is as to where his official (official) duties begin and where they leave off. It will be remembered that the *Banner of Light* has claimed

that it would mainly confine its use of Dr. Brittan's Editor-at-Large work, to such replies to the secular press as should be refused admission to the columns of the papers replied to. We do not remember that any such reply of Dr. Brittan has been published in the *Banner*. In the last number of the *Banner* are the following especially illuminated head-lines: "Brittan's Secular Press Column. The Editor-at-Large at work. [From Truth, New York City.] The Purpose of Science is to Confirm the Bible." Now dear reader, in order to show you that we have done Dr. Brittan no injustice in our determined opposition to the Editor-at-Large scheme, by which he and the *Banner of Light*, have sought to fleece unsuspecting Spiritualists, we give up our valuable space to the following Editor-at-Large effusion. What it has to do with Spiritualism or spirits we would like some one to discover. We ask those who have thus far contributed to the so-called Editor-at-Large fund, whether they contemplated that they would be identified with Dr. Brittan, in any and every theological squabble into which he might plunge? Again, we ask them whether they contemplated becoming identified with Prof. Brittan in all the slang ridicule and abuse that he sees fit to heap upon those of whose success and influence he may be envious. No one can hurt Dr. Brittan but himself and if he is not doing this very effectually by such writing as the following we are incapable of judging.

"To the Editor of Truth:

"In your recent editorials referring to Rev. John Hall, D. D., and his church, you naturally enough associate religion and fashion. In the estimation of our pious aristocracy the Doctor's views and ideas derive a fictitious importance for the reasons that his church edifice is on Fifth Avenue, and that he worships God for himself and his congregation in a temple that cost two millions of dollars. It is a fact, that within five miles of that imposing symbol of the popular faith, there are fifty thousand people who are neither half fed nor clothed; who nightly go to a bed of straw in some place comfortable and desolate as a kennel.

"Every Sabbath the prayers of the Bible of the elect—the begotten saints, like David, so gorgeously arrayed 'in purple and fine linen'—ascend and blend with the groans of common air—the odor of sanctification and the delicate aromas of Lubin's Extracts mingling together. How high the prayers ascend we may or may not conjecture. And then the piping voices of many children, hungry and half naked, who have no homes, the feeble accents of delicate, sick and destitute women in the next street, and the tremulous words of old men, stricken by many years and the shafts of cruel fortune—all come up in a cruel remembrance before God." [How do you know that, dogmatizing Editor-at-Large?—En.] "while they seem to be neglected and forgotten by this saintly aristocracy of the church.

"What intimate and endearing relation Dr. Hall sustains to Jesus and the poor, we may not know." [May we know what "intimate relation" the Editor-at-Large, with his greedily sought yearly salary of three thousand dollars, sustains to Jesus and the poor?—En.] "By what divine authority he was called of God to preach the Gospel of a poor Man, who had not where to lay his head," we have not yet discovered; but he is certainly a very fallible human being. Some time ago he delivered a discourse on "Faith and Science"—It was elicited by Prof. Huxley's lecture on the subject of the age of the world, and the dogmatic assumption, unsupported by any citation of facts or a single logical reason." [How much alike these dogmatizers are, Prof. Brittan included?—En.] "Dr. Hall assumed that the essential elements of matter were acted upon and the worlds fashioned by the Divine Volition, and furthermore, that the creation of matter, *per se*, is an article of faith. In his blind zeal for a book he has misquoted the letter of the Bible, which he assumes so much. The Doctor imposes a more onerous tax on our credulity than Moses did; and this appears to be both unnecessary and unwise in the present state of the human mind. To demand faith in an increased number of improbabilities, in this age of rational inquiry and scientific demonstration, will surely prompt many minds to *rebel*, and leave the remaining lumber of old theories and superstitious to those who keep the antiquarian museums of a Saurian theology.

"In his contest with Huxley and the philosophy of evolution, Dr. Hall distinctly intimated that we are liable to misread the fossiliferous formations as well as the Jewish Scriptures. This is a shrewd suggestion. Such mistakes are quite possible; and it must be acknowledged that the professed scientist has often quite as dogmatical, and as arbitrary in his biblical theology. We need not look for infallibility in either, and it may become our appropriate business to put both on their trial by a higher standard. When that time comes we may fearlessly sift their respective pretensions to superior light and supreme authority." [There, Bro. Colby, you see what you and that band of spirits have done in upholding Dr. Brittan as Editor-at-Large. He is entitled to what consequences that he procures his right and intention of dogmatizing all other dogmatizers, theological, scientific or spiritual, out of all countenance. Ha, ha, ha.—En.] "The distinguished expounder of the faith of the Presbyterian Church, referred to the fact that St. Augustine, a man of scientific attainments, suggested the theory that the world was created during periods as distinguished from days; and from such hypothetical premises he advanced *per se* to the following conclusion.

"We find that the Bible has been the leader of scientific thought; that imperfect science has caused misunderstanding of its statements and that upon further progress of science its perfect truth has been established."

"The imperfection of the Doctor's logic will be readily perceived in the fact that his premises have a strict personal relation to St. Augustine, while his conclusion is divorced from any such relation, either to the English Apostle or any other man, and has no reference or application whatever, save to a book. If Dr. Hall eats molasses for breakfast, he may just as well argue from this fact that the Westminster Catechism has been the leader of thought in the science of agriculture and horticulture. It would be more logical reasoning from the fact that St. Patrick was opposed to the Church which makes the serpent an indispensable factor in its whole system of theology. Did not the good saint make war on snakes? Did he not drive them all out of Ireland, and destroy the last one in the Lake of Killarney? And yet who does not know that the integrity of the entire system of popular theology is made to depend on our saying one word at least? Without our stroke the Doctor's theological superstructure, embracing the primitive innocences, the temptation, the fall, vicarious atonement and salvation through the merits of somebody else, would fall to the ground and leave no sign of life for our contemplation, save the trail of the serpent among the ruins of the system."

"It was not so much as a saint as a scientist, that Augustine offered his suggestion. It was because he was the necessary exponent of his interpretation of the Scriptures to the existing and prospective discoveries of science. The idea that the Bible has been the leader of scientific thought is an assumption that rests on no possible foundation. It finds no confirmation in the records of astronomy, geology or other branches of natural science. We put in evidence against the Doctor the history of scientific investigation, the personal experiences of many noble disciples of truth, the strictures of the lovers of Nature by the united representatives of Faith, and the present infidel tendencies of most of the leading scientists throughout the world. If any further refutation were required, we might offer the case of Hall vs. Huxley, which clearly enough illustrates the fact that 'the defenders of the faith' are not the leaders of science."

"Dr. Hall reveals his unreasonable adherence to a narrow creed, at the same time he betrays a very limited knowledge of science in his false definition of the latter. He boldly declares that the proper business of science is to confirm the word of God! The man who now teaches such a *due* time is far behind the age in which he lives. For this reason he ought to step down and out, and leave some one hapless into the living spirit of the times to occupy his place. We undertake to say that science has no such questionable business on hand as is described by this expounder of modern theology. On the contrary the legitimate office of science is to so formulate the truth, on all subjects, that it may be clearly expressed and systematically taught. We have quite too much reverence for God's word, wherever that may be found, to presume for a moment that it needs any confirmation. Yours for truth,

S. B. BRITTON.

We regard the individual speculation and theorizing of Rev. Dr. Hall and Dr. Brittan as equally irrelevant to anything having any conceivable relation to the pretended office of "Editor-at-Large" in which Dr. B. parades that theological squabble before the readers of the *Banner of Light*. We venture to say Dr. Brittan did not address that

letter to the editor of *Truth* in his assumed capacity of Spiritual Editor-at-Large. He wrote it as he had a perfect right to do, simply as he signs himself, but in order to make some show of an excuse for begging money from Spiritualists, under a false pretence, Dr. Brittan and the *Banner of Light* stiles that letter "The Editor-at-Large at his work." Unless Spiritualists possess less wit than we think they do that "work" will not work. The Editor-at-Large swindle is played out, otherwise how is it that the pledges of the *R.-P. Journal*, \$25; Henry J. Newton, \$100; Charles Partidge, \$50; Hon. M. C. Smith, \$20; H. Havgilder, \$25, and others are not paid up? Bro. Colby and Dr. Brittan the little scheme will not work. Why not drop it? There is and can be no such office as Editor-at-Large in Spiritualism and, therefore, any further pretence that there is or can be, will only lead to your further humiliation.

There is not a medial instrument of spirits anywhere that has not as good or better right to be considered the representative of true Spiritualism than have Dr. Brittan, Dr. Buchanan, A. J. Davis, Hudson Tuttle, or any body else. The spirits themselves can only be the proper representatives and exponents of what Spiritualism is, and the mortal or mortals who would prevent them from performing their natural functions in those directions, can be nothing else than stumbling blocks in the way to truth. They must be cast aside with the trumpery of selfishness and pride, which has ever impeded human progress.

What of It?

Editor Mind and Matter.

Much ado has been made about Jesus and the Bible by all of the different sects professing to be Christian and another class of people called Spiritualists, some of whom have caught the "disease" and are sorely afflicted and afflicting. Some Spiritualists will affiliate with others simply because of disagreement of opinion in relation to Jesus and the Bible. One must have Jesus a fact and a great, pure man, and the Bible the grandest spiritual work in print; another contends that Jesus is a myth and the Bible a forgery. The question naturally arises, "What of it?" Does it materially affect the moral nature and tendency of the present, whether Jesus lived or not? Does it alter the facts relative to modern free thought and spirit communion whether the Bible is genuine or not?

That the Bible is not the best publication in print, in the writer's opinion, needs no proof save a perusal of its pages. That we have just as scientific minds, if not more so, than those, seems another foregone conclusion. Yet in both thoughts we may be mistaken, but to convince us of this fact more proof is necessary. One thing is certain, without mental freedom from the ghosts of former education we can expect to make but little progress. In looking back to Jesus and the Bible, whether myths or facts, seems like turning our backs toward the object of our efforts. It is too much like going up hill backward. There is but one means by which we can determine the truth as to whether Jesus and the present Bible are myths and forgeries, and that is by reports from the spirits; and in the reports from this source we find such a wide difference and plain contradiction that we are still left in doubt and uncertainty. We have no means of determining which spirit is most reliable save by acquaintance therewith. In view of the extreme difficulty in getting at the facts and the little hope of success, it seems to the writer that we had better turn our attention towards the front—that our future weal or woe does not depend upon either Jesus or the Bible, all spirits agree. Then what of it whether he lived or not?

If we wish to read the good in this volume called the Bible or the bad, we are not prevented by any one. Then what matters it to us what its origin, so long as we are satisfied it is of human origin, perhaps it might be demagogic? One thing seems quite obvious that both Jesus and the Bible are stumbling blocks in the way of progress. Let us cease worshipping idols dead or living, myths or facts, and go about learning of the present and future. Spend more time with authenticated history and science, and we will be the better off. We quarrel about that which is least certain. Over facts we wage no war, especially those who are in possession of these facts. Two never dispute about a point, of which both have a correct conception but only our vagaries.

What of it then whether Jesus is a myth, monster or a man? Why simply it would be one fact added to our knowledge, and would not effect in the least our peace and happiness. At least this is the view of your humble correspondent. The teachings ascribed to that character may be studied and accepted, or condemned, as we each choose, though we know not the fact in the case. However, investigation without personal malice is the one way to obtain knowledge. Let us investigate and be friends. Yours for truth,

GEORGE H. GEER.

Our "humble correspondent" is a young man who has much to learn, and the sooner he learns it the better for his own peace of mind. He has undertaken to administer to us a rebuke which, if he does not realize, is decidedly out of place, we are mistaken. We would say to this young man, he had better "Tarry in Jericho" until his beard be grown, before he undertakes to set himself up as the censor of those whose work he seems utterly incapable of comprehending. Mr. Geer says, "Much ado has been made about Jesus and the Bible," and leaves it to be understood that we have been of the number engaged in it. We have made no ado about it whatever, except as those two admitted stumbling blocks have been thrown in the way of human progress, and especially in the way of the progress of Spiritual truth. Mr. Geer knocks all the propriety out of his non-pertinent attempt to place us in the wrong, in taking the course we have done in repelling the attempts to tack Spiritualism to the effete religious nonsense of the past and thus cripple it for further advancement; when he says: "One thing is quite obvious that both

ideas of Jesus and the Bible are stumbling blocks in the way of progress." If that is so "obvious" we should think that any sincere and consistent friend of progress, and especially of Spiritual progress, would commend the journalist whose greatest efforts are exerted to lift those "stumbling blocks," Jesus and the Bible, out of the way of progress. Mr. Geer is not one of that kind of Spiritualists, but rather an imitator of St. Paul, who found it profitable to be all things to all men. We never have had any special respect for St. Paul ever since we first learned that he preached that mean and sordid religious precept. We need hardly say we have less regard for the professed Spiritualist who resorts to that truckling policy to appear smart.

If Jesus and the Bible "are obvious stumbling blocks to progress" then have we our amplest justification for all we have done and all we may yet do to lift these stumbling blocks so far out of the way of progress that they will interfere with no one who desires to proceed along that way. We will let Mr. Geer answer his own, parrot like, repeated, questions, "What of it?" It, or rather they, "are stumbling blocks in the way of progress." Again Mr. Geer says: "One thing is certain, without mental freedom from the ghosts of former education we can expect to make but little progress." Let us then, as friends of progress, give a lift to put those "stumbling blocks" out of the way and lay those "Ghosts." That is just what we have been doing and that is just what we propose to continue to do until that work is accomplished. We propose to run away from neither, as Mr. Geer has done and would have us do. We are for "mental freedom" and agree with Mr. Geer that until the "ghosts of former education" are laid, that "mental freedom" will be impossible. One would think that those were sufficient answers to Mr. Geer's own questions.

We hope Mr. Geer will spend his time more effectually in the direction of history and science for which he professes such profound regard, than he has done to remove the "stumbling blocks to progress," and to lay the "ghosts of former education." We leave Mr. Geer with himself; he may know what he is trying to do, beyond trying to feather his nest, but we cannot perceive that he has explained it in the foregoing letter.

But there is one thing that we feel is so unwarranted, so uncourtous, and so malicious on the part of Mr. Geer in his disingenuous and hypocritical attempt to make a point against us, that we feel called upon to resent it as worthy only of a base and untruthful mind. We allude to the insinuation that we have been governed by *personal malice* towards those with whom we have differed in opinion on the questions which have been discussed by us. A more unfounded and insulting insinuation could not have been made; and were it not that a due desire to show what kind of men are seeking to represent the Spiritual movement, we would have refused to allow this insulting falsehood a place in our paper. We are willing to be criticised, but only by honest critics.

WHAT DOES HE MEAN?

In the last number of the *R.-P. Journal*, Colonel John C. Bundy, under the editorial head-line, "For the Benefit of English Spiritualists," says:

"The story which has been industriously circulated and published in England, that Mrs. Richmond is hired by the First Society of this city (Chicago) for five years, that a building is being erected, etc., and that she has been granted a leave of absence for six months awaiting its completion, is one on a par with the subterfuge resorted to by political chicanes to start a 'boom' for their candidates. The First Society of this city has neither money nor credit to justify its making a contract of any sort, or to erect a building, only by resorting to various devices and make-shifts for raising money has it been enabled to meet the expenses of the past year. The truth is that the Society had run down to the lowest ebb and could not support Mrs. Richmond, neither could she secure an engagement elsewhere in America. The meetings for the past year have been thinly attended. On her last Sunday, though it was widely advertised as her farewell lecture, less than 250 adults were in attendance at the morning service, increased by about 100 in the evening. This, too, in a city of 500,000 inhabitants, with thousands of Spiritualists and investigators, and no other Spiritualist meeting. We were lately informed by one of the trustees of the Unitarian Church, formerly occupied by Mrs. Richmond's Society, that the Unitarians do not use it evenings and nights, therefore, have let her Society have it, but feared to do so, owing to the unsavory reputation of the concern. There is much more of the true inwardness of the book-making methods used to cover up the Richmond fizzle in America that we could publish, but do not see that it would help the cause at this time. We make the above statement, believing it due our English friends, Mrs. Richmond and her temporarily advanced her own interests by engineering such fictitious and deceptive reports, but certainly they are unworthy of the great cause of Spiritualism, and will in the long run react to the detriment both of their instigators and of the spiritualistic movement. To travel three thousand miles to get a chance to lecture, and then attempt to monopolize the English press with notices about her Chicago success may be business, but we doubt if it is Spiritualism."

We have published the whole of that manifestly malicious and slanderous attack upon Mrs. Richmond and the First Society of Spiritualists of Chicago to show that we have done Col. John C. Bundy no injustice in denouncing him as the most malignant and dangerous enemy against whom the true friends of Spiritualism have had to contend. We do not believe that Mrs. Richmond or any person on her behalf has circulated any report in England that is not strictly true; and we do believe that the whole affair is the work of Col. Bundy's disingenuous and untruthful mind so far as anything of an untruthful nature is attributed to Mrs. Richmond and her friends, by this notorious slanderer of mediums. When Col. Bundy alleges that the First Society of Spiritualists of Chicago has neither money nor credit to justify its making a contract of any sort, he only shows the utter recklessness of his mendacity. We know that the persons who are members of that society are among the most influential and thorough going business men of the live city of Chicago; and to say such gentlemen have no credit that would justify them in making a contract of any sort, is a groundless calumny.

That the society has run down to the lowest ebb, is undoubtedly a falsehood, and this will be apparent in the future movements of that most vigorous and successful spiritual society in the world.

But what does Col. Bundy mean by saying that the Unitarians refused to rent their church to the First Society of Spiritualists of Chicago, "owing to the unsavory reputation of the concern?" In what respect was the reputation of that Society unsavory? We have been informed that Col. Bundy seeks to mask his Jesuit hostility to Spiritualism under the pretence of Unitarianism, and he doubtless knows of the true inwardness of that insinuated slander.

How long will Spiritualists remain blind to the deadly treachery that animates every movement of Col. Bundy in his hypocritical pretence that he is seeking to help Spiritualism. What possible excuse has he, or any of his friends, to offer for such gratuitous and disgraceful slandering of one of the grandest mediumistic instruments that the world has seen since modern Spiritualism obtained a foothold on the earth. We say this, defying contradiction. How dare Col. Bundy have the effrontery to seek to injure Mrs. Richmond in the estimation of those among whom she may appear as a stranger. In seeking to discredit Mrs. Richmond, Col. B. shows that he will stop at nothing that will enable him to impede and injure the cause of Spiritualism. Col. Bundy hypocritically says: "We make the above statement believing it due our English friends." If his English friends knew Col. Bundy as well as the great body of American Spiritualists do they would not believe a word that he would publish to the prejudice of any medium. Down with the scoundrel that resorts to such lying means as the above to injure a lady medium whose labors will live to bless humanity, long after the name of Col. Bundy and the *R.-P. Journal* are forgotten. We tender the use of the columns of MIND AND MATTER to the First Society of Spiritualists and to the friends of Mrs. Richmond to mail Col. Bundy's falsehoods regarding Mrs. Richmond on his forehead, there to remain as the mark that shall distinguish him as the would-be murderer of the reputation of a beloved Spiritual medium.

E. V. WILSON THE VETERAN SPIRITUALIST.

It is with emotions of the most sincere sympathy that we are informed of the serious and protracted illness of Mr. Wilson, the indomitable and fearless champion of modern Spiritualism. When such a man, while yet in the stalwart vigor of mature life, is stricken by the shaft of disease and forced to retire from the combat, in which he was a host in himself, the cause in which he was engaged cannot but feel the mighty loss of his strong and trained arm. It has been our misfortune, not to have been understood by Mr. Wilson, and hence he has felt called upon to antagonize us in some of our views, and to sympathize with Col. Bundy in his work of demoralization and disintegration of the defensive forces of Spiritualism. On this account we have had to defend our position with a vigor that may have seemed unfriendly to Mr. Wilson. This has not, however, been the case. We look upon Mr. Wilson as one whose labors for Spiritualism have been among the most fruitful of all the public advocates of that cause.

We are sorry to learn that notwithstanding his great efforts and most meritorious deservings, that Mr. Wilson finds himself disqualified for public or private labor, by sickness, at a time when his business interests most need his attention and his active efforts. We learn, through the *R.-P. Journal*, these facts: Mr. Wilson has a farm of 240 acres under a high state of cultivation and returning a yearly net profit of ten per cent. on its value of \$20,000. But unfortunately, the farm is encumbered with a \$10,000 mortgage, drawing ten per cent. interest. Mr. Wilson's great anxiety now is to obtain a loan at a lower rate of interest, and shape matters so as to avoid the imminent contingency of poverty for his family in case he should be taken away. Here is a chance for some friend of Spiritualism to do an act that will bless them for all time and in no way injure them. There are plenty of men of vast wealth who have been helped to it by the advice and aid of spirit friends who could relieve our sick brother's heart of a load of care, and without any detriment to themselves. We only regret that it is not in our power to show Brother Wilson acts that speak louder than words.

Mr. Wilson is the publisher of a good sized book, of which he is the author, entitled "Immortality Proved beyond a Doubt by Living Witnesses." We have never seen this work, but it being a compilation of twenty-five years of his own experiences, it cannot but be a most interesting and valuable addition to the annals of Spiritualism. This book with a cabinet photograph of himself, he sells for \$1.50. Those who desire to help Mr. Wilson and get the full worth of their money, will please remit the amount named by money order, registered letter or otherwise to E. V. Wilson, Lombard, Ill. We will act upon this suggestion ourselves, and are only too sorry we cannot do more, to show our heartfelt sympathy with our sick comrade in the great battle for truth.

Luna Hutchinson, Bishop Creek, Cal., forwarding subscription, writes: "I like MIND AND MATTER much for its generous treatment of mediums and its logical arguments in support of spiritual phenomena, as well as the principles of the gospel of life and love."

What is Spirit? What is Matter?

To the Editor of Mind and Matter:

As Spiritualism is based on the assumption that we pass from this material to a spirit world there eternally to remain. Please allow me to ask for information. Why not from spirit to matter in the solution of the problem of existence, as from matter to spirit; or in other words can that rule be correct that works but one way?

Respectfully, J. TINNEY.

Westfield, N. Y., June 23, 1880.

To our inquiring friend we would say that we cannot concede that Spiritualism is based on any assumption whatever. If it were only based on such an assumption as that which our correspondent alleges, we would not be seeking its propagation as we are doing. Spiritualism in our view is based upon a mass of facts such as sustains the theories of no Christian nor Materialist. Those facts teach, as we understand them, that there is no material world without an all pervading spirit, and no spirit world without the universal presence of matter. The distinction between pure spirit and pure matter is but the result of man's finite powers of comprehension. That man does not live, nor has he ever lived, who could conceive much less express such a distinction. If spirit and matter are not coeternal and universally blended, neither spirits in mortal organisms, nor spirits freed from such encumbrances, can conceive of such a separation. When we speak of mortal organisms, we do not mean to be understood as supposing that the atoms composing those organisms are any less replete with spirit force and energy than when they helped to constitute the dwelling place of the intelligent spirit that has taken to itself those finer atoms of matter that constitute the abode of the liberated spirits. The energy with which those atoms seek to find new affinizing relations, shows that they are replete with that force which we call spirit, as contradistinguished from the effects of that force which we call matter. Spirit is that principle in nature which manifests what we call intelligence, and intelligence is that faculty of mind that enables its possessor to choose that which it desires, over those things less desirable. Some call intelligence, in its humbler manifestations, instinct, but still it is the same, differing only in the degree of its force and the scope of its action. We, therefore, think the question of our correspondent is not pertinent to anything having relation to a spirit or a material condition of existence. Spirit and matter are only relative terms and possess no absolute distinction. For that reason we chose as the title of this journal, MIND AND MATTER, we regarding those terms as expressing things coetaneous and inseparable. This may not be an answer to the question of our correspondent, but it is a statement of our own position as a Spiritualist.

SOMETHING THAT PUZZLES US.

When we started MIND AND MATTER, we did so at a time when the failure of such undertakings had been a matter of no unfrequent occurrence. We, however, did not feel that we were presuming on the confidence of those who might become our patrons, in asking them to pay their subscriptions in advance. We very well knew that another course would lead to certain failure sooner or later, as delinquent subscriptions of small amounts, scattered all over the length and breadth of the land, would be but a sorry resource as a means of meeting the unusual expenses of maintaining a spiritual journal. We have, therefore, made it a uniform rule to ask for advance payment of subscriptions, which we find meets the cordial approbation of our patrons. Having been able to establish MIND AND MATTER against every conceivable disadvantage, on the prepaid system of subscription, we cannot understand why the *Religio-Philosophical Journal*, a paper that, three years ago, was in a most flourishing condition, and apparently as firmly fixed as the granite hills, cannot afford to adopt that only practical method of conducting a paper, the great bulk of the subscribers to which are necessarily strangers to the publisher.

Three years ago Col. Bundy declared his intention to adopt and enforce the prepayment of subscriptions, and notified all delinquents that they must pay up, or the *Journal* would be no longer sent to them. This notification seems to have been of little if any avail, for repeatedly since then Col. B. has publicly announced the utter failure of his attempts to induce or enforce the prepayment of subscriptions.

We cannot but lean to one of two conclusions—either Colonel Bundy cannot afford to enforce his rights against delinquent subscribers, or that those subscribers set so little store by the *Journal* as to be indifferent as to whether it lives or dies.

In his last issue, Col. Bundy says:

"The credit system of the *Journal* is not one of our adoption; it comes to us with the paper and requires time, patience and the earnest co-operation of our constituency to change. Under the *beneficial credit system*, we are at this season of the year almost entirely dependent on subscriptions already long due. With a daily out-go of more than \$50, this dependency naturally renders our needs urgent, for we will never allow our own bills to run; such a course would be suicidal and must be avoided even though we have to practice the most rigid economy and curtail what seem necessary expenses."

Such seems to be the extremity to which Col. Bundy finds himself driven, in order to prevail upon his delinquent subscribers to enable him to float the *Journal* any farther. The continuance of that paper it would seem, if Col. Bundy tells the truth, is "almost entirely dependent on subscriptions already long past due. We know the desperate straight in which Col. Bundy, by his perverse and blind hostility to the true interests of Spiritualism, has placed the *Journal*; but for his sake, and the sake of the cause he has done so much to

impede, we wish he would avoid giving such frequent publicity to matters so unfortunate and mortifying. We pity Col. Bundy and deplore his perverse and ruinous obstinacy, in attempting to subordinate Spiritualism to his dictation. We long since warned Col. Bundy that in undertaking to oppose and defy the spirit-leaders of Spiritualism, he would be badly used up, as a man and editor.

We would suggest to Col. Bundy that it would be at least policy to do his dunning in a less public manner than by parading his troubles and grievances before the world. To use the same language which Col. B. used, as quoted in another column, in relation to the First Society of Spiritualists of Chicago, "The truth is" the *Journal* has "run down to its lowest ebb." The question is, how long it will remain there?

EDITORIAL BRIEFS.

We are informed that Mr. Harry Bastian, with his friend Mr. Z. T. Griffin, of the *Spiritual Record*, will sail for London, England, on the 24th instant, on the steamship Victoria, of the Anchor Line. Mr. Bastian's address while in London, will be in care of James Burns, No. 15 Southampton Row, London, W. C., Eng. We wish these friends *bon voyage* and all good fortune, profit and pleasure. Should Mr. Bastian give his seances in England, we assure the assailants of Mrs. Corner (Florence Cook) they will have a hard nut to crack in the spirit materializations that take place through him. We are glad to know that the Spiritualists of England are to have the opportunity of witnessing the mediumship of a medium whom the *R.-P. Journal* has done all it could to discredit.

We are in receipt of an emblematic badge just manufactured by Miss Lucy Churchill of West Richfield, Summit county, Ohio, which is especially adapted for use by the friends of Universal Mental Liberty. Miss Churchill has been most happy in producing this device, it being marked in its expression of the design of its inventor, and at the same time most ornamental and convenient. We most cordially approve of this method of openly declaring the sentiments of the wearer. The time is near at hand when it will be very desirable for the friends of mental liberty to become known to each other; and this beautiful device seems admirably adapted for that purpose. Miss Churchill explains her device as follows: "The whole badge symbolically signifies that Mental Liberty is being spread over the world. The circle symbolizes the perfection of mental liberty, the embossed laurel leaves, the garland of knowledge, the globe pendant from the inner edge of the circle and having a free movement, symbolizes that the world moves, while the prominent letters U. M. L., are abbreviations of the words *Universal Mental Liberty*." We most heartily approve of Miss Churchill's enterprise, and feel confident she will be patronized by the friends of Mental Liberty universally. The badge is of solid gold and sold for the moderate price of \$1.50 each, or by the dozen, \$13.50 each. Address Miss C. as above.

LIBERAL LEAGUE NEWS.

—The latest Liberal Leagues chartered are the following, No. 197, Lawrence, Kansas, Secretary W. H. T. Wakefield; No. 198, Upper Motte, California, Secretary A. A. Hadley; No. 199, Rockford, Illinois, Secretary G. W. Brown, M. D.

—"The Society of the Republic" has for a number of years been an active Liberal society at Maple Rapids, Mich. It is composed of Spiritualists and other Free thinkers and has done a good work for Liberalism. Mr. Seth N. Allen, the secretary of the society, writes, "We are now making arrangements to take out a charter as a Liberal League and hope we shall succeed in organizing ourselves into a League, so as to form a part of the regular Liberal column." Other Liberal Associations should do the same thing.

—Bro. F. F. Follet, of Rockford, Illinois, is an earnest and zealous worker in the Liberal League movement and should be liberally sustained by his constituents in Illinois. He commenced his good work by organizing League 199 at his home in Rockford and he is about to start out on an organizing expedition through the State. Persons desiring auxiliary Leagues formed in their locality should at once write to Bro. Follet. He will go in person if required or send printed forms and instructions. For some reason there have heretofore been organized but few Liberal Leagues in Illinois—there is not one League in the great city of Chicago. Mr. Follet, I am inclined to believe, will set the ball a rolling in that State.

—The Hornellsville Free thinkers' Convention will be held five days in place of four as first announced, commencing September 1st. The prospects now are that it will be one of the largest Liberal gatherings ever held in this country. Nearly all the leading Liberal speakers of the country will be in attendance. The last mail brought me the pleasing intelligence that the distinguished anti-slavery champion Parker Pillsbury will be one of the speakers. Hundreds will rejoice to hear him. The New York, Lake Erie and Western Railroad, including the old Erie road and its branches and the Atlantic and Great Western Railroad, has agreed to carry passengers for two-thirds the regular fare—full fare to the convention and one-third fare on return. Most of the other roads in the vicinity will carry for one-half fare. Good board can be obtained for from fifty cents to a dollar a day. There is a good place around the public park for putting up tents, and many from all parts of the country, will avail themselves of it. The Grand Opera House will be decorated in fine style for the occasion, and the large, well shaded village park will be prepared for seating thousands of people for the out-door meetings. As fast as the arrangements are perfected I will give the particulars to the readers of MIND AND MATTER.

Salamanca, N. Y.

H. L. GREEN.

New York Letter.

For Mind and Matter.

New York, July 17, 1880.

Wella P. Anderson the spirit artist is in town, and expected to be present at the Everett Hall Conference in Brooklyn this evening. W. J. Colville lectures in Brooklyn a week from to-morrow and will undoubtedly have a full house to welcome him.

Mrs. M. B. Thayer passed through this city today on her way to Neshaminy Falls camp meeting. She will return next week and stop a few days in New York.

Dr. Dumont C. Dake spends Saturday, Sunday and Monday at Long Branch during the summer and can be consulted at the United States Hotel at that place.

Mr. Phillips continues his marvelous seances at his rooms 133 West Thirty-sixth street.

Charles H. Foster has left the city for the heated term.

Dr. Babbitt is at Ocean Beach, two miles beyond Ocean Grove.

I have on hand a large quantity of the photographs of Great Heart, my Indian control, from a spirit picture drawn by Wella Anderson, which I will send to any address on receipt of ten cents, and in order to close out the edition of my poems will send copies to any address, post paid, on receipt of 25 cents.

Glad to hear good news from the camp meetings.

Letters from the western part of New York State inform me that Harry Powell is doing a good work in convincing the skeptical of the truth of spirit return. No one can witness the manifestations through his mediumship and doubt the truth of the power claimed for them. He has endured some rough usage, I understand, but his guides are capable of protecting and guarding him against injury from the ignorant and selfish.

Dr. Tanner continues his fast and is daily improving in health and spirits, baffling the old school doctors, and once thriving old-time theories, awaking much thought and discussion.

I have received several letters from parties to whom I recommended Bliss planchette, who express themselves thoroughly satisfied with the little instrument, through which some wonderful manifestations have been obtained. These assurances coming from reliable sources, induces me to recommend the instrument to all investigators of the truth of Spiritualism. Yours truly,

J. Wm. VAN NAME, M. D.

Camp Meeting.

The Spiritualists of Western New York and Northern Pennsylvania will hold their annual camp-meeting on the grounds of the Cassadaga Lake Free Association, on the Dunkirk, Alleghany Valley and Pittsburgh Railroad, beginning August 7th and closing August 30th, 1880. These grounds are beautifully located on Fern Island, in Cassadaga Lake, in the town of Pomfret, Chautauque County, N. Y., ten miles from Dunkirk, the western terminus of the Erie Railway, on the Lake Shore, Michigan and Southern Railroad, and 20 miles from Jamestown, on Chautauque Lake, on the Atlantic and Great Western Railroad. Cars on the D. A. V. and P. Railroad leave passengers within one minutes walk of the gates, and no more pleasant spot can be found to spend a few days than in this charming and well shaded place.

Among the speakers engaged are O. P. Kellogg, Ohio; J. F. Badu, W. F. Colville, H. H. Brown, Mass.; Judge McCormick, Pa.; Mrs. A. H. Colby, Mrs. O. K. Smith, Mo.; Mrs. L. A. Pearsall, G. B. Stebbins, Mich. Other well known speakers, eminent for talent on the rostrum, have announced their intention of being present, and speakers and mediums from a distance will be heartily welcomed. Some of the best mediums in the country will be present during the entire meeting, and will hold seances for materialization, physical, trance and clairvoyant tests.

There will be unequalled facilities for varied amusements. The steamer Water Lily will make regular trips over the lake, and boats for rowing and fishing can be obtained. Good board can be had at the hotel on the grounds at from 75 cents to \$1.00 per day. Boarding accommodations can be had in the vicinity for all who may attend at cheapest rates. Half fare has been secured over the D. A. V. & P. R. R., and ample room can be found to pitch tents free of charge. Tents from 10x12 up to 80x140 can be rented for from \$1.75 per week up. Parties wishing to rent tents must apply to the Secretary, J. W. Root, Fredonia, N. Y., on or before Aug. 1. A cordial invitation is extended to all to come prepared to stay through the session. J. W. Root, Secretary.

"The Rising Sun."

We are in receipt of the first number of a spiritual journal entitled *The Rising Sun*, published at Portland, Oregon, by Lucy L. Browne. *The Rising Sun*, its editor claims, is the "Illuminator of Mind and Matter." We do not know whether it is intended that our humble journal is to be absorbed in the brilliant rays of this new luminary; but if so, we will rest content in the satisfaction that a greater light is being shed upon the world of humanity than could emanate from our spiritual hand-lantern. *The Rising Sun* is published at \$1 per year, but whether weekly or monthly we are not informed. The aim and object of the publication is similar to that of the *Voice of Angels*, and is largely made up of communications from spirits. Our sister contemporary says:

"Knowing that our spirit guides have, for several years, designed publishing an independent journal in Portland, Oregon; therefore, the chair they have assigned us, we take fearlessly, confidently and gratefully, in the temple of Truth, from whose radiation *The Rising Sun* heralds a glorious day.

"The editorial sanctum is, as it must ever be the sacred auditorium for our Spiritual Counselors, Directors and Guides.

"We hope to make our paper what it is intended to be worthy of patronage, and a vehicle by which thousands of spirits, (departed) [?] may send greetings to their earthly friends.

"In acting as Medium, Amanuensis and Associate Editor, we hope to prove ourselves worthy of the aid, instruction and co-operation of our esteemed spirit teachers."

We do most cordially extend the right hand of fellowship to the editor of *The Sun*.

We note especially in this number several spirit communications of a marked and instructive character. Two communications from the spirit of the late Zachariah Chandler show Mrs. Brown to be a medium of a very high order.

We gladly place *The Rising Sun* on our list of exchanges.

[Continued from the Third Page.]

Nothing appeared to him more opposed to reason and to religion than to persecute those who do not accept the state religion of a country.

[Such a man was Deiderick Cornhart. He was wholly misunderstood in the time when he lived, and no one since has fathomed the cause of his remarkable career as a reformer of what were called religious reforms. After three hundred years, this spirit returns, and through a medium who never heard of such a person, communicates to us, who were equally ignorant of his ever having existed, the fact that he was a spiritual medium and communed with spirits who imparted to him the truth which we are receiving to-day through spiritual media. Truly may it be said, "The graves are giving up their dead." Deiderick Cornhart was the Thomas Paine of Holland, and the mediumistic light of the 16th century, as was Paine of the eighteenth.—Ed.]

KIND WORDS.

Thomas J. Hall, Pleasureville, Ky., forwarding subscription, writes: "I admire your editorials; to me they have the ring of true coin."

C. W. Hall, P. M., Rock Rapids, Iowa, renewing subscriptions writes: "I hope to continue as a subscriber as long as I can raise money to pay for your paper. Although I am only a believer in the doctrine you advocate, having had no practical experience or actual knowledge. Never saw a medium or a spirit nevertheless, it seems not only reasonable but the only proof that 'when a man dies he will live again.'"

Levi Church, Waverly, Iowa, writes: "I think it was the latter part of August of last year, that I received two copies of MIND AND MATTER, and after reading their contents, I soon made up my mind to become a subscriber, but I confess with some reluctance, as my friends were very much prejudiced against the paper. I sent for the paper for three months, and at the expiration of that time I was a confirmed Spiritualist, so far as belief was concerned; so I then ordered it for six months more, which time I think has about expired. So if you will please continue to send it for at least six months longer, but I know I will want it as long as I live, if it continues to advocate the cause which lies so near my heart to wit, the immortality of the soul and the philosophy of spiritual existence. I am entirely cal so far as conversion is concerned, and have been for thirty years, and have not been able to hear a sermon or a lecture of any kind in all that time, so I have naturally turned my attention to independent thought. I enclose one dollar and fifty cents for any thing else you may think would be interesting to me. I would like one of Robert Ingersoll's lectures in pamphlet form, or some inspirational lecture, by some good spiritual medium, but just send the overplus in something which you think would interest a seeker after truth, taking into consideration my age which is nearly 73 years. I would like also another copy of MIND AND MATTER containing R. E. Lees spirit communication of his experience of the after-life. I am still widening my net to catch you some subscribers out here, but I confess there is some derangement in its meshes."

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE ASSOCIATION OF SPIRITUALISTS, will hold a free conference meeting every Sunday afternoon at 230 South Fifth St., until the opening of the Mediums' Camp Meeting at Creedmoor Park, July 9th.

THE KEYSTONE ASSOCIATION OF SPIRITUALISTS, will hold a Conference every Sunday afternoon at 2 1/2 o'clock, at the Hall corner of Spring Garden and Eighth Street. Everybody welcome.

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

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

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45; Afternoon at 2.45, and Evening at 7.45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St., and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 16th St., N. Y. City

PHILADELPHIA MEDIUMS.

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

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 60 N. 23d St. Select seances every Monday, and Friday night evenings, at 8 o'clock, also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosini, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

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

Mrs. E. S. Powell, Business and test medium, 250 1/2 North Ninth Street, Philadelphia. Office hours, 6 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

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

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

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

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

Mrs. Currie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

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

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

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

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

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

Miss Marks, Trance, Test and Business Medium, 240 Lombard Street.

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

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Engraved on Steel by J. A. J. Wilcox from Joseph John's Great Paintings.

This picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters," nearing the brink of a fearful cataract shadowed by frowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished Artist medium through whom it was given.

Size of sheet, 22x28 inches. Engraved surface, about 15x20 inches.

THE HOMEWARD CURFEW.

An Illustration of the first lines in Gray's Elegy Designed and Painted by Joseph John's.

Many competent judges consider this The Master Work of that distinguished Artist Medium, in successful combination of Rural Scenery and exalted Poetic sentiment it has certainly never been excelled by brush of American Art. Stein-copied in black and two tints in a high style of that art, by the well-known, and Eminent German Artist THEODORE H. LEIBLER. This form of reproduction in art is peculiarly well adapted to this subject—in some respects the best effects are secured by it.

Size of sheet 22x28 inches. Tinted surface 17 1/2 x 21 inches.

THE DAWNING LIGHT.

This beautiful and impressive picture representing the

Birth Place of Modern Spiritualism,

in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John's. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light from the wandering pilgrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy." Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

While these pictures interest and fascinate children and youth, they successfully meet the demands of cultured minds, rendering them fit for either the nursery or parlor, of the cottage or palace, and the portfolio or gallery of the connoisseur in Art. As these works are of different shapes the painful monotony often observed in too many matched works on the wall is happily obviated.

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SPECIAL NOTICE.

On and after September 1st, M. S. 33, all picture premiums will be withdrawn for subscriptions to MIND AND MATTER, and the price per year reduced from \$2.15 to \$2.00, free of postage, from that date.

CAMP MEETINGS.

SPIRITUALISTS' AND MEDIUMS' CAMP-MEETING

Will be held at Creedmoor Park Grove,

Commencing Friday, July 9, and ending Sunday, August 1, 1880, under the auspices of the Co-operative Association of Spiritualists of Philada., Pa.

The Steamers *Gratitude* and *Sydney I. Wright* will carry passengers from Philadelphia to the Camp Ground every week day as follows: Leave Pier 8 S. Wharf, above Walnut Street at 6, 6.45, 9, 10 A. M., 12 Noon and 2, 3, 4, 5, 5.15, 6.25 P. M. Laurel Street Wharf, 6.10, 6.55, 9.10, 10.10, 12.10 A. M., and 2, 3, 4, 5, 5.25, 6.35 P. M. Waterworks, 6.15, 7, 9.15, 10.15 A. M., 2.15, 3.25, 4.30, 5.30, 6.40 P. M. Sundays—Leave Pier 8 S. Wharf, above Walnut Street, 8, 9, 10 A. M., 1, 2, 3, 4, 5, 6 P. M. Laurel Street Wharf, 8.10, 9.10, 10.10 A. M., 1.10, 2.10, 3.10, 4.10, 5.10, 6.10 P. M. Waterworks, 8.15, 9.15, 10.15 A. M., 1.15, 2.15, 3.15, 4.15, 5.15, 6.15 P. M.

SPECIAL NOTICE.—On Sundays the Excursion Boat Juniata in addition to the regular boats will take Philadelphia passengers to and from the ground for 15 cents for the round trip from Walnut Street Wharf at 9.30 A. M., and 1.30 P. M., stopping at Laurel and Waterworks Wharves. The Steamboat Columbia will bring passengers (on Sundays only) from Bristol, Burlington, Beverly, Torresdale and Riverport at 8.15 A. M. and 4 P. M. The same Steamer will leave Chestnut Street Wharf, Philadelphia, for Camp Ground at 2 P. M. and 6 P. M.

Passengers by railroad from New York, Trenton and way stations will stop at Tacony Station and take stages there direct for the ground.

For further particulars as to boarding, tents, lodging, etc., address

JAMES A. BLISS, Pres.

713 Sanson Street, Philadelphia, Pa.

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713 Sanson Street, Phila., Pa.

Spiritualists Camp Meeting.

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

CAMP MEETING.

New England Spiritualists' Camp-meeting Association will hold their Seventh Annual Camp-meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1880. Circulars containing full particulars sent on application by J. H. SMITH, Secretary, Springfield, Mass.

ADVERTISEMENTS.

A PRESENT to every reader of this paper, that is troubled with Corns or Bunions, by addressing OLIVER BLISS, M. D., Wilmington, Del.

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SUMMER.

BY S. P. B.
Why bask in the beauties of summer,
When clad in her beautiful sheen:
While soft flowing breezes they murmur,
And wave, o'er the beautiful green?

Why look to the blissful devotion
Of beauty so meekly sublime,
That fills every heart with emotion,
In the gloriously bright summer-time?

The saints of the far off celestial,
My call and revisit this clime,
Since the winter of gloomy terrestrial,
With longing we look for this time.

No language of music is sweeter,
Than the odor of roses in June;
No words of the prophet can picture,
The nature of beauty's young bloom.

We cannot define the bright emblems
So gracefully placed all around,
While united with beauties eternal,
Where summer forever is found.

Sweet emblems of heavenly beauty,
Angels, with love for a smile,
The roses may feel it a duty
To represent heaven, awhile.

To the summer, that's vast and eternal,
May we look for sweet roses to bloom,
With fragrance, prepared for the angels
Whose summer is brighter than noon.

A Case For Dr. Brittan to Theorize Out of Existence—Henry Bastian and Wm. H. Powell.

Lockport, July 10th, 1880.

Editor Mind and Matter:

Harry Bastian came to Lockport the 8th of June, after filling very successfully one week's engagement at Utica, N. Y. On the eve of the 9th, gave a seance in our parlor, to a circle numbering twelve persons. Care had been taken in selecting the sitters, making the conditions pleasant and harmonious. After a dark circle of much interest full of kind remembrances from spirit friends, and strong demonstrations of spirit power, we arranged for the light seance, and had been sitting only a few moments when a face came to the aperture, which I instantly recognized as my sister. She bowed her head to the company, and immediately came out of the cabinet smiling and bowing, as if pleased to meet us again, then retired within and closed the door. My wife said, "Lizzie will you please come again, I wish so much to see you nearer." She (Lizzie) then called for more light, and came out six feet to within three feet of my wife, where she seemed to decrease in size, and faltered as if losing power, returned to the cabinet, but almost immediately came again, close to the side of my wife and making signs with her hands, which I failed to understand at the time but now seem very plain. I will not explain at present, hoping she may demonstrate more fully what will be a remarkable test. She then moved across the room and taking a chair that stood near, placed it in front of the cabinet and made signs for my wife to come and sit beside her. She did so, while Lizzie stood looking down in her face smiling and calling her by name. Then wishing Mrs. C. to take her place in the circle, threw a kiss, and stood in the door until she had resumed her seat. Lizzie then sat down in the chair outside the cabinet, looking about upon the sitters for a moment, as if thinking what to do next, then taking the chair, she went with it to the head of the circle, sat down there very quietly and looked upon all up and down the room, and sitting so near that many could have touched her. She went several times across the room, moving back and forth with much ease and rapidity, went to the window and stooped as if looking out, peeped behind the cabinet, and did many things too numerous to mention in this communication.

Her dress was of white material, beautiful beyond description, and very gracefully arranged about the form, having a long trail which seemed her especial care. Once as she came out of the cabinet it caught on the side of the door, and all heard distinctly a sound as if it was torn. She stooped and taking it in her hand, examined it very carefully, when seeming satisfied it was not injured dropped it again, and then examined the door, and ever after when passing in or out, she would raise it from the floor until safely through. It was much longer sometimes than others, and would melt or partially dematerialize in her hand.

I will not attempt to describe all that occurred at the several seances, but briefly record what took place at one given on the afternoon of the 16th to six sitters. A lady, one of the company, placed in the cabinet a bouquet of flowers with a mental wish that a dear spirit friend would come, and, if possible, bring the bouquet to her. Soon after taking our seats the face of the friend appeared at the aperture and was instantly recognized. When requested to come out, did so, only a short distance. Seeming to lose power, she moved back to the door, and in view of all, dematerialized from a full form down to the size of a child of ten years. After waiting a moment, with the door closed, she came again still farther out into the room, but again losing power hastened to the cabinet, and as she passed into the door was about as large as a child five years old. Waiting a little longer than before, she came the third time, out and across the room to the friend in the circle, giving her the flowers. She moved very rapidly back and in the door as before, she began to decrease in size, less and less, like snow before the sun, until the form had gone and only a portion of the drapery which had surrounded it remained a small heap of white upon the floor. The door closed again, but soon opened and the same spirit came for the fourth time; this time close to the side of the friend in the circle, bending over her with a pleasant smile, replied to a question asked, but could remain no longer, and in the door dematerialized again, going down, down, until only the drapery was left as before, when that too gradually vanished little by little, and only a small white spot like a hand was seen when the door was closed, and she came no more.

The dress was similar to Lizzie's—white, but not so fine or rich in material; while about the waist was a bright sash, broad and shiny like silver. The second time she came, the sash or trimming seemed as if it was looped in festoons all over the skirts. At another time a red sash was dimly seen through the white. She came to the door once with a babe in her arms, its white dress nearly reaching the floor; and again she was sitting with the child on her knee. I would like to ask those who are so ready to cry fraud, where all the different kinds of material comes from to clothe these forms, when we have males and females and children of different sizes and no two of them dressed alike. Besides the medium is thoroughly examined, also the cabinet, before each seance. I think the sheet and pillow-case theory has about exploded, and they had better hold their peace, at least until they can get up

something a little more consistent. At every seance Mr. Bastian has given here (twenty-five or thirty, excepting two) full forms have materialized and opened the door. Often two at a time have appeared and I do not hesitate to say that with proper conditions that the manifestations through his mediumship will equal any ever witnessed. He is now in Chicago, but leaves in a few days for a tour among the Northern lakes, hoping thereby to gain the rest he so much needs.

W. H. Powell, the medium for slate-writing, has been with us and given three seances. This peculiar form of slate-writing is wonderful indeed. The index fingers of all present were used to produce the writing, and it was satisfactorily proved there could be no deception. Mr. Powell left the 3d of July for Buffalo, where they were anxiously waiting his arrival. Yours,

WILLIAM CULL.

Radiant Matter.

Spiritism is too much indebted to the great scientist, William Crookes; to be indifferent to anything that may contribute to his renown. It is one sufficient excuse therefore that he is the author of the admirable investigation upon radiant matter which have so greatly occupied the press and people of France, that we give to our readers a synopsis of the discoveries of the great chemist, who has not been afraid of compromising himself by the study of spiritual phenomena. This motive would suffice had we not another more direct one, because it reaches to the very heart of our cause, and because the problem of radiant matter is the problem of spiritism itself.

That which magnetizers and spirits call fluid is probably no more than a particular manifestation of what Mr. Crookes designates by the name of radiant matter. The discovery of a fourth state or condition of matter is the open door to the infinity of its transformations; is the invisible and impalpable man made possible without ceasing to be substantial; it is the world of spirits entering without absurdity into the domain of scientific hypothesis: it is the possibility for materialism to believe in the life beyond the tomb without renouncing the material substratum which it believes to be necessary for the preservation of individuality. Many other considerations might be named. We say nothing of homeopathy, but it is quite probable that homeopaths especially will seek for arguments in the fact of radiant matter.

To give an idea of the labors of Mr. Crookes and of the general interest which his experiments have excited in the Paris observatory, in the school of medicine and in the press; we cannot do better than to reproduce some passages of the numerous articles which scientific editors have devoted to them.

Mr. Crookes is not only the recognized chemist of the scientific world: there is not to-day a Frenchman seeking information upon the current topics of the times, who is ignorant of his name and the importance of his labors, and this man is to-day for science a resplendent illustration, a popular glory. It is impossible that his investigations into the phenomena of spiritism shall long remain unknown to the masses. Truth marches by great strides, and if we have the good fortune to possess some one of those powerful mediums, with which Mr. Crookes has made his experiment, or a medium of the same class, Mr. Eglington for example; it would be easy for spiritism to follow up in the breach which those valiant scientists have so brilliantly opened. Courage then on our part, let us unite our forces to obtain similar mediums, cast aside our prejudices before the double power of impressive facts and of the genius which we salute in investigators like William Crookes.

From "Le Voltaire." "We had the other night in the observatory a session upon physics—purely scientific physics, very interesting and very instructive. By a happy exception to the somewhat exotic traditions of the observatory, and by an exception no less rare in the field of astronomy, Admiral Monchev consented to put in evidence such original works of laborious scientists which might be of interest to the scientific public without distinction of opinions or even of nationality. The admiral thought himself happy in opening the doors to progress in whatever form it might present itself. With this sanction on Thursday night a physical scientist of England, Mr. William Crookes, of the Royal Society of London, exhibited before a select assembly his curious experiments upon a particular condition of matter which he calls radiant matter, having for interpreter—for Mr. Crookes is not conversant with our language—Mr. Salet, master of the conferences of the faculty. Mr. Gambetta accompanied by General Faure was present at the scientific inquest."

What is radiant matter? The name comes from Faraday, who more than seventy years ago, in 1816, when a simple student of twenty-four years, but already an enthusiast in experimental methods, of which he was to be the leader, explains in the following language this subtle state of rarified matter:

"If we imagine a state of matter as far removed from the gaseous state as that is from the liquid, taking naturally into account the augmentation of the difference which is produced in proportion as the degree of the change is elevated, we may, perhaps, with such a stretch of imagination, form a more or less clear conception of radiant matter, and in the same manner; as matter in passing from the liquid to the gaseous state loses many of its qualities, so must it also in this last transformation."—From the *Revue Scientifique* of 15th May.

Letter From a Contributor.

CHESTER, Pa., July 17.

DEAR BROTHER ROBERTS: You are right! go ahead! Strike and spare not, in defence of honest mediums. You little know the power you are giving to many by your encouragement. Five years ago I was useless to the cause of Spiritualism, and ignorant of possessing any talent in that direction; since that time I have written poetry, such as it is; I have answered some sealed letters correctly and have healed the sick, besides adding immeasurably to my stock of happiness in my belief, and all in consequence of a little advice and encouragement from a friend.

THOS. P. NORTON.

P. P. Mellen, Maple Springs, Wis., writes: "Enclosed please find \$2.15 for one year's subscription to MIND AND MATTER and picture of your own selection. I am nearly 70 years old and poor in health and pocket. I have gone without the conveniences of life to save money for your paper. I must have food for the soul as well as the body; am a medium and alone among church bigots, but my spirit friends stand by me and help me."

The Active and Passive in Nature.

LORINGS, Knox Co., O., April 24, 1880.

There are but two materials in the universe. One of them is active, the other passive. The passive part, or matter, is called mineral. The active part is called magnetism, and magnetism is intelligence. Intelligence is the active part of matter. All the operations of nature are chemical, and chemistry is nature's law to demonstrate the ideas advanced. It is necessary to give a brief explanation of the operations of nature. Man's brain is a combination of minerals, his mind acting on this combination forms the battery that produces the chemical condition that prepares his mind, to leave its impression perfectly or imperfectly in proportion to the perfect or imperfect development of the different organs of the brain. His mind acting through the battery that constitutes his brain, on the minerals that make up his material body, produces the chemical conditions that prepares his mind to set these minerals in motion in any way, at any time and for any purpose that he desires. If you will make the chemical conditions right by making an effort, your mind may control the minerals that make up the body of another, just as it controls the minerals that make up your own body. Your mind may leave its impressions on that individual brain just as his own mind leaves its impressions there. If man, by living in obedience to the requirements of nature's laws, harmonizing himself with nature, the intelligence of the universe will educate him. This will make the chemical condition right for the intelligence of the universe to leave its impressions on the minerals that make up his brain, just as his own mind leaves its impressions there. On reaching this condition, by making an effort to do so, he may see things as the intelligence of the universe sees them. What better evidence could man have that his own mind is the active part of his individuality? Nature's law gives man just what he cultivates. If he cultivates the animal propensities he grows more and more animal; if he cultivates the human that produces the chemical condition, that makes him more and more human.

Faith is belief and belief is ignorance, in a common court of justice. Faith or belief is no evidence at all. The ignorance of faith or belief, on which priests have established that antagonism to nature that they call, warring with nature or unnatural religion, ought to be satisfactory evidence to every thinking person of the mischievous worthlessness of that religion. Knowledge produces the chemical condition that makes man infidel to the ignorance that priests call faith or belief. The universe has its magnetism or intelligence, and everything in the universe has its magnetism or intelligence. The creative process is simple and natural. To use minerals in the creative process they must first be reduced to gases; then the active part of matter that individualizes itself through a union with different minerals, forms the different batteries that produce the chemical conditions that prepare these different intelligences to gather up and combine the minerals that they come in contact with in the shape of gases with which they create for themselves material bodies.

A grain of corn is a combination of minerals. The active part of matter that individualizes through a union with this combination forms the battery that produces the chemical condition that prepares this individual intelligence to gather up and combine the minerals that it comes in contact with, with which it creates the oak. When the farmer makes the chemical conditions right by preparing his grounds and planting and sowing his seed, each variety of seed, being a different combination of minerals, forms the batteries that produce the chemical conditions that prepare these different individual intelligences to gather up and combine the minerals that they come in contact with in the shape of gases, with which they create for the farmer his wheat, corn, oats, peas, beans, cabbage, potatoes, and everything that he cultivates. CALVIN BLAIR.

A Letter From a Shaker Friend.

BRO. ROBERTS:—I notice you take considerable interest in relation to the Shakers. You publish Julia H. Johnson's article concerning them. It seems she proposes to show up all sides of this singular people. I do not know but that it would be a good plan for all who have left the Shakers, and who have the faculty of writing, to cast in their mite of information. The Shakers were established for some purpose by super-natural agency. [Why not *super-natural* instead of *super-natural*?—Ed.] And it is high time that their present status should be known to the ends of the earth.

Mother Ann Lee remarked, while yet in the form, that Shaker seceders would be the loudest preachers of any in the world. Should you continue to print articles concerning the Quakers, I think all seceders should, at once, subscribe for it. As you have been a Spiritualist for only five or six years, and previous to that time was an Infidel (Materialist?) it is not to be wondered at that you should still maintain some of your Infidel views. Your total disbelief in the existence of such a person as Jesus Christ, may be considered a step in advance of the world, who view Jesus Christ as the Saviour of mankind. You very much doubt that there ever was such a being as Jesus Christ is said to have been. I do not look upon this as a bad omen. Luther began by having his doubts as to the assumed infallibility of the Pope, and he ended by assuming himself the corner-stone of the reformation. Copernicus and Newton doubted the truth of the false systems of others, before they established a true one of their own. Columbus differed in opinion from all the old world, before he discovered a new one. And Galileo was confined in a dungeon for having asserted the motion of the earth. In fact we owe almost all our knowledge, not to those who have agreed with, but to those who have differed from their fellow men. He that leads must begin by stepping ahead of the crowd who are to follow him. You have materializations of spirits. Are they not the forerunners of a more real materialization when a virgin shall again conceive, but bear a daughter—a female Christ? West Pittsfield, Mass.

BLACKFOOT'S WORK.

INSTANTANEOUS RELIEF.

Memphis, Mo., May 11, 1880.

James A. Bliss, Dear Sir:—I want some more of your magnetized paper, for I never had such relief given as that paper gave me and so quick too. I here enclose 10 cents for the paper. Yours with respect,

MIRANDA JONES.

RECOMMENDING IT TO EVERYBODY.

James A. Bliss—Dear Sir:—The magnetized paper that I have been wearing is doing me so much good that I am recommending it to everybody who are diseased in mind or body that I meet with. Yours sincerely and gratefully,

MRS. G. L. BROWN.

CANCER HELPED.

North Union, May 9, 1880.

James A. Bliss, Dear Sir:—We have procured two more of your magnetic papers from one of our sisters, who is suffering from a cancer. She feels so much relief from the paper, not near the pain she suffered previous to wearing it, and she wishes to continue its use. Find enclosed \$1.00 and send it at your earliest convenience to

LESSETH WALKER.

Box 262 Cleveland, Ohio.

RELIEVED OF DYSPEPSIA.

San Francisco, March 20, 1880.

James A. Bliss:—I see that others are sending for more than one sheet of paper, so I will take the liberty of writing for another: Mine is completely worn out. I have a complication of diseases, one of which is dyspepsia. I wore the paper on my stomach, and am greatly relieved. Thanks to Red Cloud and Blackfoot. I hope the next sheet will cure me of all difficulties. Respectfully,

MRS. COTTER.

CURES ASTHMA.

Moodus, March 30, 1880.

Dear Mr. Bliss:—I received the magnetized paper in due season, and the effect has been very beneficial. My complaints are very complicated, and with my asthma long ago baffled the skill of several of the old school physicians. It seemed wonderful, but I was relieved in a very short time after I applied the paper. I thought then I would never again doubt the ability of spirit power. Enclosed please find stamps for more. Thanks to you and the dear spirit guides.

MRS. CHAPMAN.

PAINS ENTIRELY DISAPPEARED.

Norristown, Pa.

James A. Bliss—Dear Sir:—I have been suffering about one year with pains in my back, so severe at times that I could scarcely walk. I could not sleep except by lying in one position. I have tried many remedies and spent many dollars and found no relief. Hearing of your paper I sent for some and after using it a few days I found that the pains had entirely disappeared. It has now been four weeks since I tried it and have not had a return of the pains yet.

Respectfully, MRS. M. E. STANGER,
No. 41 Airy Street.

RELIEVES SPRAINED ANKLE.

New Castle, Del.

Mr. James A. Bliss—Dear Sir:—Several of my patients are declaring the wonderful effects of your magnetized papers. One last evening, who has been suffering with a sprained ankle, used it with perfect success; pain and swelling all gone. Another says conical is as bad as consumption; but it has cured all the pain in my lame back. Another now waiting wants another package for goitre. Please send by return mail to Mrs. Harriet Handy, corner Hammon and Vine streets, and oblige,

OLIVER BLISS, M. D.

RELIEVES SEVERE COLD.

Algonquin, McHenry Co., Ill.

Mr. James A. Bliss—Dear Sir:—Received the magnetized paper and applied it to my chest and have coughed but very little since. My trouble was a very severe cold which settled on my lungs. I have worn the paper for four days and am very much benefited. The first night I wore the paper I saw at my bedside a beautiful Indian maiden; her mission seemed to be to deliver messages for other spirits. I feel grateful to Blackfoot for what he has done and is still doing for me. Blackfoot will not let me use the paper for development yet. He says, "Health first." I will inform you when I need more paper.

Yours in the cause of truth,
MRS. HOWARD PHILLIPS.

SEES BLACKFOOT.

Easton, Adams Co., Wis., May 16, 1880.

Mr. James A. Bliss—Dear Friend:—The magnetized paper was received and applied to my person, and I am now sending you the result. The first night the pain left my back, which for years had been so painful that I could with difficulty turn over in the bed. I wore it until it was entirely worn out. All this time the great chief Blackfoot had not made his appearance, and I began to think he was not going to favor me with his presence. After one week had passed, and I had given up all hopes of seeing him, judge of my surprise. There he stood beside my bed, arrayed in a beautiful Indian costume ornamented with gold. The same night and about the same time that I saw Blackfoot, a female that appeared to be with him spoke to me. I am sorry I cannot remember what she said to me. Please send me another sheet; find enclosed 10 cents. There is an old blind lady. I desire Blackfoot and his medical chief to try their skill in bestowing her sight. If he can do it, it will be the means of opening the eyes of many a bigot here. Her name is Mary Stevens. Enclosed find stamps for paper to be sent to her. Postoffice address the same as mine:

TRUMAN ACKEMAN.

B. Wingrove, Astoria, L. I., N. Y., writes: "I have been reading your paper, MIND AND MATTER, five months, and being a kind of a radical, it suits me to a 't.' But the object I have in writing is to send one dollar, to pay you for the premium picture you sent me. One got broke in the mail, and I notified you of the fact, and you were kind enough to send me another. And I see that the *Banner* sends them out at fifty cents advance, so I wish to pay for both, as I consider the paper worth double the price without a premium; and though I cannot do much, I don't want to be a stumbling block in the way of truth."