

Mind



Matter.

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For Mind and Matter.

BEYOND THE VAIL.

BY TRYPHENA C. PARDEE.

Calmly wait the grateful hour,
Which the scenes of earth shall fall,
And life's beatific power,
Parts the foldings of the veil,
And we lift our eyes in gladness,
As the shining slopes are laid,
Where scutes from death and sadness,
We'll be safe beyond the veil.

Trembling souls no longer fear
That clute with purest joy,
Greet the love-inspiring sphere,
Join the praises singing high—
All those voices sweetly humming
On the rapturous flower-chaired gate,
Every moment nearer coming,
Sing of home beyond the veil.

Clearer light, than heretofore,
Streams refulgent o'er the earth—
Minds from darkened stages soar,
Glorious in the truths great worth,
Hearts are healed that death has broken,
We no more our loved have wail,
For the angel songs between
Welcome bliss, beyond the veil.

O! ye sapphires gates, swing wide—
Living crystal fountains spring—
Gardens on the other side,
Downward your sweet fragrance fling—
Come dear friends with joyous singing,
Strengthen us the weak and frail;
Love-bound souls seem to us singing,
Calling us beyond the veil.

Ellington, N. Y., July 25, 1880.

THE UNIVERSAL INFLUENCE.

FROM "LE MESSAGE," LARGE.

[Translated by the Editor.]

There exist between all created beings mysterious connections and secret ramifications which, at first, would seem strange, if we had no correct idea of the great law of unity which dominates all. This law, which, in a moral point of view, is repeated in the necessity of universal love, translated, embraces all its parts, by an influence constantly exercised by all on all, and by all things on all things. We have elsewhere noted the phenomenon that we call magnetism, in speaking of reciprocal influences, and if we return to that subject, it is because such questions are never sufficiently treated or sufficiently considered.

We wish more particularly to speak of human influence—of that influence which man exercises on himself, on his fellowmen, on animals, and even on the inanimate objects which surround him, and that by the single faculty of thought. We very well comprehend the influence of thought and reflection on the being who thinks and reflects. Thought and reflection increase intelligence, and elevate the intellect and reason to the point that, being thus transformed, man is rendered comprehensible by himself. This fact is incontestable. This phenomenon, man produces on himself from tender infancy to extreme old age; consciously or unconsciously; willingly or unwillingly; because foreign thoughts come to him unknown to him and without his consent. These modifications are certainly more complete when they are the result of the aspirations of the man himself; but at last the thoughts and reflections which are imposed upon him end in making born in him, the need of thinking and reflecting within himself.

It is with the mind as with the body; to the body they give at first as much nourishment as the spirit which animates it is unable to provide to supply its needs; it is from the hands of others that it is provided. It is from the breast of the mother, or the nurse, that gives nourishment to the child who knows not how to take it with its hands which have no strength, and to chew with teeth that do not yet exist, the nutritive substances that are necessary for its sustenance. It is the same for the spirit—for the mind. There exist some protecting beings who give the intellectual and moral nourishment of which the mind has need, so long as it cannot go to seek it by its own efforts. Yet, notwithstanding, in this apparently passive state, it makes a latent effort, a work of unconscious attraction, which ought to produce life in the being who attracts to himself the forces necessary to his normal existence.

He must live, and the life that he cannot go out to seek; ought necessarily to be borne to him by others. At the same time the obligation always exists of doing something, and that something consists in the natural and unconscious attraction of beings who can be useful to him in the position in which he finds himself placed. There are here, two things: divine impulse and human attraction. The protecting beings, impelled by divine goodness, go directly to the protegee designated to them, but the phenomenon of protection is accomplished only so far as an attraction exists on the part of the protegee. The influence exercised ought to be reciprocal; it is necessary for complete success, that two wills should be in action—that of the giver and that of the receiver.

In certain domains of nature, and even in the lowest scale of intelligent beings, or in certain given conditions, these wills may be found to exist unconsciously and in a state of instinct. But other wills foreign to them enlighten and direct them. There are in all and for all, superior guides, clothed with a divine mission, which gives spiritual nourishment—the fluidic nourishment—and finds the necessary material, so that the things awaited are accomplished; that produce, at the time wished for, the promised phenomena. The Universal influence acquired by man has a divine character.

The establishment of this fact must not raise man too much above himself, by giving him a presumption that it would be impossible to justify; but it is necessary for him to know, that if he can do nothing alone, or at least very little, he can do much with the aid of God or of his devoted invisible ministers. This is the same thing in the end, since the visible envoys borrow their inspiration from a source quite divine. The man who leans on the divine power and his spirit protectors is always strong; his soul does not vacillate by the winds of adversity. His influence over men and things increases in proportion as he gives proof of obedience to the inspirations he receives. The most powerful is he who obeys the best; his desires being in harmony with the eternal decrees they receive full and entire satisfaction.

In periods of great changes, whatever their character, whether political, religious or social, his active will mingles in the current of the wills of the spirits and of the supreme will, accomplishes a work that raises and purifies him. His submission to the divine will renders him always less unworthy to co-operate in the universal work of the general regeneration. If, on the contrary, he mutinies against the necessary events which are produced; if he, by his acts and speech, places himself in rebellion against God, his strength will be continually diminished, until, conscious of his wrong acts, he will be made to submit. All noisy protestations of devotion to what is called the divine cause, and of submission to the will of God, will not avail in the presence of acts of rebellion publicly accomplished against that divine will plainly expressed in the current of events.

When the time has come that such tyranny ought to disappear, it is in vain that those who sustain it make fruitless efforts to maintain it in its power. If, as at present, it relates to a religious tyranny, those who revolt against a destined necessity ought to know that nothing prevails against the divine decrees. They have a beautiful reason, to say that the events of which they complain are the direct product of the infernal powers; they perceive not the atheism of their reasoning.

God governs, and the course of progress accomplished can leave no doubt as to its legitimacy; and if we are permitted to use a proverbial expression, we will say that "one wheel chases the other." We will say that old intolerances dethroned and driven out by new intolerances, have been obliged to give place to them; but it has always been in the name of liberty that one intolerance has taken the place of another. When humanity merits only falsehood, it must be content to absorb under the law governing intellectual and moral influence this immoral nourishment. But the day comes when falsehood has had its full sway, or to speak with less severity, the moment comes, when the errors of infancy have no reason to be in the progressed world and ought to be replaced at least by relative truths.

It is in the nature of humanity as in that of man taken individually, to pass from infancy to youth and then to ripe age. The different periods of infancy have passed. They tend to be effaced, never to return. If certain men seem to have stepped into Athism, we need not be astonished. One of the principal causes of this state of things has been often signalized, for each one may be able to form a clear idea on this subject.

The slave that breaks his shackles all at once sometimes misuses his new-born liberty; on the contrary, he who is, in advance, identified with his approaching freedom, uses liberty with wisdom and reason. His impulses are neither as strong nor disordered; it is proper to substitute for the word strong the word violent, which better expresses our thought. Wisdom indeed is not incompatible with force; it calls for it, on the contrary, with all its power; but it rejects all, absolutely, that may have a character of violence. Besides it is not by "violence" that "the kingdom of the heavens is gained," as the letter which "giveth life" says; but by wisdom, as the spirit which "giveth life" explains.

The force in question, which wisdom alone possesses, and has the right to possess, precisely constitutes the universal influence of man, to any degree whatever, on all that is around him, the influence of all the spirits—intelligent creatures of God. When man arrives at his highest degree of intelligence, of energy, and of moral force, he will act on all beings, whether animate or inanimate, that Providence has placed under his effective direction, present or future, with a power yet unknown to him. He will find in a near future true treasures in this relation, and he will better comprehend for what end he has been "created and placed in the world."

If man ought to know God, it is only through his divine works; if he ought to love Him, it can only be through rendering himself capable of accomplishing a task worthy of such a Master.

Finally if by the means stated he ought to obtain "the life eternal," it is indispensable that this life be opened largely to all good-willing souls, that each of them may drink without peril and without fear at the pure source of truth. It is necessary that eternal life shall be the reward of all, and eternal death the punishment of none. To cause this immutable truth to be comprehended, all intelligent beings who have seen the light ought to apply all the moral influence they possess.

When transformed themselves, they will have contributed, in part, however slight it may be, to the transformation of their fellow beings; they will have made a conquest over all nature, in the

bosom of which they are placed, an influence, in a manner, universal. They will have, to a certain degree rendered human action divine, not in raising themselves against God and his unfathomable decrees, but in submitting to his holy will, with all the humility of which they are capable. They through the fluidic science, will produce miracles; then transformations, purely material in appearance, will be produced under the influx of the human will. Then, also, terrestrial man will be able truly to call himself the Son of God.

Another Materializing Medium in the Field.

UTICA, N. Y., July 27, M. S. 33.

To the Editor of Mind and Matter:

Mr. Henry Frances a resident of Oswego, N. Y., No. 117 East Mohawk Street, came to Utica, July 17th, making his home with brother and sister Boucker. He is a man about six feet in height, finely proportioned, weighing 180 pounds, of dark complexion and dark hair.

On Sunday evening, July 18th, there assembled about seventeen believers and skeptics, to witness a most extraordinary manifestation of spirit power, in the way of form materialization, under strict test conditions. This medium invites everybody to test him at each and every sitting. He challenges the greatest skeptic to furnish him room, clothing and cabinet. His own clothing consists of pants, vest, coat, shirt, boots and socks—all black, even his shirt. Not a particle of white fabric about or around his person; or he will divest his person of every particle of clothing, and be as naked as when born. On the evening in question, he entered the cabinet, when in a very short space of time, there appeared above the cabinet, a form purporting to be that of an Indian (his guide), then another at the main aperture, and still a third, a little boy, (his son), who picked up a call-bell and rang it violently, and then gently tossed it on the floor. While he was stooping to pick up the bell, hands were thrust through the cabinet at various points three or four at one time. And all this took place not in the dark, but in light sufficient to discern the time by the clock on the mantel, and also every object in the room. No matter what others may say or think, I am satisfied that no human being could produce those effects by trickery. That magicians can perform many strange and seemingly marvelous things, I know, yet they cannot do this without the aid of mechanical appliances and other persons to assist them.

For the benefit of quite a number of my friends who were doubters, I extended an invitation to Mr. Frances to come to my home, naming my own conditions, to which he most cheerfully assented, and even more he invited me to share a place beside him within the enclosure or cabinet where he was seated. That I did not do, however, on account of insufficient room for two to be seated—and now I will tell you all about it.

On Thursday, July 22d, at 8 o'clock, twenty-five persons were present at my home, an equal number of ladies and gentlemen. The seance room was twenty feet square. The medium was seated in a corner of the same room. Black-woolen cloth was tacked to the solid walls, to form a background. Stretched in front was a black curtain, leaving just sufficient room for one person to be seated comfortably behind it. Should the medium have moved, he could not have done so without waving the curtain, as his knees were visible against it. The seance then began. Slowly there rose a full formed head and bust above the curtain which was plainly seen by all present, dressed with a peculiar head-dress, wearing a long flowing white feather, (take note of this), the medium had not a particle of white about his person. How do I know? Because he underwent a rigid examination—stripping to the skin. There were several forms that appeared all clothed in white, and each one was accompanied by the face of the medium, and nearly every time by little children. One old lady purporting to be my grandmother appeared with lace cap upon her head, such as she used to wear when in the earth-form. She turned her head about in every possible manner so that we might get a full view of her features.

Right here I wish it to be distinctly understood that I did not recognize a single face. I cannot exactly tell why. I know it was not owing to imperfect light, but think it was on account of their not being fully developed. However, I am satisfied the appearances were not caused by trickery. A beautiful Calla lily was also materialized. There was no speaking by the spirits at my house, but at Bro. Boucker's on the previous night, one form came, claiming to be John Hollenback, who said he lived in Oswego, and that he was a preacher in Schoharie County, for thirty years. If anybody should recognize such a person, I would be grateful to know it through your paper. Mr. Frances gave seven seances while here in all. On Tuesday and Sunday nights last he failed to get even a rap. He left here on Monday to fill an engagement at Auburn, N. Y. He expects to return again to give us a call ere long, and when he does I will report to you the result.

With many kind wishes for the prosperity of your valuable paper. Your fraternally,
JOHN C. ROWE, JR.

J. C. Johnson, Seabla, Mo., writes: "Enclosed find \$1, for which you will please send me your paper from the time my subscription ran out till the end of the year. I am a railroad man and am away from home a good deal of the time and cannot well afford to be without that paper, as that is my time table on my route to Salvation."

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

MR. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves 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 wannam for three moon.

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

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

A Proposition.

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

There Is Room For But One Editor.

DANVILLE, N. Y., July 29th, 1880.

BRO. ROBERTS:—Under "Politics for Liberals?" you say, "We have many good reasons we could offer as a Liberalist, why no true Liberalist should vote the Democratic ticket." While I do not dispute that, I can state just as much truth by using the same language, merely substituting Republican for Democratic. In reference to Col. Ingalls' letter to H. L. Green, which you publish, I would ask: How are we as Liberals to get answers from the presidential nominees? We have no plenipotentiary, not even an Editor-at-Large, which they would be bound to respect. However Generals Hancock and Garfield may personally regard Liberalism, it is certain that neither of the parties they represent is entitled to the support of Liberalists, by reason of their distinctive Liberalism, even if their last platforms do show an improvement over former ones. Of course if any Liberalist expects his vote to count, he will cast it for either the Democratic or Republican nominee, yet it is my opinion that Liberal and Spiritual papers, should abstain from recommending either of them. If such papers choose to discuss the propriety of putting an independent ticket in the field all right. But for Liberalists to voluntarily take the position of tail to the Democratic or Republican kites, would be about as sensible as for Spiritualists to arrange themselves into a tail for the Christian kite. Two wrongs can never make one right. Mr. Bennett's revengeful step furnishes no excuse for you to deliberately take a similarly obnoxious one, especially when all your time for work should be devoted to your legitimate business. Even Col. Bundy, the editor whose frailties furnish you with a perpetual text, and the editors of the *Banner of Light*, all of whom are probably Republicans, are very careful to not advise their readers to support any of the existing political parties. I take the *R. P. Journal* and the *Banner of Light*, as well as MIND AND MATTER, and though none of them may appear exactly perfect, viewed from my standpoint, "All express as much of truth as they perceive—no more," and that happens to be my money's worth up to this date.

WM. L. B. FRIED.

[We can only say to our censorious critic, that we claim to be attending to our legitimate business, when we protest against the Liberal League, with which we have publicly identified ourselves, being perverted to a political union, with a party that is ruled and governed by the Catholic church and the Secessionists; alike the enemies of mental and personal equality and freedom. If we are not attending to our own business by taking that course, we assure our critic, he is not attending to his business when assuming to interfere with ours. Each one had best be left free to attend to his own business in his own way, and then there will be a great deal less reason for mutual dissatisfaction. We have not been following the wake of the *R. P. Journal* and *Banner of Light* in the past, and will hardly think of it now. It has been our course to edit MIND AND MATTER ourselves, and when we want any one else to do it we will ask them for their services, in that line. Until then we would suggest to those that way inclined to have patience. We trust we are understood.—Ed.]

A New Movement in Iowa.

CEDAR RAPIDS, July 29th, 1880.

Our State Society has in a measure died out, as we do not know who the officers are, we were obliged to organize under the head of the "Iowa State Spiritualists Camp Meeting Association," in order to give it anything like a state character. We expect to have about 5000 Spiritualists at least here during our meeting. The population of our city is now said to be about 14,000, so we will surely have a large turn out in this Pre-bbyterian stronghold. We propose to have as good speakers as we can procure, and try to revive the old State Association once more. Respectfully yours,
HAMILTON WARREN, Sec'y, Cedar Rapids.
JOHN MITCHELL, Pres. Marion, Iowa.



CHILDREN'S COLUMN.

WHY MOTHER IS PROUD.

[SELECTED.]

Look in his face, look in his eyes,
Roguish and blue and terribly wise—
Roguish and blue and quickest to see
When mother comes in as tired as can be;
Quickest to find her the nicest old chair;
Quickest to get to the top of the stair;
Quickest to see that a kiss on her cheek
Would help her far more than to chatter, to speak.
Look in his face, and guess if you can,
Why mother is proud of her little man.

The mother is proud—I will tell you this;
You can see it yourself in her tender kiss.
But why? Well, of all her dears
There is scarcely one who ever hears
The moment she speaks, and jumps to see
What her want or her wish might be.
Scarcely one. They all forget,
Or are not in the notion to go quite yet.
But this she knows, if her boy is near,
There is somebody certain to want to hear.

Mother is proud, and she holds him fast,
And kisses him first and kisses him last;
And he holds her hand and looks in her face,
And hunts for her spool which is out of its place,
And proves that he loves her whenever he can,
That is why she is proud of her little man.

Trees and Bull Frogs.

BY MARGARET B. HARVEY.

Walter and Maggie were uncle and niece, although the difference in their years was very slight. Small dignity was there in the relationship, for they made mud pies in the same puddle, hunted eggs in the same hay mow and gathered blackberries from the same bush. What jolly good times they did have, to be sure!

But, although usually unanimous on the subject of sports, they inevitably quarreled over one matter.

Mag was a wild little girl, climbing to the tops of the highest trees, without the slightest difficulty, and exulting in her agile feats.

Nothing in the world could induce Walt to attempt even so much as to climb to the lowest branches. His fear of trees was indeed as remarkable as it was unboylike.

Day after day, for weeks, even months, had these madcaps spent in the woods and orchards, while the trees put forth, one after another, the spring, summer and autumn glories of leaf, blossom and fruit. Still, Walter was deaf to all Maggie's entreaties to "climb for a race."

His patience at last gave out. Perhaps his annoyance was blended with the disagreeable consciousness that, after all, he couldn't climb at all, while Maggie, his niece, so much younger, and, above all, a girl, was as nimble as a squirrel.

"Can you catch bull frogs?" he asked, abruptly, one fine September morning, after he had endured for a long time Mag's chaffing and mocking invitation to go up the nearest apple-tree and partake of the early fruit.

"Yes, of course!" she answered, confidently.

"How would you do it?" he continued.

"Grab 'em!" was the laconic reply.

"Oh! I know a better way than that! You couldn't do it!" he declared, in a bantering tone, catching some of his tormentors manner.

"How?" she queried, eagerly.

"Why, fish for them with a bent pin and a string, and put on a piece of red flannel for a bait!"

"Oh!" she exclaimed, suddenly interested, "let's go try it."

"No, I won't!" exclaimed Walter, with energy, "but I know you can't! You do it once, and then I'll climb a tree for you!"

"I'm sure I can!" insisted the little girl.

"Well, then, let's see you try it," rejoined the boy; but Maggie was off to the house, like a flash.

Armed with pin, stick, string and a square of red flannel, she made her way across the fields to the pond, a beautiful clear sheet of water, overhung at intervals by bending cedar trees.

Why did not some instinct warn the young lady that Walter was only playing a trick on her? that he was seeking to revenge himself for her plaguing?

Well, she placed herself on a fallen tree trunk, right in the hot sun, and then threw in her line.

The morning was advancing, and soon the rays from the fiery orb almost equalled the intensity of an August noonday, as it beat upon her unprotected head and bare arms and shoulders.

Gradually her skin began to burn, and a troop of hungry mosquitoes circled around her, and then settled themselves upon her poor, abused flesh to feast themselves.

Her head began to ache. She was consumed by an intolerable thirst, and still the morning wore on into mid-day, and never a froggie so much as applied his nose to smell the flaming bait.

The batrachians bobbed around plentifully, however. They poked up their heads, then suddenly pulled them in. They hopped up on the bank, took a leisurely survey of matters and things, and then hopped back again; but, somehow, they didn't show a disposition either curious or hungry.

Early afternoon set in, and at last the poor, deceived little martyr's patience gave out completely. And not until then did the idea come to her that she had been imposed upon.

"He's been fooling me!" she cried, impetuously springing to her feet, and pulling her line out of the water with a jerk. "I don't believe he ever did it himself!"

Suddenly she grew silent, and began to think very hard. After keeping the upper hand of Walter all this time, it would never do to acknowledge herself beaten at last; in other words, it would never do to go home without catching at least one bull-frog. But how?

There was one way of capturing the creatures, in which she was particularly expert, and that was bending over the bank and snatching them with her hands.

In another minute she had accomplished by the old method what in a half day of trying she had failed to do in the new.

But now came another question. It was easy

enough to carry her prize home, but wouldn't Walter see that she didn't catch it with the bait and line? On the hook it must go, sure enough!

And now, dear reader, can you understand how it was that Maggie—generally so kind-hearted—thought nothing of the cruelty of impaling a live frog? Or that her sagacity, foreseeing the event of Walter's queries, should fail her just here? For, instead of passing the pin through the poor creature's mouth, she used in this manner its hind leg!

Not Alexander, nor Cæsar, nor Napoleon, returning in triumph from victorious war, with their spoils innumerable, ever felt half so much a conqueror as this little girl, with her bare, tangled head, her red, swollen, bitten, perspiring shoulders, and her tumbled calico dress, going home across the fields, under a warm, afternoon sun, dragging along her primitive instrument of torture and victory, with her one captive. As the thought of cruelty never struck her—neither did that of deceit—she was conscious only of the great gratification of having outwitted Walter.

Alas! She thought she had, but she hadn't.

As she approached the house—every step giving her more and more of an air of triumph—Walter appeared on the piazza.

"Now!" she exclaimed, gleefully, "won't he look surprised?"

But he didn't—that is, not in the way she expected. Not the slightest symptoms did he show of being crestfallen or confused.

On the contrary, he broke into a loud laugh. Peal after peal shook his sides, until at last he threw himself over on the grass, and indulged in a very paroxysm of merriment.

"Why, what's the matter?" inquired Mag, when she had partially recovered from her surprise.

"Oh!" shrieked Walter, "do bull-frogs bite with their legs?"

Pen and pencil alike would fail to do justice to the scene that followed.

"Now, Peg," said Walter, at last, "don't you ever say trees to me again; for, if you do, I'll say bull-frogs."

"Well, Walt," she replied, "let's own up that you tried to play a trick on me, and I tried to play a trick on you. But, before that, I really intended that you should climb because I could; while you didn't intend I should catch bull-frogs, for you couldn't. I was fairer than you."

"Oh, don't," pleaded Walter. "Let's make up and be friends."

"All right!" assented Mag, heartily.

And so ended their disagreeable habit of plaguing each other.

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM.

So much is the name Jesus and Saviour mixed up with the personations of the old mythologies, that it is hardly possible to find a flesh and blood nucleus of such a being so much is he clothed in mythological drapery, from the swaddling clothes, of infancy to the coat without seam, woven from the top throughout, from the warp and woof of the Lamb's golden fleece. If Jesus was clothed in his father's coat of many colors—the old Egyptian coat, Hebrew-wise cut, it may be rather difficult to thread our way through the many shadings of the garment; as when transfigured, "his face did shine as the sun, and his raiment was white as the light, as no fuller on earth can white them," yet when in the heart of the earth, like Jonah in the whale's belly, he was in the colors of the serpent or descent into hell. Though Wisdom is justified of all her children, and the wisdom of the serpent is often blended with the innocence of the dove in the ancient philosophy, yet all is parabolic. And without a parable, Jesus spake not unto them, and them only as they were able to hear. It is well to be cautious in feeling after God, where wisdom includes all the fullness of the God-head, bodily. Says the book of Proverbs, or Parables: "The wise man will hear and will increase in learning, and a man of understanding shall attain unto wise counsels; to understand a parable and the interpretation, the words of the wise and their dark sayings." Paul says: "We speak wisdom among them that are perfect, the hidden wisdom of God, in a mystery, which God ordained before the world unto our glory." Hence God's word, as spoken by Paul, is so much in the double and twisted character that it is hard to be understood, except by those well up in his wisdom, where the letter so often lays out those who follow on to know the Lord. He constantly involves himself in such phraseology as, "Now they see the coming of the Son of Man," and now they don't, which none of the princes of this world knew; for had they known, they would not have crucified the Lord of Glory.

Who was this Lord of Glory? "The Lord strong and mighty in battle," the "Lord of Hosts." He is the King of Glory—the Sun who rides in the heavens, by his name Jah. The author of "Keys of the Creeds," in setting forth the mysteries of the solar religion, shows how the Persians modified the philosophy of the Jews in their captivity.

The rule was to personify the Sun under the form of a benefactor to mankind; and to narrate his annual career as a moral and philosophical tale. The Persian magi accounted to the populace for the introduction of evil into the world by a fable of a serpent tempting the first woman to pluck a forbidden apple. This act, as the apple ripens late in autumn, was of course followed by the prevalence of winter, with darkness and cold—the kingdom of the evil principle, and necessitated the adoption of clothing. The mischief thus brought about could only be remedied by the agency of the Sun, which they identified with the principle of good. Hence they supposed the incarnation of the Sun, in the person of Mithra. This Mithra they set forth as born of a Virgin, in a cave, at the winter solstice; and as accompanied by a retinue of twelve persons, who represented the twelve months of the year. Having vanquished the Prince of Darkness, who, under the guise of a serpent, had seduced the woman, and having lost his life in the contest, Mithra descended into hell, or to the underside of earth, and at the spring equinox rose again and ascended into heaven, opening to man the gates of light, and redeeming him from the oppression of the evil one.

Mithra was represented as born of a virgin, because the constellation Virgo was on the horizon at the time of the Sun's birth, and because the Sun was then in Aries, then known as *The Lamb*, at the vernal equinox, which governs the year. Mithra was called the Lamb of God, and the Lamb

that takes away the evils of the world. The serpent that causes all the mischief by bringing in the winter, is *Scorpio*, the Constellation of Autumn.

The religion, founded in honor of Mithra, was provided with the sacraments of baptism, penance, the eucharist, consecration, and other religious observances since used by Christians. Its novices were subjected to a severely ascetic regime. Chastity and virginity were accounted sacred, and it contained the doctrines of the fall of man, the incarnation of deity, the atonement and the resurrection.

Passing to Egypt we find the Sun-god Osiris, a member of a triune godhead, coming upon earth for the benefit of mankind, and gifted with the titles "Manifestations of God" and "Revealer of Truth." Born of a divine virgin, he was persecuted and put to death through the malevolence of Typhon, the evil one, namely, winter or darkness. He was buried and rose again, and returning to heaven, became the judge of all men. Such was the man-god of all the Egyptians, whose worship pervaded the country that gave tone and color, if not actual birth to the Gospels; and which gradually faded and died out before the ascendancy of Christianity.

Already will you have perceived in the coincidences between the history of these Sun-gods, and that of the Christ of the calendar and creed, evidences that the same impulse which dominated the expression of the Pagan faiths controlled also the Christian. The surprise you confess at the notion of there being any coincidence between the festivals of the church and the solar phenomena would have been astonishing to me, but that a long experience of the determined blindness of ordinary Christians, where an account of their faith is concerned, and of their utter indifference to its truth, have taught me to be surprised at nothing in that relation.

Thus we may see that Jesus, or Christ, ran the same career as all the other Sun-gods; first in swaddling clothes, at, or after Christmas. The child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel at the Easter equinox; then, throwing aside his swaddling clothes and wrapping himself in the "Golden Fleece of the Ram," he is the bridegroom coming out of his chamber and rejoicing as a strong man to run his race. How is it possible to represent Jesus otherwise than in the shining apparel of the Sun? Or, read a leaf of the book written within and on the back side and sealed with seven seals, unless initiated to follow on to know the Lord, through the labyrinth of the ancient mysteries.

Jesus, or the Sun could feed from heaven, from seven or twelve baskets, only those who had ears to hear, or were able to bear the word; and Paul could only feed the groundlings with milk instead of strong meat. The Gospel parables are, often superfluous to meet this plane of untutored mind, the entered apprentice to the study of the sevenfold book, sealed with seven seals; nor could he become a Master in Israel, until he learned how to do the three, of the Coming Man, who was, and is to come in all the fullness of the godhead bodily. In this following on to know the Lord, God could be found in the conscience, or kingdom within, as well as on the white throne in the heavens, and by this feeling after him, he was found to be not far from any one, but incarnated in every aspect of universal life.

In the Gospel drama of Jesus, or Lamb slain from the foundation of the world, he, at the crucifixion, was pierced in the side. So was it done to Baldar in the Norse mythology, by Loki, the leader of the wintry host, whom St. John calls the Prince of this world. Thus did the persons of the drama fatally pierce to the Sun-god's heart, and Baldar the beautiful lay dead. Dead lay the Sun-god, but only for a season, when the Prince of this world should be cast out and be judged as leader of the wintry hosts, who killed the Prince of life, whom God hath raised from the dead, when the Sun rises from his descent into hell. Him, God exalted with his right hand to become a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins, as witnessed by the Holy Ghost in them who obey God.

Thus did the Ram of God take away the sin of the world, in his sign from heaven, when he cometh with clouds, blowing the archangel's trumpet with the winds of March. So coming from the East, as the Son of Man; that every eye shall see him; and they which pierced him. With the Sun came the saints, or the dead in Christ, who rose from their graves, after crying all winter beneath the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." After his resurrection, they follow the Lamb, whithersoever he goeth, being redeemed from among men, by the Lamb which stood on Mount Zion. Thus were they caught up in the clouds, to meet the Lord in the air, to be forever with the Lord; and those who could not bear the strong meat of the mysteries, or wisdom spoken among the perfect, were to be comforted with the simple milk of the word.

Miss or Mrs. Clinton Jones, in her *Valhalla*, sings as follows:

"Rose from Hell, the White-God dear—
How all the souls both here and near
Would bring him back, the loved of all,
Safe to his seat in Asgard's hall.

"Now shall the truth of this appear,
No loss of Baldar need thou fear.
Let all things from fair Nature's birth,
Breathing or breathing on the earth,
For him throughout creation mourn;
And then your Sun-god shall return.

Freya the heavenly Venus, or Friga "the mother of the godlike"—the Virgin Mary, in the Christian myth—have their apt parts in the Northern drama. Either might be the bride, as in St. John, when the spirit said:

"With his bride, the blue-eyed Friga,
Azure robes around her flowing,
Heaven crested,
Snow-white breasted,
Love upon her soft lips glowing,
For her Lord, her heart's desire.
Freya close beside was treading,
Dashing rays around her shedding.
From the starry wreath of light,
Sun-worlds flowed scarce so bright,
As fair Beauty's lovely queen,
Hastening on through crystal sheen."

When the heavens declare the glory of God, and the firmament showeth his handy work; when day unto day uttereth speech, and night unto night showeth knowledge; and there is no speech nor language where their voice is not heard; it was in order to open the mouth in parables and in dark sayings from the harp of a thousand strings; when the marriage of the Lamb is come, and his wife hath made herself ready she may well be considered:

"As fair Beauty's lovely Queen
Hastening on through crystal sheen."

When to her it was granted to be arrayed in fine linen, clean and white, having, as she was so near to the pure river of life, clear as crystal, proceeding out of the throne of God and the Lamb.

All these mythologies have a common oneness, however largely set forth in variety.

"The Sun that was slain
Yet liveth again."

"Your Baldar fell through subtle art.
I pluck the dart,
That hourly pierced the Sun-God's heart."

Nor can God's word, or the Christian system be read understandingly, without knowledge of the ground-work in the personifications of the ancient heavens. There was the throne of the White-God, and below the plane of Satan or the Prince of Darkness; the under-world of night, or Winter, with its horrible pit of miry clay. Milton's *Paradise Lost* is arranged with variations to the ancient movement of the heavens. But the most thorough work we have read on all the old theologies—the work that most unfolds the heavens, and shows the Bible in full to have been wrought in relation to the Sun and astro-mythology, is a work entitled, "*Veritas, Revelations of Mysteries Biblical, Historical and Social*," by means of the *Median and Persian Laws*, by Henry Melville. But few will understand this work, unless largely informed as to the Sun and Astro-theologies. It shows that Christianity has no other foundation than Astro-masonry, with its lively stones for the Wise Master Builders.

Communication Confirmed.

HAVERHILL, Mass., 7th mo., 26th, 1880.

DEAR MR. ROBERTS:—In perusing MIND AND MATTER of the 24th inst. I saw a communication from the spirit of Rev. Henry C. Leonard, Annisquam, Mass. He was formerly a resident of this place and was an Universalist of prominence. I have been informed he has a brother now a professor or teacher in one of our theological institutes in the vicinity of Boston. A gentleman of this place, who is quite reliable, said to me that he knew Mr. Leonard and considered the communication quite like him and to the purpose, and he was glad to hear from him through the columns of the paper, as he had often queried whether he would thus communicate to earth's children.

Oh! I do think it a privilege as well as a pleasant duty, always to acknowledge the truth of these things, and I ever make it a rule so to do; and I cheerfully say that I not only think the communication true, but a victory to all.

Go on, dear friend Roberts, for I see that thee is one who dares to do right and be true. Millions of souls beyond computing will greet thee on thy way heavenward.

I would not conclude until I mentioned the truth of the communication of the Rev. Mr. Payson, of Portland, Maine, published by thee a few weeks since, as I have been in Portland for a short time, and ascertained that it was just like him and was him to perfection! Angels bless the medium, yes, and friend Roberts, too. They are already doing so. Oh! that we had a score of Robertses in the land. Heaven bless thy mediums' camp-meeting at Creedmoor. I wish we had one East.

Does thee know that MIND AND MATTER is increasing in favor with the people? Even may it live and shine like a beam of holy light to lead souls to those mansions on high where the land is fairer than day. Thine truly,

W. L. JACK, M. D.

KIND WORDS.

Wm. Magoon, Littleton, Mass., writes: "Enclosed find \$1.00 for renewal of subscription which expires with Vol. 2, No. 37, and six cents for a copy of June 5th, if you have one left, as I have never received one, it having gone astray in forwarding my mail from St. Albans, Maine. I do not feel like losing a single number of your valuable paper, coming as it does freighted with sterling truths of such vital importance to the welfare of humanity, whose hope it seems to me lies in the free and unobstructed development and advancement of Modern Spiritualism, to those grand and beautiful proportions designed for it by the intelligences of the higher realms of being from whom it has emanated. It is passing strange, to me at least, if there is one sincere, candid, thinking and unselfish Spiritualist, who cannot recognize the vast importance of your work at this time when viewed from the standpoint of your oft expressed motives and aims. Perhaps it is because I am one sided, and lack deep and proper discernment, for truly, I am not given to hero or human idol worship and bow, not to you or any other earthly being as the 'Great Mogul or High Priest' of the modern out pouring from the realms of the Divine mind, in whose keeping rests the hope of its future, for you also realize that you are but an instrument used by greater designers and controllers who seem to inspire you to feel that this modern stream of revelation and inspiration, whose life, beauty, and all propelling power, is that same divine love, that is the all-forming and coherent force of all that ever was, is or can be, is far superior or of far more importance to earth's struggling children of to-day, than any past dispensations, whose descriptions so mythological and traditionary, mixed up so much with the error, historical, untruth, ignorance, bigotry, superstition and intolerance, of the more infantile ages of the earlier past, is but poor nourishment for the advancing regal soul that would grow strong by drinking at the living fountain of the present light, life and love, that is pouring down upon us from Deific realms of glory unutterable. Go on brother Roberts, continue to wield the battle-axe of eternal truth and justice, with a brave soul and strong right arm, till it falls powerless at your side with a world 'redeemed' from crucified 'saviours' priests and written creeds, and all the Jesuit hosts of darkness, damnation and moral death; for methinks I see a bright and powerful host behind you, whose faces gleam with a mighty power, and hope, and love, that make the Jesuit legions tremble, and their knees to smite together with a fearful looking for of judgment."

Henry Lacroix, Saratoga Springs, N. Y. writes: "I herewith enclose one dollar for subscription to MIND AND MATTER. Please send it on to me here for value paid. I will be in New York for some time, but hope to see you again before long, digging heavily and deeply in the ribs of Bundy & Co., without excepting the Jesuits. I send you in the meanwhile my hearty expression of good will and love. Celeste joins me and sends her smiling compliments to you."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 19th, M. S. 33.

REV. E. P. SAULSBURY.

GOOD MORNING, SIR:—Religions in all ages and amongst all peoples are, as far as I have been able to learn as a spirit, the creations of men, and have been invented by them. What we desire, as spirits, is the establishment of a less costly God on this earth. All good and true spirits are working together to have the money that is spent in erecting and supporting churches, to be applied to the relief of the suffering millions on this globe; for no man nor woman can ever get even the slightest idea of the Infinite until the established religion of humanity prevails in the social conditions in which they live. Upon this hangs their future welfare, both individually and collectively. When in the mortal life I taught a certain creed. It was narrow and confined, and ended in what? Dependence on an innocent man's blood. It is astonishing to me, after receiving the truth in spirit life, that I ever taught such foolishness as truth. As a spirit I have my doubts whether I was sane when I did so. It now looks to me like insanity and suicide to believe such erroneous teachings. It is said some spirits teach that Christ was the atoning sacrifice, while others do not. Very true; but those who say this must remember that a spirit can hug a delusion to them forever, if they so wish. If love and truth cannot drive this error from a spirit, they are left alone in darkness to worship their idol. No truthful or honest spirit can come back to this mortal plane, and testify to the existence of this so-called Christ. If they do, one of two things is certain—either they have not progressed out of their state of delusion, or they are wilful liars. I think an inquiry as to my mortal life will show that I was an honest man, and therefore ought to be credited as an honest spirit. This is my confession—my warning, to the so-called teachers of the doctrine of redemption by blood. I will say to them, you may put off the day when you will have to make your own atonement, but it will surely come. You will have to confess to those you leave on earth, or to those who are to come thereafter, your errors, before you can enter the mansions of bliss. Sir, you are performing a great work, and, as an honest spirit, I thank you for the opportunity of making my confession early in the great battle that is to be fought out between truth and error. I died at Magnolia, Delaware. I was pastor of the Baptist Church there. My name was E. P. Salsbury. I have been in spirit life five years.

HORACE HOTCHKISS.

GOOD MORNING, SIR:—I have been about the same length of time in spirit as the preceding speaker. Five years, as a spirit, has convinced me that what our Baptist brother said is only too true. I was a Methodist and an ardent one. I did all I could to further the cause of Christ, and did it honestly. The result to me as a spirit has been regret, disappointment and misery. There is only one way for spirits or mortals to understand God, and that is through his works. Books are valueless except as they indicate truth. To say I am disappointed is comparatively to say nothing, for there are untold millions of spirits whose disappointment is as great as my own. Be firm and true to your own conscience and make the best use of your knowledge concerning right and wrong, for that course will bring you the only salvation you will ever know. I hope if this meets the eyes of my relations and friends that they will heed what is said here by me. But it is exceedingly doubtful that they will do so; for from the tender child up to those full grown, this Christ idea has been engrafted on their minds. It has grown with their growth and strengthened with their years. But I tell you it leads you far—far astray; for as a spirit you will finally be compelled to take up your own cross and make your way onward, relying upon your own deservings to carry you through. I passed away at Troy, Ohio. My name was Horace Hotchkiss. You may say this is my offering in the service of eternal truth.

MARY F. CHAMBERLAIN.

GOOD MORNING:—I am glad that I understood about the spiritual philosophy and phenomena when here; for it has not only been a beacon light to my spirit, but it has enabled me to supply others with the true spirit light. I am glad that it taught me to be free from all sectarian bias, and that it prepared me for the spirit-life so thoroughly, that I avoided almost all those inferior conditions which are the lot of those who pass from earth in ignorance of what is before them in spirit. Almost immediately after my entrance in the spirit state, I became a missionary to spirits that were in darkness. I would say to you Spiritualists in mortal life, train yourselves for that work, for you are all needed, from the time you may arrive in spirit, to save suffering spirits from undeserved misery. In that sense—and in that sense only there are Saviours over there. I intended to speak further, but on account of my sensitiveness to these mortal conditions, I will have to withdraw from the medium. My name was,

MARY F. CHAMBERLAIN,
Forest Grove, Iowa.

[Any of our readers who have any knowledge concerning such persons as are named in the above three communications will confer a favor by informing us.—Ed.]

ORIGENES OF ORIGEN.

(Claimed to have been a Christian Father.)

SIR:—Many persons ask this question? Why do you and the spirits coming through this medium keep constantly agitating the question 'did Jesus Christ really live?' To those who are free from this, or at least to many of them, it makes no difference, but to the millions held in slavery to this soul-killing doctrine of redemption by his blood, this question is of vital importance. Centuries of time have elapsed since I entered the spirit-life. I was reared a Pagan. I embraced this doctrine in my mortal life, but realized the foolishness of all its teachings before I entered spirit-life. I regret that I ever wrote one sentence toward fostering and upholding the so-called Christian religion. The misfortune has been this. The Christian priesthood have been careful to preserve everything that I wrote in favor of their religion, but they have been equally careful to destroy all my written denunciations of it, at least so far as they possibly could. I was young when I first learned of Christianity. It appealed to my ardent nature so strongly, that it subjected my reason to a passion for religion, and especially for that religion. But as I matured in years, I became perfectly aware of the weak points of Christianity, and the more I

studied it, the weaker the fabric became, and because I became an infidel to that foolish teaching, I was accused by my contemporaries of having relapsed into Paganism. By the great Divine, I heartily wish I had never had anything to do with it. I am called one of the Christian Fathers. I deny that statement, because I do not want to be understood as the father of any religion. All religions are founded upon untruths, and they must and will all go down together. I here declare that Christianity and so-called Paganism are identical, for the one is the outgrowth of the other. All the evidence I could collect in my mortal-life about their so-called Jesus, convinced me that no such person ever lived, and turned me against the Christian religion. I could find no evidence as to the existence or place of the birth of this Christ. There was not a scrap of authentic evidence to be found as late as the year 180 of the Christian era, that afforded any reliable information in relation to this so-called Jesus Christ. The whole of the narratives in relation to such a person, were derived from the Greek and Egyptian god-makers I believed as a mortal, and as a spirit, I now know to be the fact. There never has been, and there never will be, so far as I can learn as a spirit, any interference whatever between God and man. But men and women have been interfered with by spirits; many of them with good purposes, but legions of them the devils of the spirit-life. It is these poisoned and darkened human spirits that hang like a whip of scorpions over the earth to lash mortals for the errors they have made, and are still propagating. That this communication is made by me honestly and with a true knowledge of what I have said, acquired as a spirit, I affirm that I have told the truth and nothing but the truth as I hope for eternal happiness. I was known when here as ORIGEN.

[Although we have in another connection published in MIND AND MATTER a sketch of the life of Origen, his communication renders it desirable that we should give it again. We avail ourselves of the account given of Origen in Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Origenes, one of the most eminent of the early Christian writers, not only for his intellectual powers and attainments, but also for the influence exercised by him on the opinions of subsequent ages, and for the dissensions and discussions respecting his opinions, which have been carried on through many centuries down to modern times."

[The date of his birth is not positively known, but is supposed to have taken place after A. D. 180, the year he mentions in his communication as that in which he could find no authentic evidence that Jesus Christ had ever lived. If that date is correctly given Origen was old enough at that time to have examined quite thoroughly the records of Christianity then in existence. He was in all probability born much earlier than is supposed by Christian writers, who lean to the opinion that he was born about A. D. 186.—Ed.]

"His father was Leonides, a devout Christian (?) of Alexandria. Suidas calls him 'Bishop'; but his authority, unsupported by any ancient testimony, is insufficient to prove his episcopal character. Porphyry speaks of Origen, with whom he claimed to have been acquainted in early life, as having been educated a heathen, and afterwards converted to Christianity; but as his acquaintance with Origen was apparently very slight, and when Origen was an old man, his authority in such a matter is of little weight."

[We see by the communication that Porphyry was correct as to the heathen education of Origen, and further, that Origen died an apostate to the Christian religion.—Ed.]

"Leonides gave his son a careful education, not only in the usual branches of knowledge, but especially in the Scriptures, of which he made him commit to memory and recite a portion every day."

"Origen was a pupil of Clement of Alexandria and he also received some instruction of Pantaenus apparently after his return from India. He had Alexander, afterwards bishop of Jerusalem, for his early friend and fellow student."

"In the persecution which commenced in the tenth year of Severus (A. D. 202) Leonides was imprisoned, and after a time beheaded. By the death of Leonides, his widow, with Origen and six younger sons, was reduced to destitution, the property of the martyr having been confiscated. Origen was, however, received into the house of a wealthy female, then living at Alexandria, who had among her inmates, at the time, one Paul of Antioch, whom she regarded as a son, who was in bad repute on account of his heretical opinions. Neander calls him a Gnostic. His eloquence, however, attracted a considerable audience, not only of those who sympathized in his views, but of the orthodox; yet Origen refused to unite in prayer with him, 'detesting,' as he has somewhere expressed it, 'heretical teachings.' This repugnance probably quickened his efforts to become independent, and his ardent application to study enabled him soon to extricate himself from difficulty, by becoming a teacher of the branches of education comprehended under the epithet 'grammatical.' His attainments included, according to Jerome and Gregory Thaumaturgus, ethics, grammar, rhetoric, dialectics or logic, geometry, arithmetic, music, and an acquaintance with the tenets of the various philosophical sects; to which may be added an acquaintance with the Hebrew language, a rare acquisition among the Christians of those days. It is probable, however, that several of these attainments were made later in life than the time of which we are now speaking. His knowledge of Hebrew was most likely of later date; for from whom he acquired it is not clear. He often quotes Huius, a patriarch of the Jews, of whom nothing appears to be known; but whether he was Origen's instructor in the Hebrew language is only conjecture. If Origen was, as Porphyry and Theodoret affirm, a hearer of Ammonius Saccas, it was probably at a later period, when he attended a lecturer on philosophy, whom he does not name, to gain an acquaintance with the Greek philosophy."

"It was probably about the time of his visit to Rome in about A. D. 211, that Origen began to devote himself to the study of the Hebrew language; and also to the study of Greek philosophy, his eminence in which is admitted by Porphyry, that he might instruct and refute the heretics and heathens, who, attracted by his growing reputation, resorted to him to test his attainments, or to profit by them."

"Demetrius, bishop of Alexandria, appointed Origen, in his eighteenth year, to the office of catechist of the catechumens. This office he subsequently gave into the care of his early pupil Heracles, and in the meantime undertook a journey into Roman Arabia at the request of the governor or that province, who, wishing to confer with him on some matter not specified, had dispatched an

officer to the governor of Egypt and the bishop of Alexandria, requesting, Origen might be sent to him. After a short absence on this business he returned to Alexandria. After a time he again left Alexandria on account of a serious disturbance which arose there; and not deeming himself safe in any part of Egypt, withdrew to Caesarea in Palestine. Though not yet ordained to the priesthood, he was invited to expound the scriptures, and to discourse publicly in the church. Theocistus, bishop of Caesarea, and Alexander, bishop of Jerusalem, the latter of whom had been a fellow student of Origen, were among the prelates at whose invitation he was induced thus to come forward; and when Demetrius of Alexandria, who was growing jealous of Origen, objected to it as an unheard-of irregularity, that a layman should preach before bishops, they vindicated him by citing several precedents. He returned to Alexandria, apparently about the end of Caracalla's reign, at the desire of Demetrius, who sent some deacons of his church to hasten him home. He returned with zeal to the discharge of his duties as catechist and to the diligent pursuit of his biblical labors."

"His next journey was into Greece. Passing through Palestine on his way, he was ordained Presbyter by his friends Theocistus and Alexander, and other Bishops of that province at Caesarea. This aroused again the jealousy of Demetrius and led to a decisive rupture between him and Origen, who, however, completed his journey."

"On his return to Alexandria he had to encounter the open enmity of Demetrius. The remembrance of incidents of the former part of his life was revived and turned to his disadvantage. His self mutilation, which had been excused at the time, was now urged against him; and a passage in Epiphanius gives reason to think that a charge of having offered incense to heathen deities was also brought against him. Eusebius has omitted the account of the steps taken by Demetrius against Origen from his Ecclesiastical History, on the ground that they were related in the Defence of Origen, drawn up by Pamphilus and Eusebius; and the loss of this defence has deprived us of the most trustworthy account of these transactions. However, we learn from Photius, who has preserved a notice of the last work, that a Council of Egyptian prelates and Presbyters was held by Demetrius, in which it was determined that Origen should leave Alexandria, and not be allowed either to reside or to teach there. His office of catechist devolved or was bestowed on his colleague Heracles. His ordination was not however invalidated, and indeed the passage in Photius seems to imply that the council expressly decided that he should retain his priesthood. But Demetrius was determined he should not retain it; and in conjunction with certain Egyptian prelates, creatures, it would appear, of his own, he pronounced his degradation. Origen had probably, before this second sentence, retired from Alexandria into Palestine, where he was welcomed and protected, and where he taught and preached with great reputation. It was, perhaps, mortification at having failed to crush Origen that led Demetrius to take the further step of excommunicating him, and to write to the bishops in all parts of the world to obtain their concurrence in the sentence. Such was the deference already paid to the see of Alexandria, and to the decision of the Egyptian bishops, that, except in Palestine and the adjacent countries, Arabia and Phoenicia, in Greece, and perhaps in Cappadocia, where Origen was personally known and respected, the condemnation appears to have obtained general assent. Even the bishop and clergy of Rome joined in the general cry. It is probable that Origen's unpopularity arose from the obnoxious character of some of his opinions, and was increased by the circumstance that even in his life time his writings were seriously corrupted. It appears also that the indiscretion of Ambrosius had published some things which were not designed for general perusal. But what was the specific ground of his exile, deposition and excommunication is not clear; it is probable that the immediate and only alleged ground was the irregularity of his ordination; and that whatever things in his writings were capable of being used to his prejudice, were employed to excite odium against him and so to obtain general concurrence in the proceedings of his opponents. Possibly the story of his apostasy, mentioned by Epiphanius was circulated at the same time, and for the same object."

"Origen was, meanwhile, secure at Caesarea, where he preached almost daily in the church. He wrote a letter in vindication of himself to some friends at Alexandria, in which he complains of the falsification of his writings. According to Jerome, he severely handled Demetrius, and 'involved against the bishops and clergy of the whole world,' expressing his disregard of their excommunication of him; but from some quotations from the letter, it appears to have been written in a milder and more forgiving spirit than Jerome's description would lead us to expect. Demetrius died about this time. Heracles succeeded Demetrius; but though he had been the friend, pupil, and colleague of Origen, the change produced no benefit to the latter; the Egyptian clergy were too deeply committed to the course into which Demetrius had led them, to allow them to retreat. Origen remained in exile till his death."

"Few writers have exercised a greater influence by the force of their intellect and the variety of their attainments than Origen, or have been the occasion of longer and more acrimonious disputes. His influence is the more remarkable as he had not the advantage of high rank and a commanding position in the church; and his freedom in interpreting the scriptures, and the general liberality of his views were in direct opposition to the current of religious opinion in his own and subsequent times."

"Of the more distinctive tenets of this father, several had reference to the doctrine of the Trinity, on which he was charged with distinguishing the Substantia of the Father from that of the Son, with affirming the inferiority of the Holy Spirit to the Son, with making both the Son and Spirit creatures, and with various other errors either asserted by him, or regarded as necessarily flowing from his assertions, which it is not requisite to mention! Other of his opinions had reference to the difficult subject of the incarnation, and to the pre-existence of Christ's human soul, which as well as the pre-existence of other souls, he affirmed. He was charged also with holding the corporeity of angels, and with other errors as to angels and demons, on which subject his views appear to have fluctuated. He held the freedom of the human will, and ascribed to man a nature less corrupt and depraved than was consistent with orthodox views of the operation of divine grace. He held the doctrine of the universal restoration of the guilty, conceiving that the devil

alone would suffer eternal punishment. Other points of less moment we do not notice here. A full discussion of them is contained in the *Origines of Hæret.*"

[We think if the reader will carefully read that account of Origen's life by the light of the foregoing communication from the spirit of that great and learned man, they cannot fail to see the vast importance of that spirit communication. It makes plain all disputed questions in relation to the views and career of Origen. The statement of Porphyry that he was reared a Pagan, is positively attested by the spirit, and there can be no doubt of its truth. As he says at an early age he learned of Christianity, and during his youth and earlier manhood was ardently attached to that faith. This change in religious convictions in all probability continued until his visit to Greece where he attended the school of Ammonius Saccas, the follower of the founder of Eclecticism, Potamon of Alexandria, after which time he no doubt adopted the teachings of Ammonius, who was himself a spiritual medium, and addressed his hearers while entranced, as do our modern mediums. From that time, no doubt, dated the alienation of Origen from the doctrines of Christianity which were all shown to be untrue by the teachings of spirits. From that time forward Origen was no more a Christian than was Ammonius Saccas; although ranked among the Fathers of Christianity. For the Christian Church to claim Origen as one of its greatest lights is a desperate resource, view the matter in any light we may; but such was the paucity of evidence for the first two hundred years of the Christian era that the Christian priesthood were glad to avail themselves of such writings of the excommunicated and heretical Origen as they could turn to their account, while all the rest of the voluminous writings of his mature life have been carefully destroyed or *conveniently lost*. The cat is, however, effectually let out of the bag by the spirit of Origen, himself, who says he lived for many years an infidel to the Christian faith, and died so, after satisfying himself by the most thorough researches that there was no more truth in it than in Paganism, both being identically the same. His positive declaration that the writings concerning Jesus Christ in his time were unauthentic and untrue, ought to settle the question, especially when it is so fully borne out by all that has come down to us concerning the truly learned and steadfast Origen. That Origen did not know as much concerning the spirit life when on earth as we do to-day, his communication plainly shows. Space will not allow us to enlarge upon this subject. To do it justice would require a volume. Reader, lay that communication and the sketch of the life of Origen away, and read them from time to time. It will furnish you a stock of food for thought that will increase, rather than diminish, with every reading. This single number of MIND AND MATTER is worth more to the seeker for truth than ten times the annual subscription of it; and yet how few comparatively will have the advantage of reading it. Friends, help us in every possible way to extend our circulation, for the world needs the information we are giving from week to week. Our great desire is to do all the good we can, by aiding truth, to regenerate the human race. Too long has error held humanity in helpless slavery.—Ed.]

REV. FRANCIS MAHONY (Catholic Priest).

GOOD DAY, MY SON:—Holiness and sanctity lie not in priestly garbs, but only in the breasts of those who are full of love and philanthropic purposes towards all whom they meet during the mortal life. As a priest I come not here to create confusion, neither do I come here as an enemy to any creed, sect, or ism. I come here with a true spirit of kindness towards all. Neither do I wish to promulgate Catholicism for the true spirit life, as I now know it, has opened my eyes so far as to see that man has created his own God—his own Saviour, and that these have no bearing or influence whatever in the final results to the human spirit. Therefore, I do not come to censure nor condemn any one, because in the spirit world all will know the truth and the truth will set them free from all their errors. But then perhaps some will say, "You should cast your weight of evidence against false religions." So I should, but I doubt if any antagonism against mortal by my spirit would bring to me any good result whatever. I leave to mortals to fight their own battles. I return here to-day for a certain purpose, and although I am of a weak and gentle disposition, that purpose is to show my defiance of a certain junta of priests in the spirit life who want to make me subservient to their purposes. I paid these popes, cardinals, archbishops and bishops all due respect while we were here in the mortal form; but when my eyes became opened in the spirit life I refused all allegiance to them whatever, and wish to pursue my spirit happiness in my own way; and what is more, I intend to do it. All I have a desire to do is to promote peace, harmony and good will between spirits and mortals and to act the part of a ministering angel as far as possible with my spirit condition; and I will have no pope nor his followers to interfere with me in this direction. I remain yours, Rev. (so-called) Francis Mahony. I was known when here as the author of a celebrated song called "The Belles" (or bells) of Shandon." I passed to spirit life in 1866.

[The only reference I can find to the Rev. Francis Mahony, is the following from the *American Encyclopedia*.—Ed.]

"Francis Mahony, an Irish journalist, born in Cork, about 1805, died in Paris, May 19th, 1866. He studied at a Jesuit college in Paris, and subsequently in Rome, where he remained for seven years, and took orders. He afterwards abandoned the clerical profession, and joined the staff of *Fraser's Magazine*, his contributions were published in book form, under the title of 'Reliques of Father Prout,' in 1836, and republished with etchings by Maclise, in 1860. He was also one of the earliest and most popular contributors to 'Bentley's Miscellany,' in 1837. After travelling through Hungary, Greece, Egypt, and Asia Minor, he originated the Roman correspondence of the *London Daily News*, in which he powerfully advocated the cause of Italy. His letters were collected under the title of 'Facts and Figures from Italy,' by Don Jeremy Savonarola, Benedictine monk, (London 1849). He was also for many years Paris correspondent for the *London Globe*. In 1864, he retired to a monastery in Paris, where he passed the rest of his life. The 'Final Reliques of Father Prout,' was edited by Blanchard Jerrold, (London 1873)."

[We can find no reference to the celebrated song to which he as a spirit alludes. It is doubtless among his writings. Bravely does the work of emancipation from priestly thralldom go on. The identity of this spirit as the author of the "Reliques of Father Prout," is undoubted.—Ed.]

would be taken at the Hornellsville Convention, before deciding on our course as to our relations to the National League; but we can hardly hope to be in accord with what will there be done. We will not be bound by any action that does not leave every Liberalist at the fullest liberty from party trammels to exercise his best judgment as to what it is best and proper for him to do. We have ever acted in politics as in all reform and progressive movements, as our reason and sense of duty dictated, and we do not propose to abandon so proper a course now at the beck or nod of any man or set of men.

WHAT IS TO BE THE FUTURE OF SPIRITUALISM?

A retrospect of the past, and a general glance at the present condition of Spiritualism, prompts the above inquiry. Prior to the 31st of March, Era of Modern Spiritualism 1 (1848), it was known to but comparatively few, that human spirits could return to earth and communicate with its inhabitants. By means of what is known as spirit rapping, that great fundamental spiritual fact, was made known, and through that awkward but inestimable method of conveying thought, the spirit benefactors of humanity were enabled to instruct those who were willing to hear and heed them, as to what was necessary to render communication between the spirit world and earth, available and essential to all. The chief features of these spirit instructions were, first, the intervention of spiritual media, and second the means by which such media were to be obtained.

They stated that through certain peculiar natural attributes of the Fox children, they had been enabled to produce the tiny sounds called the raps and at the same time had been enabled to impress their sensitive minds, to understand that those sounds conveyed human thought. Acting under the influence thus exerted upon them, those children became the annunciators of the most important truth that had ever been revealed through mortals to mortals. The spirit guides of those children stated that mediumship, which was a common attribute of humanity, could be developed without limitation, by observing certain suggestions which were within the reach of all to avail themselves of, if they desired communion with the spirit world. They were instructed to form circles, and, at convenient intervals, to sit passively awaiting the co-operation of the spirit helpers, and that the latter would perform the necessary work to open direct communion between spirits and those circles. For many years these suggestions were duly appreciated, and spiritual circles were formed in every section of the country. The result was that mediums were developed, in large numbers, and the power of the spirit benefactors increased with startling growth. New manifestations of that power increased, and a knowledge of the truth of Spiritualism was being propagated with a rapidity never before paralleled in the history of the race. Science, utterly confounded with manifestations of natural power that it could not grasp, was content to play the pedant and to feign contempt for facts that would not conform to its imperfect powers of analysis. It folded its mantle of wisdom about it, foolishly supposing that without its recognition those facts would find no foothold in the realms which it claimed wholly as its own.

On the other hand, Theology, less logical than Science, deemed it best to recognize the facts that it could not ignore, and sought to relegate them to a region outside of nature where they could do no harm to the nonsensical dogmas and tenets that it was falsely proclaiming as absolute truths.

The human masses, whose common sense was their only resource to maintain their right to think and decide for themselves, hailed those facts as the heralds of the coming of Nature to assume the control of her own affairs, unobstructed by the too long tolerated usurpations of the so-called learned classes.

When, at length, the work of our spirit benefactors grew so perfect that they could manifest the truth of their impartations by appearing to those who patiently sought their coming, in tangible, visible and audible forms, temporarily produced for that purpose, it was supposed that Science and Theology would be compelled to accept a teaching, which, although destructive to their most cherished pretensions, were too absolute to be longer ignored as of transcendent importance. Not so, however, for no longer able to stay the resistless progress of spiritual truth by feigned indifference, Scientists and Theologians became desperately active, to explain away, if possible, facts that could be no longer suppressed by the mere weight of their prestige and influence. The realm of vagaries and delusions were ransacked by the scientists, to find some means of diverting public attention from the troublesome work of the spirit teachers, but in vain, and in despair they abandoned the field to the theologians and "dunderheads" who gart the smiles and approbation of those mental tyrants.

From that time (less than seven years), a struggle has been going on between Spiritualism and its enemies, of a most desperate kind. It is true that Spiritualism has been the aggressor, for it threatens to sweep away, with its wonderful facts, the whole web of Theological and Materialistic sophistry that has served to conceal the grandest truths that ever concerned humanity and its destiny.

To assail those facts successfully, they have found it to be impossible, and hence their only resource has been to seek to discredit the medi-

umistic instruments through whom those facts are rendered apparent. To do this, no fair or honorable means are available, and hence the resort to the most dishonest and infamous measures to accomplish their purpose. Grasping materialized spirit forms at the risk of the life and health of the medium; hiring ingenious villains to invent devices, which may be used to make mediums appear to be dishonest; hiring men and women to help them by lying and perjury to accomplish the same objects; slandering mediums whose only offence is that they allow spirits to use them, to prove to their fellow beings that Spiritualism is true; social ostracism of mediums and their friends; these are some of the current measures resorted to by those whose prejudices and interests prompt them to oppose Spiritualism. To such an extent has their detestable dishonesty been carried that not only mediums, but Spiritualists generally, are regarded as either weak-minded fools or dishonest knaves. Such is the state of affairs, to-day, that to avow oneself to be a Spiritualist is to invite social ostracism. Men and women who know the truth of Spiritualism, dare not avow that knowledge, even to their own wives, husbands, children or cherished friends; knowing that to do so would be to rupture the strongest ties that bind human beings together. Insane asylums, courts of justice, and open persecution of every kind are brought into play to deter the search for spiritual truth. Mental ability, personal influence, and social standing, amounts to nothing, when identified with Modern Spiritualism. They are regarded as only aggravating the condemned attitude of such offenders of bigotry, and mental and social tyranny.

How has this state of affairs been brought about? Simply by the patient and cowardly submission of Spiritualists to this system of outrage and injustice. Instead of Spiritualists resenting and resisting this invasion of their natural and chartered rights to think and decide for themselves as to what it is proper for them to investigate and believe, we see them toadying to the prejudices of their persecutors, and seemingly only too glad to obtain any appearance of toleration at their hands. The great bulk of those who, in private, acknowledge their belief in the truth and importance of Spiritualism, hold themselves aloof from all public effort to maintain and advance that truth, and join the enemy, by sneering at the efforts of those who feel it their duty to publicly battle for the maintenance of it. Mediums are thus deterred from giving themselves up to the control of the spirit teachers, and seek in every possible way to conceal the fact of their mediumship; or, if faithful and brave enough to face the enemy, by yielding to their heaven-appointed mission, are allowed to starve, struggle and languish as they can, or to sink beneath the crushing influences that are set in motion to overwhelm them. Public speakers whose sole reputation has been acquired through the inspiration of their spirit guides, seek in every possible way to mould and control their mediumistic utterances, until no longer able to control them, their guides abandon them to influences that are in accord with the selfish fears or interests which prompt their rebellious course, and they become the effective instruments of hostile controls. In this way the public advocacy of Spiritualism has become little more than the stringing together of words in tropes and figures of speech that amount to nothing, while the practical teachings of the facts of Spiritualism are rarely if ever mentioned. So-called spiritual publications have found it their interest to discredit those dreaded spiritual facts, or to allow them to be discredited without one word of objection or protest, until to-day veteran Spiritualists, who for more than a score of years have believed Spiritualism true, are forced to exclaim, "We no longer know what to believe or disbelieve." We know whereof we speak, for we are constantly in receipt of letters, either openly admitting or plainly indicating that such is the perplexity of the writers.

Such is the state of the spiritual cause to-day, and deplorable enough it is. The question that ought to come home to every sincere and faithful Spiritualist is; how can this state of affairs be ended? If it is not ended, Spiritualism will have done all it is capable of doing, and will already have reached its sear and yellow leaf. That the course that has brought it to that state will never bring relief, ought to be evident to every sensible person. Some other method must be resorted to if Spiritualism is not to become the thing of loathing that its enemies declare it is. Need we be at any loss for such a method of procedure? We think not. Through phenomenal facts, and through phenomenal facts alone, has Spiritualism gained a foothold on the earth, and maintained it until now, against every disadvantage. Then through phenomenal facts alone is it probable, or even possible, to maintain its presence amongst us. To have those facts we must have mediums, and to have mediums we must protect and sustain them in the work that their spirit guides call them to do. This is what must be done if Spiritualism is not to die. Spiritualism can no more live and exist on the phenomenal facts occurring thirty, twenty, ten, or even one year ago, than it can on the phenomenal facts of that nature which may have occurred thousands of years ago. The mission which Spiritualism has been sent to the earth to perform, will not be accomplished until every man and woman and child, has witnessed the phenomenal facts which attest

the truth of the teachings which returning spirits can alone impart to us concerning the spiritual nature and spirit life of man. The preaching and lecturing of mortals, unsupported by thoroughly attested facts, have little if any weight, even with unprejudiced minds, in regard to those things, a knowledge of which must come home to the convictions of people possessed of common sense.

The Christian enemies of Spiritualism have learned this plain lesson, and hence they long since abandoned all thought of defending their theological assumptions with facts, and have resorted to the alternative of confining themselves to dogmatic assertions, and contending facts, knowing full well that the popular mind, cramped and shackled by the perverting influences of early training, will accept their dogmatic utterances, however false, as true. Spiritualism, by its unanswerable facts, shows that everything connected with the educational policy of the past, is radically wrong and wholly inconsistent with the welfare of mankind in the mortal life, and obstructive to human happiness in the life to come. And yet we have, with few exceptions, those who aspire to represent and expound the teachings of Spiritualism aping those marplots of human progress, the Christian clergy, and dogmatizing from the public platform with a zeal that rejoices the hearts of the hoary monopolists of theological dogmatism. What is the natural result? As we see it; it is a lifeless, soulless, spiritless formalism that paralyzes all who come under its deadening influence. We want something more in accordance with the life, and force and effort of the spirit world, in the work of promulgating a knowledge of man's dual nature—material and spiritual. That something, we insist, is a more general, if not an universal manifestation of spirit return and spirit communion with mortals. This has been tried in all the past, since the first rap was sounded at Hydesville, and ever with success. Why allow this citadel of spiritual truth to be undermined and destroyed by the enemy; or which is still worse, why should those claiming to be Spiritualists join the enemy in their work of destruction?

All this may be unwelcome reading to those who have mistakenly attached themselves to Spiritualism, and who are more concerned about what the world may think and say of them, than of being faithful to what they know to be true; but we have ever found it best to face and fight the enemy where truth is the stake at issue. We know that victory, yea, even safety, demands this policy at the present hour. Those who oppose it will find that they have drifted away from the only course that will enable them to ride out the storm that is coming down upon them, the fury of which they fruitlessly seek to avoid by scudding before it.

For ourself, we know the reliance we can place upon the directions of the spirit friends of Spiritualism, and we will not clew up a single sail, let the storm of opposition howl and rage as it may. The directions which we have received from them, is to see that there is no shifting of the phenomenal facts, which constitute the ballast of the ship, Spiritualism, which is freighted with the only true hope of humanity, both on the earth and in spirit-life. Messmates, one and all, stand by and see to it that you keep the ballast true, and have no fear but that we shall complete our voyage in triumph and peace.

THE MISAPPREHENSION OF A CRITIC.

Rockford, Ill., Aug. 1st, 1880.

Bro. Roberts—Dear Sir:

Having just read your criticism on W. F. Jamieson, for having abandoned Spiritualism for Materialism, (although I consider the term Materialism misapplied when used to designate a disbelief in a future existence, for I hold to being a Materialist, inasmuch as I believe that everything that has any existence at all is material—soul and spirit, as well as all other proper forms of matter); but as you seem to distrust Mr. Jamieson's honesty in the course he has adopted, in abandoning the cause which you and I and all other true Spiritualists love, and hold to be grander than any other cause, religion or belief this world has ever known.

Yet I would ask the privilege of saying a word in defence of Mr. Jamieson's course through *MIND AND MATTER*. We all claim the right of changing our opinion or belief on any subject, on what, to us, may seem proper evidence. Were this not so, I would to-day have been plodding along, trying to defend the myths of old theology in the fold of the Baptist Church. But I am happy to be accorded the privilege of making a change in my religious belief; and I am willing to allow the same privilege to every other person. Now Mr. Jamieson delivered two speeches at the Belvidere meeting in defence of his own convictions as to a future life; and that, too, right in a community where he has in years past lectured as a Spiritualist. And I am ready to say that I was interested by his arguments. But I think Moses Hull knocked the bottom out of his reasonings pretty effectively in his replies.

And I do hope that the arrangement entered into between Moses Hull and W. F. Jamieson, at Belvidere, to make a canvass (as soon as the political campaign is over this Autumn) on the issue as to whether the evidence of a future life or state of existence has been or can be proven through the manifestations of spiritual phenomena, may be carried out. I hope that neither brothers, Hull nor Jamieson, will forget this arrangement; and I promise that if they choose to make a tour through this portion of the Northwestern States, giving joint discussions on this issue, I will do all I can to make their trip a success, and I feel confident of their receiving good audiences. And I think I may safely say, that if this arrangement can be carried out, with the same spirit of fairness and earnest logicalness, in which it was commenced at the Belvidere Campmeeting, the cause of Spiritualism will stand before the people of this country

in a better light than it ever has before.

Yours for truth, right and justice,
F. F. FOLLET.

We cannot understand how Mr. Follet should have so completely misconceived the nature of the article which he undertakes to criticize. We certainly had no idea of taking Mr. Jamieson to task for having abandoned Spiritualism for Materialism. This is a free country and every person has a right to adopt any view of things that suits him or her. With that right we would be the last person to interfere. We think if Mr. Follet will take the trouble to inform himself of what we wrote concerning Mr. Jamieson, he will see that we only expected to his attempt to prejudice the cause of Spiritualism, by trying to make it appear that the friends of the latter cause had no justification for their views as to spiritual matters. So far from Mr. Jamieson being the aggrieved party he was the aggressor, and we merely sought to remind him he was in no position to play that role, in the controversy he seemed bent on provoking. We have not questioned Mr. Jamieson's honesty, in calling upon him to show why he abandoned Spiritualism to become its assailant. We have only done that which Mr. Jamieson should have rendered unnecessary, by stating of his own motion, his reasons for turning his back upon a cause which he had advocated as a hired lecturer for several years. We suppose Mr. Jamieson had very good reasons for changing front as he did, but he has never ventured to state specifically what those reasons were. We presume he was honest when he professed to believe Spiritualism true, and that he had the very best reasons for that belief, as he abandoned Methodism to accept Spiritualism. What those reasons were, it would be easy for Mr. Jamieson to state. If he has had any reason since to regard those reasons as unsound, he should in a frankness state those reasons. We have called upon him and do now call upon him to state those reasons. Why should he or Mr. Follet, his friend, object to that reasonable request. If he will state them we will then be able to judge whether Mr. Jamieson is actuated by motives consistent with honesty, in repudiating the evidence that made him a public advocate of Spiritualism.

If Mr. Jamieson does not now claim to be an advocate of Materialism as contradistinguished from Spiritualism, we are unable to understand what position he does occupy.

How Mr. Follet can understand us as denying the right, or objecting to change of opinion on the part of Mr. Jamieson or any person else, we cannot comprehend. We entertain no such feeling and cannot now recollect that we ever said any such thing. Our motto is change as often as you please, but be sure you have some rational cause for changing your opinion, unless you want to appear wholly inconsistent and irrational.

We have every confidence that Moses Hull would leave nothing of Mr. Jamieson in such an encounter as that referred to by Mr. Follet; but why such a waste of time, when if Mr. Jamieson will state the reasons why he became an advocate of Spiritualism, he will have left himself no ground to stand upon as an opponent of Spiritualism. We think that is the better way to meet and squelch Mr. Jamieson's hostility to Spiritualism. We want to see Mr. Jamieson answer himself, before any other person shall be required to waste time upon him. We again call upon Mr. Jamieson to state why he became a Spiritualist. That of itself will settle the whole business and save all further trouble.

GROWING SORGHUM IN KANSAS.—One of the most important features of the second quarterly report of the State Board of Agriculture is the article on growing sorghum cane in Kansas, which occupies over thirty pages of the volume. The paper opens with a statistical table showing the acreage by counties of 1880 compared with 1879, which is followed by the experience and recommendations of over 100 growers in various counties of the State. The value and importance of the crop will be a surprise to most readers. Prof. Popenoe, the entomologist of the board, makes a very interesting report on the web worm, its habits and its transformations, which will greatly interest counties where farmers have suffered from the ravages of this pest. The report also contains meteorological data for the three months ending June 30th, and the usual full and varied information upon the staple crops, condition of farm animals, etc. The papers upon the Summer and Fall treatment of orchards and vineyards, occupying over twenty pages, are particularly timely and of a practical character. Late information is also presented regarding location and price of the public lands, a list of the district and county fairs, and an extract from the railroad assessors' report, showing the number of miles of railroad, and value in each county, etc. The statistical information given in the tables from the assessors' returns for 1880, of population, crops, fruit trees, farm building erection, etc., will be found interesting to all readers. The report may be had by addressing the secretary, J. K. Hudson, Topeka, Kansas.

CHAS. H. FOSTER, the world-renowned test medium, is giving seances at the residence of Mrs. Eliza Blossom, Middle Granville, N. Y. The Granville *Sentinel* says: "An evening spent with him is worth almost any sum. His wonderful powers of test and communicator of spiritual messages is wonderful."

A DIFFERENCE OF OPINION.

YATES CITY, Ill., Aug. 1, 1880.

DEAR SIR:—I received the sample copy of MIND AND MATTER. I will say I liked MIND AND MATTER, while I was taking it, very much, but had to stop on account of lack of means. I thought, however, sometime I would again subscribe. But permit me to comment a little upon an article in which you say you think the Comstock law is right when real obscenity is meant. I do not agree with you, as I think it is an abridgment of the freedom of the press. I do not think we can afford to infringe upon the fundamental law to suppress a wrong, no matter how crying the evil may be. I do not believe the postoffice department is in any wise designed to be a conservator of people's morals. I hope you will carefully consider the subject and change your views upon the subject.

I am yours in the right,
C. L. ROBERTS.

We would say to our objecting friend that we know no such law as "The Comstock law," but presume our friend Roberts refers to a United States statute prohibiting the use of the United States mails for the circulation and distributing of obscene and corrupting publications, whether papers, books, prints, or other articles intended to incite the receivers to immorality. We cannot name the statute by date or number, or we would do so. We have insisted, and still insist, that that statute is not only constitutional, but a most necessary measure of defeating the wholesale corruption of the people who can be reached by that means.

If Mr. Roberts thinks he can demonstrate the law which we refer to be unconstitutional or improper, MIND AND MATTER is at his service. His opinion amounts to nothing unless shown to be sound and appropriate. The postoffice is not designed to be the conservator of any person's morals, it is true, but it is the duty of Congress to see that no improper use may be made of the mails, and we insist that the circulation of, and traffic in obscene and vicious literature is pre-eminently an improper use of the mails. For one, we think the transportation of nitro-glycerine, dynamite and internal machines of all kinds would be more proper mailable materials than such infernal moral poison. These being our well considered views we do not think we are likely to change them. If there is anything improper or illegal about that law, point it out. We do not see it, if it is properly administered. If not properly administered, let us see to it that it is properly administered. Come on with your facts and authorities, or admit that you, and not ourselves, are in the wrong.

EDITORIAL BRIEFS.

The *Spiritual Record* has suspended until Mrs. Cora L. V. Richmond returns from England, which will probably be in November next.

Do not fail to secure one or more of our beautiful engravings before they are withdrawn, which will surely be done on the first day of September next. See "Our Premium" advertisement on seventh page.

Dr. J. M. PEEBLES returned to Hammon, N. J., a few days since from the Shawheen camp-meeting, but returns East again to attend the Onset Bay and Lake Pleasant camp-meetings, and one or two, we believe, in New Hampshire.

SPECIAL NOTICE.—Hereafter all persons who desire to avail themselves of Dr. A. B. Dobson's liberal offer (see sixth page) must send the questions and money direct to him, as he will not answer any others who do not comply with these conditions.

The 25th annual meeting of the Friends of Progress will be held at North Collins Station, Erie Co., N. Y., twenty miles south of Buffalo, on the B. & S. W. R.R., on the 3d, 4th and 5th of September, M. S. 33, commencing at 10 o'clock A. M. Good speakers and music will be in attendance. There will be a fee of five cents for all persons over 12 years of age taken at the gate to defray expenses. By order of the committee.

On September 1st, M. S. 33, all the picture premiums now offered to subscribers for this paper will be withdrawn and the price of the paper reduced from \$2.15 to \$2 per year. All persons who may wish to adorn the walls of their homes with such works of art as we now offer should avail themselves of the opportunity at once. All orders must be sent in prior to September 1st, for the price of these beautiful engravings will be raised to the original sum of \$2 each on and after the above date.

Mr. and Mrs. J. WILLIAM FLETCHER will arrive in New York about August 9th, for a month's vacation in America, and then return to London. Mr. Fletcher has lectured in London for the last two years with unqualified success, and is now permanently engaged there; while Mrs. Fletcher (formerly Miss Susie Willis) has founded the Order of the White Cross, which is doing much good. Mr. Fletcher will lecture at Lake Pleasant Camp-meeting August 12th. All letters addressed to *Banner of Light*, Boston, Mass.

STATE CAMPMEETING.—The Michigan State Association of Spiritualists and Liberalists have completed arrangements and will hold their semi-annual meeting at Lansing, on the Central Fair Grounds, and make it a ten days' campmeeting, commencing on Friday, August 20, and closing on Monday, August 30. Speakers eminent for talent, the best in the lecture field, will be engaged. The world-renowned medium, Henry Slade, will be

present, also his niece, Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Other singers will also be present, and all speakers and mediums who may wish to attend the meeting will be heartily welcomed. Miss J. R. Lane, Secretary.

The Maine Liberalists and Spiritualists Camp Meeting Association, will hold their annual camp meeting in Buswells Grove, Etna, Maine, commencing on Tuesday, September 7th, and continue over the following Sunday. Those desiring board, tents or tent grounds, can procure them upon reasonable terms, by applying to D. Buswell, Etna, Maine, in person or by letter before September 1st. All are cordially invited. An admittance fee of ten cents will be charged to defray expenses. We are bound to have a grand feast of good things from both sides of the valley. G. D. Demeritt, Secretary, South Sanguenville, Maine.

SPIRITUAL OFFERINGS.—Col. D. M. Fox has left at this office nicely bound volumes, Nos. 1, 2 and 3, of the *Spiritual Offering*, to be sold and sent postage free for the small sum of \$4. These books contain 1300 pages of excellent reading matter—lectures, essays, poems and original articles from our best writers upon almost every subject relating to Spiritualism and reformatory subjects. The original story written by Mrs. Nettie Pease Fox, entitled "The Phantom Form; or, Experiences in Earth and Spirit Life," running through two volumes, is worth the price of the book. The volumes contain several fine engravings. Send \$4 to this office and get the books.

We would call the attention of our Iowa subscribers to the advertisement of the "Iowa State Spiritualists Camp Meeting Association," on the seventh page, also to an article headed, "A New Movement in Iowa," on the first page, and urge their earnest co-operation with those who have the proposed camp meeting in charge, to make it what they desire it to be a general State movement. We believe great good for Spiritualism can be accomplished by camp meetings, when they have for their object the endorsement of mediumship, and the desire to present to the investigating public the proof of a "life beyond the grave," through the only means given to us, and that is mediumship. Rally to your camp meeting, sustain your earnest workers, and you will receive the blessing in store for you. The Secretary has urged us to have a representative for MIND AND MATTER on the ground to solicit subscription. Who will volunteer to undertake the work?

J. J. Morse writes in *Spiritual Notes* for July as follows:

"The return of Mrs. Tappan—Richmond, has created quite a mild flutter in our ranks, and no doubt she will receive a number of calls from provincial societies. But however valuable her ministrations may be, it is doubtful whether the cause can avail itself of them if former fees are demanded. The old local workers have to render services free, to work off liabilities entailed through 'flash in the pan' efforts. The star system is as financially ruinous to Spiritualism as it is to the lyric stage."

We would suggest that the whole trouble with the lecturing "Star business" and of lecturing "by old local workers" arises from the fact that Spiritualism is being talked to death, while it is left to starve for want of the phenomenal facts which can alone give it life and power. Depend upon it you will have to learn this lesson, for the spirit workers are determined to have it so.

A copy of the "Organization and Platform of Principles of the Association of Spiritualists," of Mantua, Ohio, has found its way to our table, and after a careful perusal we can say that it is filled with very interesting matter to all Spiritualists. It is outspoken in its defence of the mediums who have been developed in their midst for the materializing phenomena, showing that they do not fear to endorse mediums. The following is an extract from its pages:

"Frequent circle meetings have been held resulting in the development of several mediums, among them Mrs. Newton Cobb, who is classed among the best materializing mediums of the State. Mr. and Mrs. Cobb have resided in Mantua from childhood and are well known in our community. Although both are zealous, conscientious Spiritualists, they have the esteem, confidence and respect of all who know them."

Such an endorsement of a medium from this association shows it is in a healthy condition and destined to see a long life of usefulness. Would that we had many more such societies. All communications should be addressed to the secretary of the association, Mantua Station, Portage Co., Ohio.

A NEW ENTERPRISE.—Among the Pines.—A newspaper devoted to the interests of the Spiritualist Association and all the business enterprises of Lake Pleasant will be published at the Lake during the month of August. It will be a four page twelve column paper, size of sheet 14 by 20 inches; about two-thirds of which will contain solid reading matter. The purpose of the paper will be to give full and accurate information on all matters of interest at the Lake, including a synopsis of all addresses of interest, tests given by mediums, programme of daily exercises, general news, items at the Lake, information for visitors, list of speakers, programme of band concerts, time-table of arrival and departure of trains, etc.; in fact we purpose to make the paper indispensable to every visitor and resident at the Lake. The enterprise is a new one—an experiment; and the proprietor hopes to receive the assistance and

co-operation of all who have the interests of the Association and Lake in view. Correspondence is respectfully solicited from all speakers, mediums and campers on any subject of interest that may occur from time to time. The editorial department will be in charge of competent hands. Subscriptions for the season, not less than twenty issues, 75 cents; single copies 4 cents; for sale at my office and at other points at the Lake. A limited number of unobjectionable advertisements will be inserted, and rates named on application. Headquarters from July 15 to September 15, 1880, at the Lake. Address Forrest L. Stetson, Lake Pleasant, Montague, Mass.; or, Jay Chaapel.

Col. Bundy's Course Condemned.

Editor *Mind and Matter*:

I notice, in a late issue of your paper, the attack of the *R.-P. Journal* upon the business reputation of the First Society of Spiritualists of Chicago; and I should be recreant to duty an account of the experience I had lately with that organization, as I feel I should repel such insinuations as Colonel Bundy published concerning it. It more than astonishes me, for I was courteously entertained, together with many Spiritualists at his residence, in honor of Mr. and Mrs. Britten, that I left with a better opinion than this malicious attack warrants, after my visit among the "West-side Spiritualists."

The society that Mrs. Richmond had been speaking before had discontinued their meetings for the summer, as she had left, not intending to offer others her place, (Graves' Opera House), and was not fully prepared for myself; but as I was waiting between Suffrage conventions, Mrs. Simpson notified the Society that I could give a lecture on Sunday. The President, Dr. Bushnell, and Col. Eaton, the Secretary, at once signified a readiness to do what they could on such a short notice (only twenty-four hours), and on Saturday notified their fine choir, led by Dr. and Mrs. Bushnell's accomplished daughter, even indulging my antipathy for Orthodox hymns, and singing spiritual songs known only to the quartette, they being being accustomed to congregational singing. The officers of the Society were at their various posts in the hall, and had been busy notifying others, so that I was happily disappointed. Not only had I a good audience, but the receipts were more than I could have expected under so short a notice, and I highly appreciated the trouble they had taken.

Afterwards, with Mrs. Simpson, we called upon about ten families within an area of three-quarters of a mile, at the "West Side," all friends of Mrs. Richmond. I found them all people of refinement and culture, and their surroundings showing as good financial prospects, as Spiritualists as I ever met with, and no better surroundings were found in the residence of Col. Bundy, and neither was to be reflected upon as to taste or luxury; and this is why, taking all things into consideration, it seems so shocking when Mrs. Richmond had gone on the mission of Spiritualism to Europe that Col. Bundy should have made that attack upon her and her friends. It cannot in any way be excusable. Knowing the existing differences, it was told me there, that before Mrs. Richmond's guides defended Bastian and Taylor, that Mr. and Mrs. Bundy were constant visitors at her house, both socially and professionally, but she had not noticed or desired to repel his attacks, for she was ever inculcating charity and forgiveness, and thought that in time he would cease his unwarrantable editorials against her; but now, in her absence his guns are aimed at her congregation. Well! they will not suffer, but is he not coveting Haman's rope for his own neck by this last pronouncement?

If such denunciation was found in square orthodox papers it would not seem so shocking—not that we feel bound to conceal or cloak greater faults in our brothers and sisters, because they are of the same faith. But a certain sense of justice demands silence, if not an exact approval in all things, when reformers are having all they can do to battle against the bigotry of Christian dogmatism.

By so suddenly attempting to depreciate Mrs. Richmond's mediumistic qualities, which have created so great an interest in her entranced utterances, Col. Bundy has given great cause for regret. But this action must be met. MIND AND MATTER has faithfully watched these movements and repelled them. Yet Spiritualism in spite of all is dividing into as many camps as Christianity has creeds. Human nature is always the same. A thousands sects can all accept the divinity of Jesus, with his atoning blood, and then stand arrayed against each other, with their swords drawn to uphold the different tenets which different minds have drawn from revelation. So Spiritualists can all believe, in spirit communion, and then start out on the complicated messages to work out their own salvation. But it is to be hoped that, not like the Christians, they will try to be saved by using the sword. The war of words rings out anything but peaceful sounds upon the ear. Yet as you say, "Justice first, then peace."

ANNIE T. ANDERSON.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

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

Maquoketa, Iowa.] Dr. A. B. DOBSON.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER, six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN.
[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.,
266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly,

HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
Mrs. MARY E. WEEKS.

PHILADELPHIA SPIRITUAL MEETINGS.

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 eve'g.

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., 236 W. 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

James A. Bliss, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 715 Sanson Street. Short consultation free. Treatments and sittings \$1.00.

MRS. ANNIE PHY.—Trance Medium. Sittings daily, 716 Wharton St.

Mrs. Mary A. Lamb, Trance Test Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 440 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, 691 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

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

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

Mrs. E. S. Powell, Business and test medium, 259 1/2 North Ninth Street, Philadelphia. Office hours 6 a. m. to 6 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

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

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

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

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

Mrs. Faust, Test Medium, 636 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

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Albert and Eunice C. Morton, Spirit Mediums, No. 450 Market Street, San Francisco, Cal. Ten Seances for Healing, Development and oral or written communications, \$25. [MIND AND MATTER constantly on hand and for sale.]

Mme. L. W. Spencer, Unconscious, Test, Business and Healing Medium, 470 E. Water St., Milwaukee.

Mrs. H. V. Ross, Materializing medium, 85 Carpenter street, Providence, R. I. Arrangements for Seances can be made in person or by mail.

POWER has been given me over undeveloped spirits and cases of obsession. Persons desiring aid of this sort will please send me their handwriting, state case and sex, and enclose \$1.00 and two 3-cent stamps. Address MRS. M. R. STANLEY, Post Office Box 668, Haverhill, Mass.

MRS. H. JENNIE ANDREW, Clairvoyant and Test Medium, and Psychometric reader. Send age, sex, lock of hair and 50 cts., Box 31, New Britain, Conn.

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MRS. DR. E. S. CRAIG.

Clairvoyant diagnosis of disease by lock of hair. Address MRS. DR. E. S. CRAIG, 616 Locust Street, stating age and sex, and sending 25 cents, enclosing \$2.00 and 3-cent stamps. To anyone sending me 25 cents for the first three months, I will send free of postage, one of my Magnetized Plasters guaranteed to relieve pain wherever located. Office hours from 9 to 12 a.m., 2 to 5 p.m.

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Consultation free, by letter three 3-cent stamps. Pastiles \$1.00 per box, by mail postage prepaid. Compound Tonic sent to any address by express, enclosing \$1.25, charges prepaid. Send stamp for pamphlet to 416 York Ave., Philadelphia, Pa. v3-27.

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Clairvoyant, Healing and Test Medium. For diagnosis of disease or test, send lock of hair, giving age and sex. Terms, One dollar for examination or test, and 50 cents extra when medicine is required. Residence, Main street, Hyde Park. Address, Lock Box 349, Scranton, Pa. 2-50

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O. J. Raichard, Healing Medium, North Wayne, Maine. Magnetized Paper is a specialty with me for the cure of disease. Price per package, \$1.00; renewal, 50 cents.

Mrs. L. A. Pasco, 137 Trumbull st., Hartford, Conn., Clairvoyant and Magnetic Healer and Psychometric reader. Reference given when required.

SPECIAL NOTICES.

Special Notice.—There will be a Convention of Progressive Physicians, Healers and Mediums, in Cincinnati, Ohio, on September 9th, 1880, for mutual benefit. Call on Dr. S. S. Cook, Secretary, 311 W. 6th street, Cincinnati, O.

WANTED.—Mediums and others in every city and town in the United States to act as Wholesale and Retail Agents for my Magnetized Planchettes. To the right parties I will pay a liberal commission. Sample Planchette, 50 cents each. Address JAMES A. BLISS, 713 Sanson Street, Philadelphia, Pennsylvania.

WANTED.—A gentleman as business manager and associate for Dr. Henry C. Gordon, not over 40 years of age. Address, Dr. H. C. GORDON, 601 N. Thirteenth St.

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Consisting of a choice from the following of JOSEPH JOHN'S "Beautiful Parlor Pictures." Published at \$3.00 per copy but since reduced in price to \$2.00 each.

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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 cataclysm 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.

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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 open 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 for 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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Postage on both paper and Picture is prepaid by us, and the latter safely enclosed in strong pasteboard rollers.

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Please forward to me.....cop.....of MIND AND MATTER for.....

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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.

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.

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CAMP MEETINGS.

Iowa State Spiritualists' Camp-Meeting Association will hold a Camp Meeting at Cedar Rapids, Linn County, Iowa, commencing Thursday, Sept. 24, and ending on Monday, Sept. 30. Eminent local speakers have been engaged. Rev. SAM'L WATSON, of Memphis, Tenn.; Rev. J. M. PERIBLES, of New Jersey, and other celebrities, have been written to and are expected. Come one and all; bring your trunks and provisions; plenty of hay and wood will be furnished on the ground. The dining hall will be under the supervision of Bro. Robt. Young, of Marion. Reliable mediums for various manifestations will be present. A dancing floor for all who wish to dance during the evenings, from 8 to 10 P. M. Dr. HAMILTON WARREN, Secretary.

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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.

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for 1

IMMORTALITY.

BY JOHN C. BLAIR.

The golden gates are left ajar
That angels may unseen
Revisit earthly scenes again,
As in some blissful dream
That brings to us our darling ones
The fainting soul to cheer
To teach us that immortal life
Awaits our trials here.

We longingly await the hour,
To us with pleasure fraught,
When they exert their wondrous power
Entrancing every thought,
For then we know our sainted ones,
The ones we love the most,
Are hovering near, in spirit form,
A bright angelic host.

With loving tones of long ago,
That thrill with new delight,
They hold entranced the listening ear
Like music in the night.
And as they linger, loth to go,
From out their starry eyes
There beams a soul-lit tenderness
Of love that never dies.

Yes very near they come to us
From their bright homes above,
Full freighted from the summer land
With messages of love.
Their presence soothes the anxious heart
Dispelling doubts and fears,
While from the gloom of error's night
A radiant light appears.

They bring to us the tidings blest,
Of every earthly thought,
The knowledge of immortal life,
That we by faith had sought.
The dread uncertainty is o'er,
The mists are rent in twain
That veiled the eye of mortal man,
Our dead return again.

[We clip the foregoing beautiful spiritual gem from a secular paper. Surprised to find so rare a jewel in such a worldly setting.—Ep.]

Review of Foreign Exchanges.

BY J. CHURCHMAN.

The *Constantin*, of Buenos Ayres, which seems to be the organ or a mouth-piece of two separate societies of Spiritualists, both acting under the same name, "Constantin," among the contents of that journal, of May 30th, is an account of the proceedings of an "Extraordinary session and general assembly of both Constantins," which seems to be a compromise between the two associations, which had held their meetings separately, but which had come together for this occasion. Among the proceedings is a report or minute of what is called a "Session de cadavres," which I understand to mean a public seance—at which the spirit of their "good brother Juan, in possession of their sister, the medium Juana A. De Navas," gives them a communication in which he says: "John comes to give a few words to his brothers and sisters. He comes to say to mediums that without strife there would be no progress—that without criticism we could have no discussion—that from discussion proceeds the light—and that the light is progress. How many times have I come to say to you, that the road of Spiritualism is rough and full of thorns; but do not be intimidated by what the press may say of you. Let those who criticize and ridicule you go their way. Say to the poor wretches, in the words of our divine master Jesus, 'Pardon them, my God, they know not what they do.' They have eyes, but see not; ears, but hear not," etc.

The *La Luz del Porvenir*, of June 3d, among other things, contains the following:

Primitive Christianity, by Amalia Domingo y Soler, in which, after quoting largely from Tertullian's defence of the Christians, she says: "Primitive Christianity exists no longer. The works of the Apostles remain—the records of the past remain; but as all appear again, its sublime teachings return again to-day, although somewhat stripped of their virtues, yet much more pure than all the positive religions, and its tendencies more in harmony with the advancement of our period. Its knowledge is more scientific, consequently more general, and its sphere of action more diffused than the era of primitive Christianity. The prophecies of Joel are fulfilled. In the sacred books we read: 'And it shall come to pass that after these things I shall pour my spirit upon all flesh and your sons and daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit;—and I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come; (Joel xi, 28, 31.) This epoch has arrived. Old men have dreams and youths see visions; and children, who can hardly write their names, feel impelled, and write long communications; and revelation, heretofore backed up in the mystery of the sanctuaries, to-day is obtained in all places of the earth—in the cottage and the palace—the temple and the prison—on board ships—everywhere are men who serve as mediums to the spirits who surround us and care for us; and primitive Christianity reappears, united with science. As Draper has said: 'It has never sought to make the civil power its ally—it has never desired to sow discord among men—nor to destroy society. It has made none suffer torment either moral or physical, and much less death, for the defence of their ideas. It is clear of cruelties and crimes. Spiritualism, like science, seeks not to ally itself to any earthly power; it desires only to dominate the consciences of men, to make them better, wiser, more humble and more far-seeing, that they may think of the eternal to-morrow, not to amass riches, but to grow rich in virtues.'

"Scientific Spiritualism is primitive Christianity—universal love—which it endeavors to develop among mankind; like the doctrine which Christ proclaimed and practiced at his advent, receiving from the modern epoch its scientific aspirations—its eagerness for progress; desiring to found upon the solid basis of charity and science the religion of the future." [A pretty bold declaration truly, to come from one who was reared a Catholic Christian and in a country where Catholicism is the prevailing religion.—Ep.]

Then follows a reply of an association of Spiritualists to a certain priest, one Nicasio Cardillac, who had in a sermon in his church of the Capuchin convent, charged that the Spiritualists held communion with the Devil; in which they say to him that such a thing is impossible, inasmuch as no such being exists. This they offer to prove "by arguments as simple as natural—as logical—and as logical as incontrovertible," which are the following: "Is God, the Infinite, absolute—essential? If yes, then God is the being of absolute reality—the essence of all essences—the being of all beings—the beginning and the end of all things. Therefore, all beings and all things

which exist in His infinite being are essence of his essence—and if God is intrinsically all good, all things must be good, being a part of him." "What then," they ask, "is that which is called good? The positive property essential to the Infinite substance. What is that which we call evil? The negative property essential to the infinite substance, and as there is no substance without properties, the negation of the property is the negation of the substance. Hence evil is the substantial want—the nothing of being—the absolute vacuum. What is the Devil? The representation of evil; but as evil has no existence the Devil, as its representative, can have none." All of which is put in a more elaborately logical form, and a challenge given to the "Superior of the Pauline brother" (the said priest) to refute the facts and conclusions presented.

In the same publication of June 10th are "The Three Confessions," from the pen of Amalia Domingo y Soler. This article is continued through several numbers, which I propose to translate in full. It professes to be extracts from an old MS. loaned her by "Our good friend, Felipe, which contains the memoirs of Father German, from which we shall copy some paragraphs of his wise reflections upon confession, which reveal the great elevation of his spirit, and the high grade of his morality. If there were many priests like Father German in the world, how sweet, and how beautiful would be the religion of our forefathers! But let us listen to the profound thinker, two of whose lines are worth more than a folio volume of our own writing," etc.

The same journal, of the 17th of June, contains "El Encapuchado," a continuation of the memoirs of Padre German, from which I will quote a few sentences: "Pursuing the task we have assigned ourself, we will continue the copying of a few fragments of the memoirs of Father German, where we find useful instruction, for we see that mercy employs better fruits than the severe treatment employed by the judges of the earth. The death penalty is a punishment as horrible as it is useless. It disintegrates matter and exasperates and enrages the spirit—leaving it enveloped in violent perturbation; but we will leave our own reflections and listen to Father German, recording his sad infancy and conserving a memorial of an unfortunate sinner to whom he gives the name of 'El Encapuchado' (the hooded).

"How much sympathy is excited in our soul by the elevated sentiments of Father German! With what sweetness does he exclaim: 'Lord! how culpable I must have been in my anterior existence! But I am sure that I lived yesterday, and that I shall live to-morrow. I can in no other way explain the continued contrariety of my existence, and God is just, and God is good, and God does not wish the least one of his sheep to go astray, and the spirit wearies and so mine is weary with so much suffering.

"He then gives a history of his childhood, and early life, and exclaims: 'Oh, Lord! Lord! the forces of my soul cannot be uselessly spent in the short space of one existence. I shall live to-morrow—I shall return to the earth and be a man, master of my own will; and I shall proclaim thee, Lord, not to the simple villagers (where he lived)—not amongst men subjected to vain formalities. I shall proclaim thy glories in the academies, in the Athenaeums, in the Universities, in all the temples of learning, and in all the laboratories of science. I shall be one of thy ministers—I shall be one of thy Apostles, but I will make no more vows, but to follow the law of the Gospel. I shall love, for thou teachest us to love; I shall raise a family, for thou hast said, 'increase and multiply'; I shall clothe the orphan as thou dost the lilies of the valley; I will entertain the wayfarer as thou carest for the birds in the branches; I will diffuse the light of thy truth, as thou diffusest warmth, and infuse life by thy numerous Sons in thy infinite Universes.' Oh! yes, I shall live, for if I were not to live again, I should deny thy justice, Lord, &c., &c. He then recounts the story of the "Encapuchado."

Confirmation of Spirit Communications.

LAMBERTVILLE, N. J., July 30, 1880.

In your valuable paper of May 1st there is a communication from Norman Dean, who, previous to his decease, lived in New Hope, Bucks Co., Pa. In his communication he said: "That he returned to convince his friends that the gate between the spirit world and earth is wide open—that he had an extensive acquaintance in New Hope, and Bucks Co., Pa., and was well known as Postmaster Norman Dean."

Mr. Dean did live for many years in New Hope. He was postmaster, and had an extensive acquaintance. He was widely known and highly respected. Some of his friends, who have read the communication, believe it came from him, because it is very much like him. He died last February.

In your paper of June 26th there is also a communication from Charles E. Young, signed "Pastor of the Baptist Church, Cherryville, N. J." Charles E. Young was a well-known Baptist minister. He did live at Cherryville, N. J., at the time of his decease, and was pastor of the Baptist Church of that place. He said he "was brought up in the house of his father, and being of a serious turn of mind, he studied for the ministry; that his father's name was George Young; that he is a Baptist minister and lives at Point Pleasant, Bucks Co., Pa., to whom his communication was principally addressed.

This is all true in relation to the name, profession and residence of his father. His father, George Young, has been living at Point Pleasant only a short time, and his friends here supposed that he was living on his farm in Hunterdon Co., N. J., until by making special inquiry they were otherwise informed. Rev. Charles E. Young died about four years since. Everything is true in the communication in reference to himself and father, so far as we can know; and the person or spirit giving the communication must have been intimately acquainted with everything related, that occurred before and since his death up to the present time, to have made the statement so truthful as it is. Mr. Young was an ardent, whole-souled, popular minister, loved and respected by all who knew him. He says: "There is no education in any college or theological institution that can give you any glimpse of the life beyond the grave." And makes this very natural observation: "Singular, is it not, that men thus trained should be the guides of the people." He remarks: "If I only had, when living, the knowledge I now possess, and the spiritual discernment I now enjoy, instead of the faith on which I leaned, what a mortal career might have been mine." He says "Faith will not give you happiness; faith will not save you; faith will keep

you back from all progress; but knowledge, both relative and absolute, as you can get it, will redeem you." He ends with the declaration that "mediums are mouthpieces of the spirits."

The popular belief is a delusion "that dead men tell no tales," that they cannot return and disclose their identity, and establish the fact of their continued existence, and expose the errors on which humanity is building its hopes of future happiness.

The communications received through Alfred James, are, in my opinion, the most important ever given to mortals. I hope the time will soon come, when I shall be able to obtain in book form, your experience with the spirit enemies of Spiritualism, in connection with the weekly communications, so full of thrilling interest received from the hand of ancient spirits now controlling the medium. The historical facts that you publish of the lives of those eminent men, who are now inhabitants of the spirit-world, are full of interest to every student of history, and must require a great amount of patient, severe mental labor. For your exhaustive labors, in behalf of both spirits and mortals, you merit the thankful approbation of all progressive minds. Your valuable medium is, as Mr. Young truthfully says, the spirits' mouthpiece. Under spirit control he is a human telephone; as much so, as the talking machine, that gives audible expression to Edison's voice. The revelations made by these exalted ancient spirits, must eventually expose the errors and false conceptions of the human idolators who worship the man-god Jesus of Nazareth. Let the testimony of these spirits bear record everywhere throughout the world, that the human deity idolized and worshipped, is a mythical person that has had no historical existence; that the fictitious blood shed by their human deity, if he had an existence, could not by any principle of justice, that can be reconciled with human reason, atone for the sins of any living person. Methinks I hear some helpless mortal say, "these ancient spirits have first taken away the Bible that I worshipped," and in the reported words of Mary, the Mother of their deity, "And now they have taken away my Lord. Oh! where have they laid him? They have laid him among the priestly devices, the broken images, and dust covered idols of former ages. Peace! troubled heart, be still; while we point you to the Saviour, divinely enthroned within your own nature. If your knowledge is defective, experience will give you wisdom that will ultimately save you from violating the laws of your nature. If no laws are violated, no sins will be committed; no punishment will be inflicted; no repentance will be needed, no restitution will be required; no forgiveness will be wanted; and no atonement need be made.

Yours fraternally, WILSON BRAY.
Lambertville, N. J., July 30th, 1880.

The Novel That Might Have Been.

I have read your able criticism of Mr. Howell's "Undiscovered Country," as well as that of the *Banner of Light*, in which, from the standpoint of what the Spiritualist knows to be fact, you both truthfully tell what the novelist has not done. Yet it seems to me that what he has done should also be recapitulated by some friend of Spiritualism, and to this end I send you this.

We all know very well that Mr. Howell's forte is not that of the truth-seeker or discover in this particular direction, but simply that of a master of romance in its more elegant and refined expression. To accomplish his aim, that of producing the best possible and most powerful impression on the public mind, outside of considerations of truth-seeking or truth-speaking, he takes his measure of the mental status of his average reader as he finds it, and squares his work alone to it. This romance is then simply the measure of the uninformed and misinformed opinions of the better class of society on the subject of Spiritualism as Mr. Howell estimates it, and is interesting as a study of the progress of public opinion in this direction. The author's own ideas on the subject are not involved. In reality he may believe as much as any of us. It would not accord with his estimates to reveal more truth than he has done.

The great point we have gained in this romance is the introduction of Modern Spiritualism as a basic element in this kind of literature. Before the appearance of this serial, the *Atlantic* made special mention of its utility as such a factor, depicting warmly and truthfully the extent and variety of this hitherto untrodden field. Not that the field of the so-called supernatural was a new one, but that the details connected with phenomenal Modern Spiritualism carried with them an interest, variety and intensity of a very unusual character, greatly suited to the peculiar state of the public mind which now palled on the old and worn out themes. It was truly to be hoped that some master mind like Howell's would not only utilize the materials of this rich and inexhaustible supply, but also in doing so present the great truths underlying them; as did Mrs. Stowe when she so nobly earned undying fame in her bold enunciation of the truths of freedom for all, irrespective of race or color. This will yet be done, and if Mr. Howell has lacked bravery, so as to undervalue his ability to entirely master the situation, it is his own loss.

In the opposition our truth has encountered, the first and most readily accepted theory has been a denial of the existence of the underlying phenomena. Second, allowing these, investigation would prove them to be all fraud and imposture. Third, if neither the phenomena and their genuineness is denied, it is shown that all connected with them are persons of bad character and vicious habits, and their occurrence is inseparably connected with a very low standard of morality.

In this romance Mr. Howell has accepted the phenomena, imperfectly as he may have described them, for he has scarcely touched the mass of present day evidence of man's immortality. He has absolved his mediocrity central figure and her friends from all intent to deceive—in fact, they command the greatest respect for their integrity and truthfulness. He has also depicted them on a plane above vice or sensualism in any form. The characters that make the interest of the story are as pure and lovely as are his creations elsewhere, and there is no disposition to blacken them by making them allied to immorality in any way whatever.

Whatever theory he may chose to favor in regard to the phenomena, the fact remains that there are few persons who may read "The Undiscovered Country," if not already satisfied of the truth of Spiritualism, but will earnestly desire to know more about it. It is thus one of the means of agitation through which comes more investigation and consequent acceptance; as its truth needs only integrity and intelligent inquiry as a means of its advancement.

L. BOOZER.

BLACKFOOT'S WORK.

WORKS WONDERS.

Cleveland, O., Feb. 25, 1880.

James A. Bliss—Dear Sir:—Enclosed please find three 3-ct. postage stamps and in return send magnetized paper, which a reader of MIND AND MATTER has told me will work wonders.

Yours truly,

LYMAN BOTHWELL,
No. 119 Washington St.

REPORTS FROM IOWA.

Council Bluffs, Iowa, Feb. 23, 1880.

J. A. Bliss—Dear Sir:—Your magnetized paper is doing considerable good here. Please send package to me and have some of Blackfoot's band accompany the same, and I will report results.

W. H. MAGINNNESS.

SATISFACTORY RESULTS.

Haverhill, Mass., March 1, 1880.

Sir:—The magnetized paper you sent me last week for my daughter works so well that others wish to try it. Please send a sheet to Mrs. — and one to Mrs. —, for which find money enclosed. Yours, &c.,

J. M. PALMER.

RELIEVES PAIN IN THE BREAST.

73 E. Third St., Cincinnati, O.

Dear Sir:—Will you be so kind as to send more of the magnetized paper. My wife used the other for pain in her breast and she thinks she is better. I am going to try this myself, as I have commenced sitting for development, and my spirit friends think it will be of benefit to me.

Yours fraternally,

THOS. P. IFFIGIES.

SENDS A SUBSTITUTE.

Pineville, Pa., Feb. 27, 1880.

Dear Sir:—Find enclosed six 3-ct. postage stamps for which send two sheets of magnetized paper. I want one for myself and one for another person. I have received and used one sheet. An Indian calling himself Crowfoot, comes as a substitute for Red Cloud and Blackfoot. Have you ever had any intercourse with such a spirit? He threatens to give me a shaking up, and wants me to go to your developing circle. Mrs. Sarah Kirk, of the family in which I live, is a medium, and it is for her that one sheet is desired. If the paper comes I will report results to you if you would like to know. What was received I believe proved beneficial. Yours respectfully,

WILL D. O. HAGERMAN.

A Recognition "After Many Days."

The following communication was given in Vol. 1, No. 44 (Sept. 27, M. S. 32) of this paper, through the mediumship of Alfred James:

"Well, I don't know anybody here. But the best way to do when you don't know anybody, is to introduce yourself. I was known as Captain Homer Kellogg, New Orleans. I went out with the 'Yellow Jack' about nine months ago, on a vessel just arrived from St. Jago de Cuba. I have a few friends living up at Natchez and I want to say to them that I am tolerably comfortable, but that I have a great attraction towards this life. In fact, I think it will take me some time before I get free of this, and until I do, I see no way in which I can be happy. I have no selfish motive in coming here unless you put it upon this ground, I come here to benefit myself. Well, as I do not know much of this after state, and as I am a practical man, I do not want to say anything that is not entirely true."

The following letter confirming the communication was received this week at this office:

WAVERLY, Morgan Co., Ill., July 26, 1880.

To the Editor of Mind and Matter:

* * * I wish to relate a little coincidence connected with the two sample copies of your paper you sent me last August, which was the first I had ever seen or heard of your most highly esteemed paper. Now for the coincidence. In looking over its columns I was surprised to see at the head of one of them "Spirit Communications" (which was all new to me) the address of my brother-in-law, Captain Homer Kellogg, New Orleans, and as I had never heard or had any intimation of his death I thought it must have been some other Kellogg, but soon learned from other friends that it was my own dear brother-in-law, Captain Kellogg, which was certainly a very great surprise to me, as I had never heard or known of a dead man sending letters to his friends informing them of his death, but such is the fact in this case at least, strange as it may appear.

LEVI CHURCH.

Recognition of Spirit Communication.

VINELAND, N. J., July 12, 1880.

To the Editor of Mind and Matter:

I see in the last number of your paper a communication of more than ordinary interest to me, but more especially to my wife, who now sits by me to dictate what I write as explanation and knowledge in verification as to the communication from that contrite and repentant spirit, Rev. Edward Payson, given in last number.

I knew from a child of Mr. Edward Payson, of Portland, Me., having been born and lived not far from that city. His name was a household word in the vicinity, and he was known and beloved there as few could be. I had two sisters living in Portland at time and both members of his church. His zeal and devotedness to the cause was remarkable as a clergyman; his energies were untiring, visiting those of his parish without excuse. On one occasion he visited one, an old lady that was poor, and she insisted upon his stopping to tea. She poured him out a cup and turned into a spoonful of molasses. "Don't put in another," said the devout minister, "one is enough." "Yes, two is none too good for you." And he drank the tea to his great annoyance.

Fraternally,

R. M. ADAMS.

Uri N. Mervin, Vineland, N. J., writes: "Enclosed I send you \$2.15, for which continue to send me your valuable paper another year. In the language of the Hon. Thomas Paine, 'These are the times that try men's souls.' At times I have thought you severe, but time develops your correctness in criticism. Col. Bunby has a sharp handling at your hands, and he deserves it. Why any intelligent Spiritualist can continue to give him aid and comfort is past my finding out."