

Mind



Matter.

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[Dedicated to J. M. Roberts, Editor of "Mind and Matter,"]
THE PEN IS MIGHTIER THAN THE SWORD.

BY MRS. E. P. THORNDYKE.

Brave words are mighty. Happy he who sees with prescient eye.
The coming time resplendent, as meteors in the sky;
The age of Light and Progress, that bards have long foretold,
In words prophetic, on the page they gleam like burnished gold.
So like great Nature's anthem, or the hero's deathless fame,
Shall be the echoes of that voice that dares high truth proclaim.
Speak to the lowly and the weak; inspire the doubting soul,
So shall ye soar to loftier heights and nobler spheres control.
Our country lifts her standard high o'er all the hill tops now,
And brings a crown of promise to deck her people's brow;
Far in the van heroic souls are clad in bright array,
To lead the march of Nations, and point the unerring way.
We catch their deep inspiring tones—we hear their battle cry—
"Tisborne aloft in swelling hearts, toward the towering sky,
And finds response in distant lands, where Freedom lies in chains.
Forged by relentless tyrants from vile and subtle brains.
Proclaim the mandate of the True into its farthest bound;
"The pen is mightier than the sword!" Brave words can never die.
Then in the cause of Liberty rear thou the standard high.

CHRISTIANITY THE REFUGE OF THE MURDERER.

In the execution of the Italian Pietro Balbo, in New York City on the 6th inst., we have an illustration of the monstrous effects of the Christian religion on the morals and conscientiousness of men; and a warning of the pernicious tendencies of a religion which has held the civilized world enthralled for more than fifteen hundred years. His offense was the heartless murder of his wife, with which he was charged and for which crime he was indicted, tried, convicted and sentenced to undergo death by hanging. It is true many persons in false sympathy with the crime of the murderer, sought to influence executive clemency in his behalf and sought in a most inconsiderate way to impress the young man that he was a wronged and injured person. All this tended to destroy any corrective effect which the death of the murderer was intended to accomplish. He died believing that the law under which he was condemned and punished was unjust and tyrannical and that he was a victim of a popular thirst for blood. As a matter of course, so far as the terrible punishment of this man was concerned, it was worse than useless as a reformatory measure.

Balbo was a member of the Roman Catholic Christian Church, and as a matter of education and assiduously trained conviction, he confidently believed that the priesthood of that church could remit from his guilty soul any atonement for his unnatural and wicked act. As a matter of course, instead of repenting, and desiring to atone for his wrong by acts meet for repentance, he placed all his reliance on the ability of his priestly confessors, to relieve him from all moral responsibility for his crime. For this delusion it would be wrong to hold poor Balbo responsible. Centuries of false teachings had fastened upon his mind the conviction that he could commit no sin, that the Catholic Church, through its priesthood could not remit and absolve him from the consequences of. Hence conscience, the only natural guide and protector of the human spirit, was to him of no consequence, and without a compunction he sinned and died the death of a worthless dog, at the hands of the officers of mundane justice. When we read the priestly mummeries which attended the last few days of the condemned man's life, it seems impossible to believe that we are not living in a heathen age and a heathen land. The erecting of a Christian altar in the prison, on which were burning the holy candles, of the Eastern Sun-worshippers, and the image of the crucified Sun-god and the Christian cross—the *crux anasta* of the Egyptian mythology, and the lingam of the Hindoo devotion. Before those relics of barbarous superstition, poor Balbo, under the priestly instruction of Fathers Duranquet and Anacletus, knelt in the pious hope that some hidden virtue of those implements of idolatry would assist in shriving his soul from the consequences of his violated conscience. Remember! that all these objects of superstitious devotion to consecrated falsehood were erected in an American institution for the correction of criminal acts, in the name of the Christian religion. It is true that American institution was located in the city of New York—a city of a million and a quarter of people—a city ruled and controlled by Cardinal McCloskey, the pope's viceroy, and the devotees of Roman Catholicism. The deputy Warden of that institution, Mark Finley, we are told by the New York Sun, at 5:30 A. M., came. "His arrival is the signal for the regular morning procession to the chapel. He is a devout Catholic, and has been Balbo's companion at the morning devotions

every day. * * * * * Miss O'Reilly, sister of the pastor of St. Mary's Church, in Grand street, followed Mr. Finley. She visited Balbo and led the way to the chapel. There was a little delay in finding an altar boy, but Charley Finley, the bright-eyed son of the Warden, volunteered to act in that capacity." On reaching the chapel "Miss O'Reilly was arranging the flowers and sprigs of green behind the lighted candles and between the vases filled with imitation blossoms that brightened the tiny, closet-like altar. Beyond the altar platform and in front of it were rows of benches. Upon its carpeted surface were three chairs, with high, straight backs and plain, flat seats, so near the ground that when persons of ordinary stature knelt upon the seats, their elbows rested on the backs. Balbo, moving slowly and with timidity rather than weakness, knelt so that his toes were on the floor, his knees were against the edge of one of the seats, and his arms protruded far beyond the back of the chair. With both hands he fingered his beads nervously. His lips moved rapidly in silent prayer. Those who followed Balbo sat on the benches in front of the altar. Mr. Finley put an altar chair close to Balbo and joined him in silent prayer. Father Anacletus donned a rough gown of brown cloth, having a cowl depending from its collar, and spent some moments at the altar with his back to the worshippers. In the meantime nine little boys, prisoners, came in and sat upon the foremost of the benches beyond the platform. (Was ever a greater outrage perpetrated by public officers on tender and unprotected youth?). Then came many women, nearly all of whom were young, wearing an old look on their faces, and they occupied all the vacant seats behind the boys. After them came several young negro women, prisoners like the rest, and set upon the vacant benches opposite the platform."

[It would seem there is a distinction of color observed in that institution and that the color line is as much observed by the New York City Democracy as by their State's right secession associates of the late slaveholding States.—En.]

"During the celebration of the mass the priest wore a black silk gown covered by a skirt of white lace, and from his shoulders fell a heavy white stole embroidered with gold. Balbo had been kneeling ten minutes. His lips moved and he counted his beads, but otherwise he was motionless. Mr. Finley offered to move his chair, but he sprang to his feet and moved it himself. The paper flowers in the left hand vase ignited by the flames from the tapers in the candleabra. The fire leaped from one flower to another, and threatened to destroy the altar. The priest was the first to discover it. He interrupted the services with an exclamation of fright, sprang forward and seized the flowers. Mr. Finley carried them away. Balbo looked mechanically at the blazing ornament, but without interrupting his prayer. He was to receive the communion, and he arose from his knees, carried his chair to the front of the altar, and knelt again. At the conclusion of the office, Father Anacletus turned to the audience and raised one hand.

"Now that we are all here together," said he, let us say five 'Our Fathers' and five 'Hail Marys' in honor of the wounds our Saviour bore and for our patient (? penitent), that our friend may have a happy death."

"Balbo walked back to his cell in the prison with the tread of a soldier."

Such are the means used by New York City officials to aid the Catholic clergy to win proselytes to a religious faith which teaches criminals that the blackest crimes are pardonable through the intercession of that priesthood. Who will say that the cause of truth is not being slaughtered in the name of religion and law in the very heart of American progress and civilization? What outrage will be next attempted by these haughty priests we are at a loss to conceive. We are told by the Sun: that,

"Balbo walked to the gallows, holding a cross of ebony to which a gilt image of the Saviour was affixed, kissing it or pressing it hard against his breast. * * * With priest on either side of him, Balbo reached the gallows frame and dropped upon his knees. He kissed the crucifix, and prayed in a voice that was heard ten feet away. He struck his breast with his fist and kissed his crucifix, and struck his breast again."

With these superstitious mummeries the spirit of Pietro Balbo was sent on its spirit flight—to what destination? To the glory that awaits the shriven Catholic, say his priestly deceivers. To confront the unshriven spirit of his murdered wife say we—there to realize not only the grievousness of his crime, but the folly of putting his trust in the assurances of men who in the name of truth and religion have deceived him.

We are told that for eleven hours the body of Balbo was on exhibition at the undertakers and that during all that time a throng of persons, men, women and children, crowded in to see the body of the slayer of his wife. Says the Sun:

"At 5:45 o'clock last night the line of those who wished to see the body was the longest, and both sidewalks were packed with lookers on. It reached past Mulberry street, and men, women and children of many shades, nationalities and conditions were in it. The Italians were the most numerous, but there were many negroes, Chinese and Germans." (Not an Irishman mentioned. Oh, no; that would not do. The Sun belongs to Messrs. Bennett and Ireland's party.—En.) "There were hundreds of barefooted persons, thousands of ragged men and boys, and more women without bonnets than with."

"At 7:15 o'clock last night, when the pressure was said to be much lighter than it had been all day, 180 persons passed the head of coffin in five minutes. Several men stood in the room hurrying the children along" (poor little things) "with gentle shoves and calling incessantly to the others to 'Step along! Step along!' Others cried out, 'Hate off!' and if the order was not at once obeyed the hat was taken off by those who were in charge. Women in rags and women in silks jostled each other. Men with diamond studs and gold watch chains walked side by side with fruit vendors and boot blacks. Many men and women turned away their faces when they approached the open coffin; others lifted their little children up that they might see 'the man that was hanged.' Men and women touched the face of the dead murderer, others touched the flowers, the coffin, or the dead man's clothes, and kissed their fingers afterward. Scores of men and women bowed and crossed themselves. Many boasted of having come from distant places to see the body. Others commented on the action of the Governor in refusing to save Balbo. The Irish women were the most demonstrative. They often threw up their hands and called for vengeance on those who caused the hanging; or, oftener still, they cried and buried their faces in their hands. The Italians were especially quiet. They fingered over the body and had to be pushed away; but in half an hour, during which time 300 Italians passed the coffin, not one was heard to utter a word. The line of persons moving toward the door was sometimes noisy and disorderly. Men and women who had been in to see the body, and yet tried to get in the line again, wrangled with the police."

These scenes were transacted in the Metropolis of the United States, under a Democratic regime. Is there any other place on the face of the broad earth where they would have been permitted to take place? We opine not. We venture to say the Democratic ticket, so-called, will receive the vote of every qualified voter that figured in those scenes of moral, social and religious perversion.

Oh, when will the American people arouse to the danger which barbarism in the name of Christianity is bringing upon this last refuge of human freedom and enlightened intelligence! We justly tremble at the prospect of human progress, when we see ourselves confronted with such evidences of moral blindness and ignorance as those above referred to. How long will such scenes as those be permitted to disgrace the name of American civilization.

That execution and its attendant results ought to satisfy all sensible people that the worse possible use you can put a man to is to inflict upon him the death penalty. It neither helps the culprit nor society. Away with the scaffold say we. We cannot afford to undergo the social demoralization that it ever entails. At another time we shall have something especially to say upon this topic.

Do Spiritualists Need a Jesus?

DARREN, Wis., Aug. 1, M. S. 33.

BRO. ROBERTS:—I am glad to know that MIND AND MATTER proposes to hold to the facts, in the discussion of the question, whether the Christians Jesus ever had an existence, save in their own imaginations. The more we investigate the arrogant pretensions of Christian theology, the more we realize that there is no foundation for the same, save the gullibility of poor human nature, and that a large per centage of that which has been accepted by the masses as God's truth, can be expressed in one word, "Priestcraft."

It seems that in the history of the new spiritual movement, the time has come when the same old question has arisen, as to who shall be greatest in the kingdom of heaven. And while one is very anxious to purify Spiritualism by discrediting the phenomena through various media; another wants to establish the true church; and still others desire that that "myth-man or God," Jesus, shall be recognized as ruler in the present spiritual dispensation. In most of the so-called religious organizations, honesty and sincerity is at a discount, and deceit and religious cant command a premium.

The modern church is little better than an organized system of hypocrisy, in which people are allowed to obtain their "salvation by proxy and their fortunes by rascality."

Christian theology, in the light of Spiritualism, is not only effectually dead, but, by some of us, is thoroughly damned; and how Spiritualism is to gain anything by trying to resurrect the defunct carcass; is to me a mystery. MIND AND MATTER came into existence just in time, and the right man behind it. "For it has come to pass that a man's foes are they of his own household," and your paper seems to be the only one that stands squarely to the issue, and dares to fight the enemy within the lines. The R-P Journal with its persistent attempts to defame public speakers and mediums, is not only a bitter-foe to Spiritualism, but by the low insulting language employed, has made the paper a disgrace to ordinary journalism. Again we have the spectacle of S. B. Brittan, Editor-at-Large, denying the fact of materialization, (Spiritualists how do you like it?) and if any Editor-at-Large were needed, this alone proves his utter unfitness for the position. Prof. Buchanan affirms that the Christian's Jesus is ruler in spiritual things, while Bro. Peebles insists that Christ is the corner stone of Spiritualism.

Cephas B. Lynn, in the Banner of Light, says that mediumship is the corner stone of Spiritualism. Friend Cephas, you are right. Mediumship is the stone which the builders have rejected, and which has already become the head of the corner, and is patiently waiting through trial and tribulation for many Spiritualists to comprehend the fact. Burn every Bible in the land; sweep every church from the face of the earth; let every speaker be-

come dumb; yet with mediumship we have infinitely more than we have lost. But without it, we have absolutely nothing. Personally, in the light which Spiritualism gives, I do not care whether such a man as Jesus ever had an existence or not; yet so long as his pretended followers maintain that he did, I would like to have them bring forward some proof of the assertion. If such a man did live, he lived subject to the same laws as other men; and if he has reached an exalted position in spirit spheres, he has done so through the progressive laws which, in the fulness of time, will enable every human being to attain a like estate. That he has in any special sense anything more to do with the unfolding of the spiritual powers of man on this planet, than many others of the countless host of progressed spirits requires more proof and less assertion.

For one, I look forward to a happy meeting with Mary, (not the reputed mother of Jesus,) my mother, and other kindred and friends whom I have loved while here below, and who have preceded me to the other shores. If I can have their society, it will constitute the only heaven for which, at present, I have any longing; and until that want is satisfied, I shall spend no time hunting for Jesus or any other man with whom I never had an acquaintance. It is passing strange, in the light of past wants, how any person can undertake to control the movements of the spirit-world, or dictate as to how, or when, or under what conditions, the denizens of that country shall manifest their presence, in their effort to prove a continued life beyond the dissolution of the physical form. They, the spirits, projected the movement, have thus far controlled it, and will surely find means to carry it forward to a successful completion. Individuals may retard the movement, but they can not stop it, and they who persist in trying to control it, as well as they who war upon mediumship, will be quietly shelved, as others have been, and give place to those who will assume the attitude of learners, and not dictators. It is folly to attempt to reanimate a defunct theology, or gain a temporary respectability by prefixing the word Christian.

There is nothing in common between Christianity as a system, and Spiritualism. Spiritualism is a fact in the physical universe, and because it is a fact, needs no prefix, suffix, or affix, to insure its respectability; and as a fact, needs no church for its expression. The world has been cursed full long by organizations which rob the poor under pretense of pleasing deity. The coming church will be the family; the high priest, mediumship. In these churches will be taught that the kingdom of heaven is to be found within, and to be obtained by doing deeds of love, kindness, and charity. That every good deed—in fact everything which is done from pure motives and a desire to benefit others as well as self, will constitute a pure, unadorned and practical religion, which is the only religion that ever did, or ever will, amount to anything toward securing our salvation. Such a religion if practiced, will make a heaven within, while here below, and will be the only current coin as a passport to the brighter spheres of spirit-life. Such I conceive to be the teaching of Spiritualism. Reader contrast it with the present church organizations and their system of theology, which doom to an endless hell every man who refuses to bow down to the golden calf of the popular superstition, and who is too honest to wish to dead-head it throughout the endless ages of eternity, at the expense of an innocent person; and think whether you can afford to make any concessions for the sake of popularity. In the battle that is being waged, concessions to theological superstition means defeat. Let Spiritualists nail their colors to the mast, with the motto inscribed thereon, "No compromise with Christianity," and the victory is ours.

WILL C. HODGE.

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

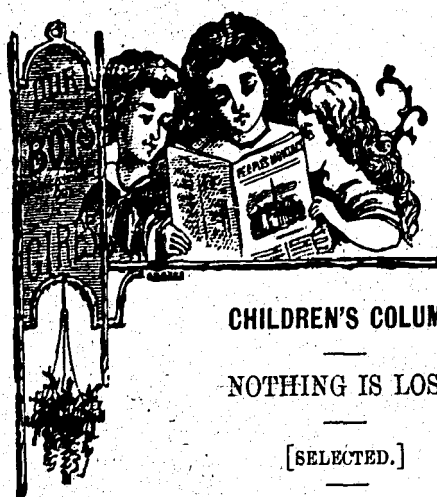
M. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot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



CHILDREN'S COLUMN.

NOTHING IS LOST.

[SELECTED.]

Nothing is lost. The drop of dew
Which trembles on the leaf or flower,
Is but exhaled to fall anew
In Summer's gentle shower;
Perchance to shine within the bow
That fronts the Sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

The little drift of common dust,
By passing winds disturbed and tossed,
Though scattered by the fitful gust,
Is changed but never lost.
It yet may bear some sturdy stem,
Some proud oak battling with the blast;
Or crown with emerald diadem,
Some ruin of the past.

The touching tones of minstrel art,
The breathings of the mournful flute,
Which we have heard with listening heart,
Are not extinct when mute;
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words, if harsh or kind,
Uttered, they are not all forgot;
They leave their influence on the mind;
Pass on, but perish not.
As they are spoken, so they fall
Upon the spirit spoken to,
Scorch it like drops of burning gall,
Or soothe it like honey dew.

So with our deeds, for good or ill,
They have their power, scarce understood;
Then let us use our better will,
To make them ripe with good.
Like circles on a lake they go,
Ring within ring, and never stay;
Oh, that our deeds were fashioned so
That they might bless away!

Teddy's Whippings.

BY ELIZA M. SHERMAN.

Miss Leonard was in despair! Just twenty-seven times that hot August day had she spoken to Teddy Bangs in the vain hope of doing some little good. First it was for studying loud; second, for rolling marbles on the floor; third, for pulling little Nellie Henly's long curls; and—but it would be impossible to relate all Teddy's misdemeanors.

Teddy Bangs could not keep still in school. Every fiber of his restless little body refused the very suggestion, and now in spite of the three whippings he had already received, during each of which he set up a series of most dismal howls and faithfully promised to do better, here he was standing on tiptoe behind little Alice Farley, and holding up a most forlorn little kitten just over her head, while that poor child was nearly crazy with fear. How he got it I don't know, but there it was, and its dismal mew made a doleful accompaniment to Teddy's ill-suppressed laughter.

"Teddy Bangs, put that cat out of doors and come here," commanded Miss Leonard sternly.

"Yes'm," and Teddy obeyed, lingering long at the open door, as if more than half-inclined to run away, out into the broad streets, away off to the green meadows, where a little brook sang sweetly through the long summer hours.

"How he wished he could go out never to return to the old school-room again!

"Doubtless Miss Leonard, pondering in her weary mind what to do next to the troublesome boy, wished so too, but she did not say so.

"It was a small select school which she was teaching through the summer, and the children feeling as if defrauded of their accustomed vacation acted wild generally, to say the very least.

After a while Teddy came back with a cloud over his bright face, looking as if he expected and deserved a whipping. What then was his astonishment to hear Miss Leonard say, "Teddy, you may take your book and go—home he supposed she would finish—but she only added, "and go and sit there by the window. I suppose you will study."

With wondering eyes he obeyed, and taking out his dog-eared spelling-book, embellished with certain illustrations done in pencil and ornamented with sundry marks of grimy fingers, was to all intents and purposes soon busy with his "b-a-k-e-r, baker."

Miss Leonard watched him furtively for some time, and then busy with her other numerous cares forgot him entirely.

Miss Leonard had engaged an upper room in a large building, for her school-room—not being able to find a better one—and on the back part of this had been built a small shed. To make it water-proof the roof had been thickly covered with tar and strewn with pebbles. Now this shed was directly under the window at which Miss Leonard had seated Teddy, and when, at last, wondering at his unusual stillness which long experience had taught her boded no good, she glanced in that direction, Teddy was nowhere to be seen!

Where was the boy?

Miss Leonard walked quickly to the open window and looked out, and there—on the roof—was Teddy, just in the act of digging up some of the soft tar with his restless fingers, while he was chewing vigorously at a large mouthful of the same. He looked up roguishly, not at all daunted at finding himself discovered, and exclaimed, before the astonished woman could utter a syllable, "Oh, teacher, this is just awful good! Shall I get you some?"

"Teddy Bangs, come in this moment!" said the much enduring woman, as sternly as she could, for the twitching about her mouth and the twinkling in her eyes. Then, as he scrambled in she shut the window, Teddy meanwhile murmuring against the heat.

"Teddy, what am I going to do with you?" asked Miss Leonard after school was closed and the last pattering of childish footsteps had died away.

"I don't know," he replied, looking askance at the stout hickory fence lying on the desk.

"Neither do I; you may go home now, and I will try and think." And Teddy wondering more than ever at his teacher's conduct, went slowly homeward.

"Well, my son, have you been a good boy to-

day?" asked Mrs. Bangs as Teddy put in an appearance.

"Good's ever, I 'spose," answered Ted, with his mouth full of gingerbread.

"Have you had any whippings to-day?"

"Yes'm, course; had three."

"Oh, Teddy, I am surprised at you!"

"Why, mother Bangs; the idea, when I have 'em every day! Think you'd be s'prised if I did not."

At the supper table Teddy asked: "Mother, when are we going to uncle Will's?"

Going to uncle Will's each Fall was Teddy's chief enjoyment; and the idea occurred to Mrs. Bangs with the question:

Perhaps Teddy's love for the country might be made to serve a good purpose and work the needed reformation in his behavior, so she said:

"Well, Teddy, I'll tell you what I'll do. If you will be a good boy—here Teddy's countenance fell very visibly—and she added, "and not get any more whippings till your birthday, four weeks from to-day, we'll go and stay a month. But for everyone which you do get I shall take off just one week from your visit" and add it to your school. You understand, Teddy?"

"Yes'm," he replied with round, wondering eyes.

"Well, how many whippings does it take to lose your visit?"

Teddy thrust one chubby hand deep in his trousers pocket as if in search of the missing answer, and then replied dolefully.

"Only four! Don't see how I'm going to get along with only four whippings in four whole weeks, though I'm good's—well, good's Moses," he ended, mentioning the only Bible character he could think of at the moment. Mrs. Bangs laughed—she could not help it—then she said soberly.

"So you intend to lose your visit entirely, do you? Four whippings will do it, you know."

"So it does," replied Ted with a face solemn as a graveyard.

"Another thing, Ted," said his mother firmly; "I have about decided to give you a whipping myself every time you get one at school. I am tired of such doings."

Here Teddy indignantly protested.

"Why, mother Bangs; think it's hard enough for a fellow to get thrashed in school without being whipped at home too."

"Teddy, my son, is that the right way to speak to your mother? I am afraid you give Miss Leonard a great deal of trouble, and I must put a stop to it."

"Why, has she been squealing?" asked Ted, eagerly.

"No, Ted, but come, if you are through supper; we will get the dishes washed, and then go over to Aunt Mary's this evening."

Miss Leonard boarded at Aunt Mary's, and she and Mrs. Bangs had a long talk together that evening concerning Ted.

The next morning he went to school firmly resolved to "try and behave himself."

Miss Leonard seemed unusually patient with him; and as he did try, the day wore away, and Teddy had not one whipping. It was hard work, but he did keep quiet. Four more days passed with like results, and then Teddy grew careless. Miss Leonard endured his conduct as long as she could, but when she discovered him putting burs in little Alice Farley's curls her patience gave way entirely, and she whipped him severely.

"There!" thought Teddy, as he drew his hand across his weeping eyes; "one whole week gone, and I was going to try and be good. Oh, dear! oh, dear me! One more whole week at this horrid old school, and one less at Uncle Will's; and I am in such a hurry to see Twinkle, the new calf!"

"Well, Teddy," said Miss Leonard, exasperatingly, "I shall have you for a scholar for a whole week longer to pay for this. That will be nice, won't it?"

Miss Leonard knew that if she aroused the latent pride in Ted's nature it might result in good; and the effect proved the wisdom of her idea.

"Nice!" said Teddy, scornfully; "you bet it ain't nice!" and he hastened home to receive his other whipping.

It was hard, but it did Teddy good. He made up his mind that it would be the last, and so it proved.

Five weeks after, he was romping over the meadow with Twinkle, the pet calf, and riding Billy, Cousin Jack's donkey, as happy as if whippings and Teddy Bangs were unknown quantities. —Young Folks' Rural.

Another Absolute Test Through Alfred James.

Last February, at MIND AND MATTER Free Circle, a spirit giving the name of Hettie Pollock, controlled and gave the following communication:

"GOOD AFTERNOON:—It is very hard to die young, and especially by drowning. I come back here to send word to my parents and sister in New York City. It seems it runs in our family and in those that marry into it. There is a fate about us which seems we have to die unnatural deaths. Strange that such fatalism should be allowed; but there are interior forces at work, that good may refine evil; that although our destiny may be severe, perhaps it may have the effect of making people more careful; making them study more deeply into the secrets of nature, and in that way be beneficial to the whole human race. To my sister I would say, I have met Kellogg in the spirit life. She will know who I mean. He was the first one I met upon entering the spirit. Tell her I am happy, but not perfectly so; but I expect to be when I have purged myself from the errors of a mortal life. HETTIE POLLOCK, New York."

The following confirmation from its date appears to have been mislaid, but we will give it to our readers even at this late day. It reads as follows: Boston, Mass., March 15, 1880.

MR. J. M. ROBERTS:—

My Dear Sir:—In your February number of MIND AND MATTER, there was a communication from Hettie Pollock. Knowing of the parties to whom the communication was addressed, and a little of the circumstances connected with her being drowned, I cut the article out and forwarded it to an acquaintance, who was well acquainted in the family, with the request that the relatives should have the benefit of it. A week ago I received the following rather curt reply: "Yes, that was intended to be Miss Pollock of this town." Knowing this acquaintance of mine to be strictly orthodox, I do not feel much surprised at the short acknowledgment, such as it is. This I do believe, that those of the family who read it will have something to think about. Thanking you and Mr. James, I remain yours truly,

H. F. CRUICK.

15 Milford Street, Boston, Mass.

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM.

Christianity, as an evolution from the older mythologies, has always been claimed by its devotees as something better than the older, rock whence it was hewn. As a progress from the primaries, this is probably so to a certain extent; but they who have wrought the Christian system, have been exceedingly unfair against the heathen systems, measuring the Christian best against the worst of the Heathen. The Christians, or those who have been caught in the pulpit net, have ever sought to raise the selves by depressing and slandering others not of their fold, even tho' there is a first lesson of their own, which assures them that "with what measure they mete, it shall be meted unto them."

Says Anderson in his "Norse Mythology": "It is a noticeable fact that long before Christianity was introduced, or had even been heard of in Iceland, it is recorded that Ingmund the Old, a heathen Norseman, bleeding and dying, prayed to forgive Rolfeif, his murderer."

Another man of the heathen times, Thorkeil Maane, a supreme judge of Iceland, a man of unblemished life and distinguished among the wisest magistrates of that island during the time of the republic, avowed that he would worship no other God but him who had created the Sun; and in his dying hour he prayed the Father of Light to illuminate his soul in the darkness of death.

How these old Heathens shame those who bear the Christian name and think the name all sufficient whereby they can be saved. Another of these old heathens, Harald Fairfax, (Haarfager), in line with the best of Christianity, is a remarkable example in this respect, having learned to read the spiritual beyond the compass of the letter; still with the heathens as with the Christians, their God was a natural human God, a person. There can be no genuine poetry without impersonation, and a perfect system of mythology is a finished poem. Mythology is, in fact, religious truth expressed in poetical language. It ascribes all events and phenomena, in the outward world to a personal cause. Each cause is some divinity or other—some God or demon.

So in the Christian religion we have a personal God and Devil, with angels and demons sailing in under various guises, warring against each other, and rolling the heavens together as a scroll. The God-head bodily would not suffer a witch or wizard to live, if thereby the adverse faction might be strengthened, tho' the Father of all spirits thought fit to use the witch of Endor to bring up Sammel from the underworld or hell, in order to clinch the word of God. Max Muller relates that when the Christian missionaries came flanked with the devil to convert the heathen Norsemen, they laughed most consumedly, recognizing in Satan an old familiar acquaintance. Lundy finds, in the Roman catacombs, much of the Christian mythology there outwrought in the significant imagery of the heathen mysteries. There seems to be the same rock that spiritually followed Moses, and in which he was buried so that no man, unless initiated in the mysteries of old time, knoweth of his sepulchre, even unto this day. The Sun, setting each day in the garden of the Hesperides, comes as a thief in the night, and is laid in his new rock-cut tomb, wherein was man never yet laid; and so the Lord Jesus or Christ, another name of the Sun is laid in the same sepulchre. "And that place of sepulchre must be as much like the Paradise in which the suffering and dying Lord said he would meet the penitent thief, as possible." In sepulchral chambers, beautified by art, and far underground, the early Christians might sing the song of Moses and the Lamb, of the home eternal in the heavens, and hold communion with departed spirits, their departed brethren, as per Lundy, now in the Lord's safe keeping. The heathen-Egyptians and Etruscans, had expressed their imperfect faith in immortality and eternal life on the walls of their tombs, and so did the Christians in like wise follow on to know the Sun, seeking, thro' spiritual manifestations, to be in some kind of communion with their departed friends and kindred, the same as in Modern Spiritualism. Alike too were the seven planetary spheres with their labyrinths, and the circle of the twelve signs, to bring forth Mazaroath in his season, while on the flanks were Arcturus and his sons; nor less, the sweet influence of Pleiades and the bluster of the stormy Orion. St. John with the keys of death and hell, did the mystery of the seven stars, and the Sun shining in his strength, or, as he that liveth and was dead, slain from the foundation of the world, crucified in Egypt, or the bottomless pit where the Prince of Darkness bore sway.

This is the same Egypt from which "Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days." They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings, for the spirit of man, said Solomon, is the candle of the Lord, searching all the inward parts of the belly, so that the song of Moses and the Lamb, as sung by St. John, is in accord from "Alpha to Omega or the Amen. So alike are the two mythologies, from the root of the matter, that the Sun of heaven, son of man and our Saviour come to time in the same wisdom of parallel grooving. How alike the crucifixion of our Saviour with what preceded and followed to the "wreck of matter and the crash of worlds" in the Ragnarock of the Valhalla, even to the crowing of Peter's cock in the "Tragedy of Nature." How alike the yail of the temple rent in twain from the top to the bottom; where the earth did quake and the rocks rent. So with the Sun-God, Baldur, in the Norse mythology.

"With Baldur dead,
Pure, Peace and Innocence had fled;
When his swift, shining course was stayed,
Then darkness gathered o'er the earth,
Strife and corruption sprang to birth.
Tho' Loki lay fast bound below,
The seeds of woe
Were sown broadcast;
Nearer and nearer drew the hour,
Black and deeper grew the power
That should o'erwhelm all things at last."

So great was the war in heaven that the giants of those days contended with the Sons of God, and the Devil contended with Michael for the body of Moses. So in Norse Ragnarock, or "the final conflict between good and evil powers."

"Grim Fimbul raged, and o'er the world
Tempestuous winds and snow storms hurl'd;
The roaring ocean leagery ground,
And fang'd ice frozen foam around,
Even to the top of mountain height;
No warming air,
Nor radiance fair
Of gentle Summer's soft'ning light,
Temper'd this dreadful glacial night."

Crag hurl'd on crag with deaf'ning crash;
Great Igdrasil, beneath the lash
Of tempest shock, all quivering stood;
The blacken'd skies were fleck'd with blood,
By raging powers of darkness riven
From their fix'd orbits in the heaven,
The pallid stars were ruthless driven
Thro' flying cloud.

Devouring tongues of fire rose high,
Did mighty Igdrasil enshroud,
And Time expired in burning flood.

So came, with blood and Tempest shock,
Wild Ragnarock!
The day of Doom—
The hour was come!

Shrill crowed Valhalla's golden Cock!
The crimson bird of Kel replied,
Pierce Tovin flung his fetters wild,
Deep howling, rushed with ravening jaws,
Nostrils, flame flashing, outstretched claws,
Hot eyeballs glaring for his prey.

Well knew the Wolf, that awful Day,
What prey would to his maw be given.
In giant wrath, the Serpent tossed,
In ocean depths, till, freed from chain,
He rose upon the foaming main;
Beneath the lashings of his tail,
Seas, mountain high, swelled o'er the land."

This was that same old serpent that a drew a third part of the stars of heaven; nor less in this "Tragedy of Nature" did St. John's prophetic control swear terribly by Him that liveth for ever and ever that there should be time no longer. The same things are foreshadowed by that Son of Man who came from the East, proclaiming that, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with a power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Rachel shall mourn for the lost sheep of Israel because they are not.

Now why should this mythology of the Christian be more the word of God than other parables mythologized? And why should the people of Christendom remain so blindly stupid as never to get their eyes open to the truth? Why should a veil remain over their eyes when Moses or Christ is near, and having eyes they see not, and having ears they hear not, but with their blind leaders or preachers all fall into the ditch together? O, fools and blind and slow of heart, to come into the larger vision! O, when shall they see Jesus in the open vision and reign with him above, and from that flowing fountain drink everlasting love, when they see how it proceeds from the throne of the Sun-god in the sign of the Lamb, or sign of the Son of Man; the first natural and afterwards the spiritual, or the kingdom of heaven within in all well-doing.

Judas would seem to have been the untoward sign in heaven who betrayed the Sun to the Prince of Darkness, compelling Michael to gather the hosts of Light to fight against the Dragon.

Amid the hideous din
Confusion dire,
The blackened heavens were rent in twain;
Thro' the jagged rift
With dazzling radiance swift,
Streamed the world of fire
Against the hosts of Sin.

White as the winter snows,
Great Helmdal now arose—
Valhalla's warrior,
High heaven's guardian—
Seized his huge trumpet and boldly blew,
Loudly and long thro' Asgard's land
Great Gialler horn with startling clang!
That summons well the Asir knew!
Then for the third time crowed the cock
Assembling all for Ragnarock!

Great Satan flung his fiery brand!
In conflagration fired the land,
Shrivelled like scroll the heaven high;
Above, below, surrounding fire,
Still mounting higher,
Played lurid 'gainst the crumbling home—
Of Valhul's God in Asgard's dome."

Such was the conflagration of the world in the last days of the eleventh sign from heaven, when the dramatic Judas went to his own place, and old things passed away and all things became new in the twelfth sign, or Regeneration,

"When that dread world-blaze flamed on high,
Mingling in with earth and sky."

Or, as in Christian mythology, the earth melted with fervent heat, and the heavens were rolled together as a scroll before the fierce wrath of the Lamb or Burning Bush of the Sun in this sign from heaven as the coming Man.

The Fourth Annual Congress of the National Liberal League.

TO THE AUXILIARIES AND MEMBERS OF THE NATIONAL LIBERAL LEAGUE, GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the State should be independent of the Church, and the Church of the State, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations. If the National League has any voice, now is the time to have it heard. The Constitution under which we live consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositaries of this punishing power, National and State, have their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

ELIZUR WRIGHT, Pres.

Boston, Mass., August 9, 1880.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

REV. AARON ADAMS (Troy, N. Y.)

GOOD AFTERNOON:—Preachers of the Word are apt to be very much mistaken in their ideas. It is no matter how honest you are if your doctrines are erroneous. The only difficulty in the way of truth is preconceived opinions in regard to an after life. The way of the after life is plain and simple, but the teachers of theories in relation to it, that are erroneous, have confounded and led astray untold numbers of intelligent spirits, who are seeking to-day for a true knowledge of spiritual life. Some think that when man becomes a spirit he should know all things concerning the spirit state. To such mortals I would say that you are just as likely to be ignorant in regard to the truths of spirit then as you are now as a mortal. Because, if you have not an inkling of the truth when you depart to the spirit life, it is very difficult to enlighten you hereafter. You will probably ask why this state of affairs should exist. I answer, you are placed upon this mortal plane with but one object in view, and that is, that you may act rightly, so far as you know or can learn, with your fellow-mortals. If you create a god, or god ideas, and they are erroneous, you must suffer for it. You came into existence by the fiat of natural law, and you go out in the same way. If you plant within that spirit, or firmly fix upon it that which is not true and pure, then you will have to answer in spirit for the taint you have fastened upon yourself while in the mortal flesh. Some may say, the great God has given us nothing definite in regard to the way we should go, except the result of human experience. If this is true, oh! man, what right have you to invent god-ideas that will lead your fellow-mortals astray? Why not let them live in all the simplicity of the God-idea, originally demonstrated in nature? The man or woman who interrupts or falsely interprets this idea is Anti-christ to their generation. By that I mean that they corrupt purity by creating institutions that, they claim, impart a knowledge of God, which they cannot substantiate by a single particle of proof. When in this mortal life, I preached the doctrines of Christianity, as known to the Methodists, with great fervor and force; but as a spirit, I have turned philosopher, and I come here to-day, baring my head with the utmost humility to inculcate this precept. The God that each and every one of you should worship lies demonstrated in yourselves. Be true to its inward convictions, and in the future years, in spirit-life, you will be enrolled among those called blessed. As to the doctrines I taught when here, none of them have been fulfilled, as far as I have gone as a spirit, and judging by the state of affairs surrounding my individual spirit, never will be consummated. A sad admission, but one that every spirit, who believed and taught as I did, will be forced at sometime or another to make. Error must be vanquished and truth must triumph, in order that all mortals and spirits may enjoy a universal millennium. I was known when here as Aaron Adams, a Reverend (so-called). I died in Troy, N. Y., something over a year ago.

[Should the spirit be identified by those who have means of ascertaining concerning such a Methodist clergyman as the Rev. Aaron Adams, the value and importance of that spirit testimony can hardly be over-estimated. Neither Mr. James nor ourself have ever heard of such a person. Will some friend please inform us, so that we may know whether the communication comes from a truthful spirit?—Ed.]

SENECA; (Roman Philosopher).

SIR:—The philosopher—the man wise in his own conceit—may be the fool of to-morrow. We philosophers of the olden time thought that we professed good ideas—grand truths—when we lived; and so we did, but nations yet unborn will rise up, on the road of progression, that will say we ancients were fools, and look back at us with astonishment and scorn for our ignorance. Some will ask, why this should be. According to the law of compensation, ordered by the Infinite, every human being will receive just what they deserve, according to their acts. Some may say, "We failed in reaching our highest, purest, noblest desires." Do you fail through the fault of the Infinite? I answer, "No; you fail through the injustice of man to man." Just so long as one man is untrue to the rights of others, this state of affairs will exist. As a spirit, I am so used to moralizing that it is almost impossible for me to avoid indulging in it. But it was not my purpose to do so, in coming here to-day. My motive in coming here is to say, that after all the study that I have given to the religions that are known either to mortal or spirit, that there is but one genuine religion, and even that is not a religion in the ordinary sense of that term. It is a science—the science of life, embracing both the mortal and spirit state, and all that relates to the welfare of mortals or the happiness of spirits. Any person who teaches contrary to the facts on which that science of life rests, is a deceiver and would lie and cheat mortals out of their happiness as spirits. I come here bowing my head in the dust, deploring that I once taught doctrines which were founded on nothing but my own vanity and self-esteem. I also wish to make this statement. At the time I lived, religious and moral ideas were nothing but a chaotic mass from which you gathered as much that was good as your nature was able to receive, or you damned yourself by sinking into licentiousness. That was the condition of what you call religion in my day. My name when here was Seneca. I lived about twelve years before the Christian era.

[We take the following sketch of the life of Seneca from the *American Cyclopædia*.—Ed.]

"Lucius Annaeus Seneca, a Roman stoic philosopher, son of Marcus Annaeus Seneca, born in Corduba a few years before the Christian era, died in Rome A. D. 65. He studied rhetoric and philosophy in Rome, travelled in Greece and Egypt, and became an advocate, and subsequently quaestor. Messalina, the wife of the Emperor Claudius, having accused him of adultery with Julia, the emperor's niece, he was banished to Corsica for eight years, during which he wrote one of his best treatises, the *Consolatio ad Helviam*, addressed to his mother, and the *Consolatio ad Polybium*, to a powerful freedman of Claudius. The authenticity of the latter has been doubted. In A. D. 49, through the influence of Agrippina, who, after the death of Messalina, the wife of the Emperor Claudius, Seneca was recalled and made praetor. Subsequently, with Afranlius Burrhus, he became tutor to the young Domitian, the future Emperor Nero. After Claudius had been poisoned by his wife,

Nero ascended the throne, and Burrhus and Seneca placed themselves in opposition to the pretensions of Agrippina. Not long afterward Nero put his mother to death for her opposition to Poppea, fled to Naples, and sent to the Senate a letter written by Seneca, in which he charged Agrippina with a conspiracy against himself, and with having committed suicide in consequence of its failure. In A. D. 63, Burrhus died, and Seneca, conscious that the emperor coveted his wealth, offered to surrender his property and retire. This the emperor refused, and from this period, says Tacitus, "Seneca kept no more levees, declined the usual civilities that had been paid to him, and under pretence of indisposition avoided appearing in public." It is said Nero tried to poison him, and soon afterward he was accused of complicity in the conspiracy of Piso, and ordered to commit suicide. Without showing any sign of alarm, Seneca had the veins of his arms opened; but as he was thin from age and meagre diet, the blood flowed slowly, and the veins in his legs were also opened. As he suffered excessively, a dose of hemlock was given, but without producing any effect. He was then placed in a warm bath and afterward taken into a vapor stove and suffocated. His wife, Paulina, caused her own veins to be opened, but by order of Nero they were tied up by her attendants, and she lived a few years longer. Besides the two works mentioned Seneca wrote thirteen other works, besides some tragedies attributed to him.

"The character and the works of Seneca have been the subject of much controversy. Though a stoic philosopher, he was charged by a contemporary with having amassed a great fortune by extortion. He was no believer in the superstitions of his country, and has been called an Atheist; but his religion appears to have been pure deism. On the other hand it has been asserted that he was a Christian and was acquainted with St. Paul; and fourteen spurious letters purporting to be written by him to that apostle were printed in the old editions of his works."

[Here we have the spirit of Seneca returning and communicating the fact that during the time he lived, which included the first sixty-five years of the "Christian era," religious and moral ideas were nothing but a chaotic mass. Except to mention the "Christian era," as denoting the time of his birth, he does not so much as to deign any mention of Jesus Christ, or the teachings attributed to him. He admits that the philosophical doctrines that he taught were founded on nothing but his own vanity and self-esteem, and declares that the only true basis of human happiness is the science of life. Seneca was especially distinguished as a moralist, and no doubt saw and realized fully the need, in his age, of some more correct and definite rules of human conduct than could be found in the philosophies and religions of that era. No one will pretend that the so-called Christian religion had any existence at that time, nor that it began to take shape until more than a half century afterward. Such is the testimony of the spirit of Seneca.—Ed.]

LANFRANC (Archbishop of Canterbury).

GOOD DAY, SIR:—It is hard to confess when you are in the wrong, but a proverb of my church was "An open confession is good for the soul." What lays heavy upon my spirit is, my interference with the "Holy books," so-called, and especially with the Latin editions thereof. I have made text upon text of those books to suit my own views, and have made interpolations in all the Latin editions of them that I could lay hold of; and as I held one of the highest positions, I was able to alter by my pen, or by my authority almost all the books then extant, and which Christians now boast so proudly of. I was a power unto myself and worked for my own personal aggrandizement. I cared nothing for the wants of my flock, except to extort from them all the money I could get out of them. With the exception of the four Gospels and the first letter to Timothy every other book in the New Testament was interpolated by me; and even some of the passages of the four Gospels were altered to suit me as a prelate. As I said before, I come here to confess; and before high heaven, what I have said to you is true, and given on my hopes of future happiness. I had a lengthy title, but it is as the wind to my spirit. My name is Lanfranc. I was Archbishop of Canterbury in A. D. 1080.

[We take the following sketch of the life of Lanfranc from the *Encyclopædia Britannica*.—Ed.]

"Lanfranc, Archbishop of Canterbury, and one of the most learned men of the eleventh century, was born at Pavia (Italy), in 1005 (A. D.). His father was one of the chief magistrates of that city, then the Capital of Lombardy. After going through the usual course of study at Bologna, Lanfranc returned to his native town, practiced there for a time as an advocate, and opened a school of law. He taught with great success, but the field was too narrow for his ambitious views, and he accordingly removed to Avranches, in Normandy, where his class rooms were filled to overflowing. An accident changed the plan of his life, and induced him to enter the church. Entering the Abbey of Bec as a monk, he rose in the course of three years to be prior. He next established a theological school, which, under his management, became one of the most famous of Western Europe. It was the centre of a new scientific life, which, instead of pursuing the beaten track of church tradition and practical theology, started on a course more dialectical, and speculative. Still holding, however, the principle of Augustin, that the sole business of reason was to unfold and defend the data of church tradition, this new dialectical tendency could not fall into collision with the faith of the church. It did, however, come into conflict with a freer tendency of inquiry which had set in, and, under Götteschalk and Berengar, was turning the tide of speculation to doctrinal controversies. His famous controversy with Berengar, the Archdeacon of Angers, on the subject of the Eucharist, belongs to this period of his life. The dispute originated in a letter which Berengar wrote to him on the subject, in somewhat free-spoken terms, expressing his doubts of the common orthodox, but claiming only to be a heretic with Augustin, Ambrose, and Jerome. Lanfranc was then absent at Rome, and the letter became public at the pontifical court. Accordingly, in a hasty dread of any stain of heresy, he allowed Berengar to be condemned unheard. Berengar was, however, afterwards cited to Rome, and in the fear of death recanted. Lanfranc, in after correspondence, sought to overbear him with a sense of shame, accusing him of perjury; but Berengar held his ground, and still continued to preach his own views. In the voluminous correspondence which passed between them, it seems abundantly evident that

Berenger was borne down by passion and power, to which considerable scientific accumen and theological learning gave a keener point and force. Lanfranc's name was now well established, and he was admitted to the most secret counsels of William the Bastard of Normandy, who made him abbot of the new monastery of St. Stephen at Caen. When William became king of England he gave him the see of Canterbury; and whenever affairs called him back to the continent, Lanfranc carried on the government in his absence. After the Conqueror's death, his son, William Rufus, entrusted to his care the political as well as the ecclesiastical interests of the state, and he was practically king of England till his death, which took place in 1089, after he had completed his eighty-third year. His political career forms part of the history of England, and historians are unanimous in praising his wisdom, forethought and integrity. In his diocese he did much good by establishing schools, rebuilding the cathedral which had been destroyed by fire, and vindicating for his see the primacy of all England. The most important of his works are his *Letters*, his *Commentarius in Epistolam B. Pauli*, and his *Libellus de corpore et sanguine Domini, contra Berengianum*. These works display the learning with which their author has been always accredited, along with great force and terseness of reasoning, and great clearness and precision of thought. The style is simple and nervous, and interests the reader in the subject matter."

[In the *Encyclopædia*, of McClintock and Strong, it is said of Lanfranc, in speaking of his controversy with Berengar: "Severe personal charges are mingled with argument, and whatever fault may have been established against Berengar, his opponent was not without blame nor without prejudice in dealing with patriotic authorities." And again in speaking of Lanfranc's labors as Archbishop of Canterbury, the same work says: "Notwithstanding all these difficulties, he" [Lanfranc] "labored perseveringly in the erection of churches and cloisters, in multiplying correct copies of the fathers and of the holy scriptures, in the extension of learning and improvement of manners in clergy and people, and in care for the sick and poor." The reader may thus see how completely the communication of the spirit of Lanfranc is confirmed by the conceded facts of his earthly career. What kind of "correct copies of the fathers and of the holy scriptures" Lanfranc labored to multiply, he tells you in his communication. In view of those spirit disclosures, the controversy between Berengar and Lanfranc become a matter of the greatest interest, if not of importance. Who will undertake to say, to what extent the so-called Christian Scriptures have been changed and altered by Lanfranc and others, who found it convenient, before the art of printing, to make those scriptures suit their views and personal interests. This confession of the spirit of Lanfranc suffices to show, beyond all question or doubt, the true character of what is termed the Christian religion. If our time admits of it, we publish a review of the controversy of Berengar and Lanfranc, about which the world knows entirely too little.—Ed.]

W. H. LUELING (San Jose, Cal.).

GOOD AFTERNOON:—I come back here as a spirit simply to send a word of cheer to all mortals and to assure them that there is a life—a beautiful life—and for ought I know to the contrary an immortal life; and to tell them that I am happy, and why I am happy. I am happy because I started away from this life with the full knowledge of the phenomenal facts of Spiritualism. And I would say to all inquiring mortals that you need no better Saviour than that knowledge, for it will help you through all difficulties. The most of my relations and friends will feel happy at this communication because they know the truth of the spirit phenomena. And let me say, before I go, that you may have a philosophy as bright as the Sun, and you may have all kinds of glory that you can imagine and comprehend, but these are as nought when compared to the benefit that mortals derive from those simple little rays. There is a tangibility about them that kills all atheistical nonsense. You don't want philosophy to be happy; you want real phenomena to guide you. When a mortal awakes to the realization that their relations and friends are ever surrounding them, I defy such a person to be a bad man or woman. As a Spiritualist I think you for keeping the gates ajar. My name is W. H. Luelling, San Jose, Cal.

[Was there ever testimony stronger than that in answer to the insensate question *cui bono* (what good) in Spiritualism. That one spirit messenger's worth volumes of such platitudes as come from wordy and pretensions denizens of the spirit life. Who can tell us something of the earth life of that spirit?—Ed.]

SAINT IRENEUS (A Christian Father).

GOOD DAY, SIR:—I fear there will be a difficulty in making myself understood. According to the Christian doctrine, I should be a saint to-day, as they have canonized me as such, but in reality I think I was about as hardened an old sinner as ever lived. I might as well tell the truth and shame the devil (so-called). When a man stands up and preaches about a Saviour—knowing that that Saviour is a creation of man in the allegorical reading of the stars, he is not only a liar, but a wilful one. I know as well as I know that I am here, to-day, that the whole story including all the disciples, so-called, are stolen from stellar space. The regret of my life is, that I helped to patch up or disguise this system of deception under something that was real when I knew positively that it was the outgrowth of Pagan mythology. But what good can I expect to effect by coming here to-day? This much. Every spirit voice that is heard through your paper is one more grain towards raising up the mountain of truth. Evidence like this may be impeached, it is true, but it can never be successfully refuted. Let the advocates of the Christian religion bring forward their proof. Sir, there is one regret—a deep and lasting regret with me; and that is, that I cannot atone for the blood that has been spilt through my efforts, either directly or indirectly in formulating this damnable error. It is sad, but nevertheless true, that I cannot. I hope that all who are pushing forward this error will pause and reflect, for they will suffer the hell of regret that is here on my spirit this day. I was known when on earth as Irenæus, a saint, so-called. I lived about A. D. 120. One word before I go, and that is: Beware of the cross, for it is the symbol of religious idolatry.

[As the spirit drew near the close of his communication the tears flowed freely from the eyes of the medium, and his aspect was that of a person under the deepest feeling of contrition. We take the following account of Irenæus from Smith's *Dictionary of Greek and Roman Biography*.—Ed.]

"Saint Irenæus, bishop of Lyon, in Gaul, during the latter part of the second century after Christ, seems to have been a native of Smyrna or of some neighboring place in Asia Minor. The time of his birth is not known exactly, but Dodwell is certainly wrong in placing it so early as A. D. 97; it was probably between A. D. 120 and A. D. 140. In his early youth he heard Polycarp, for whom he felt throughout life the greatest reverence. The occasion of his going from Asia to Gaul is uncertain; the common account is, that he accompanied Pothinus on his mission to Gaul, which resulted in the formation of the churches at Lyon and Vienne. He became a Presbyter to Pothinus, on whose martyrdom, in A. D. 177, Irenæus succeeded to the bishopric of the church at Lyon. His government was signalized by Christian devotedness and zeal, and he made many converts from heathenism. He was most active in opposing the Gnostics, and especially the Valentiniens. He also took part in the controversy respecting the time of keeping Easter, and wrote a letter to Victor, bishop of Rome, rebuking the arrogance with which he anathematized the Asiatic churches. Irenæus seemed to have lived till about the end of the second century. The silence of all the early writers, such as Tertullian, Eusebius, Augustin, and Theodoret, sufficiently refutes the claim to the honors of martyrdom, which later writers set up in his behalf. But he eminently deserves the far higher honor attached to sincere piety and the zealous but not arrogant discharge of his episcopal duties. He was possessed of considerable learning, but was very deficient in sound judgment respecting the value of those traditions, which, as they came from men who lived in the age next to the Apostles, he eagerly received and recorded. On the subject of the Millennium, for example, his writings contain the most puerile absurdities."

"The chief work of Irenæus, and the only one now extant, is entitled *Adversus Hæreses*, or *De Refutatione et Eversione falsæ Scientiæ Libri V.*, the idea of which was to refute the Gnostics. The original Greek is lost, with the exception of some fragments, preserved by Eppiphanius and other writers on heresies; but the work exists in a barbarous, but ancient Latin version, which Dodwell supposes to have been composed towards the end of the fourth century. Irenæus also wrote a discourse against the Gentiles, *Peri epistolæ*; a work on the preaching of the Apostles, addressed to his brother Marcianus; a book of tracts on various questions; and several letters respecting the ecclesiastical controversies of his day, among which were two to Florinus, a friend of his, who had become a convert to Gnosticism; one to Blastus on schism and the synodic epistle above referred to, from the Gallic churches to Victor, bishop of Rome, respecting Easter."

[Now if we can get any comprehensible idea of what the Gnosticism was that Irenæus so stoutly contested, we may discover how far his opposition to Gnosticism is explained and confirmed by the communication from his spirit. For that purpose we avail ourself of the *American Cyclopædia* which says:

"It was a speculative system and exercised little influence on the masses of the people. It was also mainly confined to the eastern church, and had little to do with the development of the West. There are three principal theories of the character of Gnosticism. Bauer treats it as a philosophy of religion resulting from the comparison of various religious systems; Neander as a fusion of Christian ideas with Oriental theosophy, caused by the prevalence of sensuous ideas within the church; Möller as an intense and exaggerated Christian zeal, seeking some practical solution of the problems of sin and evil. All minor theories of the purpose and motives of Gnosticism, can be comprehended in one of these; and these three agree in the general definition, that Gnosticism is an attempt to solve the great problems of theology, by combining the elements of pagan mysticism, with the Jewish and Christian traditions."

When in addition to the definition of Gnosticism, the astounding fact is confessed by the advocates of Christianity, that no Gnostic work has been permitted to come down to us, we need be at little loss to conclude that Christianity had its origin in Gnosticism, and that Gnosticism had its origin in Magianism; and Magianism had its origin in Sabianism; and Sabianism had its origin in Pantheism, and finally that Pantheism had its origin in Feteichism. It was to conceal from his fellow men these facts that Irenæus sacrificed his peace and happiness as a spirit, and earned the homage of a church that has since devoted all its power and energies to perpetrate the falsehoods that he helped to fasten upon mankind as divine truths. Well may Irenæus despise the canonization which attaches to his name the title of sanctification, and warn his Catholic followers from bringing upon themselves the hell of remorse that he has endured for eighteen hundred years. Whether ignorant or not of the monstrous wrong they are perpetrating, their remorse will not be less than his. That Christianity and paganism is one and the same thing there cannot be a doubt. How long can it hold its own against the light that is bringing to the day this great pregnant fact? Not long we opine.—Ed.]

JACOB BOHME.

(A Spiritualist 300 years ago.)

GOOD DAY:—Well perhaps you would not believe I was a great Spiritualist three hundred years ago. But nevertheless I knew the main facts in regard to spiritual communion, because I was a medium myself. With this mistake, however, that I supposed I was filled with the spirit of God, instead of being controlled by individual spirits. But I was often astonished, when here, at the diversity or mistakes that these spirits often manifested. One day they would tell me one thing—another day something different; and to such an extent was this carried that I did not know what to do, and often used to think I was possessed as much by the spirit of the Devil, as by the spirit of God. But I always used my reason as clearly as I could, on all subjects which the spirits chose to give me, and in that way avoided a great deal of trouble. And I would say this to all mediums of the present day—and remember what I now tell you—that you are all more or less obsessed. You may think you are not, but, nevertheless, you will find my statement true. And that is the reason why Spiritualism does not progress more rapidly. It is because mediums or its propagators are apt to go astray from the path of morality that is laid down for them to follow by Christian enthusiasts. But all this tribulation is necessary. Every medium and every Spiritualist helps the cause forward in the end. Whatever difficulties they may meet with in progressing in their work will help these obsessing influences.

(Continued on the Fifth Page.)

PHILADELPHIA, SATURDAY, AUGUST 14, M. S. 33.

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IT IS NOT OUR FUNERAL

It will be remembered by the readers of *MIND AND MATTER*, that we have felt called upon, from time to time, to notice the manifestations of spiritualism, in different ways, which purported to come from Jesus Christ, the Virgin-Mary, Moses, Abraham, Isaac, Jacob, St. Peter, St. Paul and the spirits of others, who never had a personal existence, and which are none other than the mythical personations of the thoughts and ideas that the authors of the books composing the Christian Scriptures sought to convey to those who possessed the key to their theological riddles.

For thus acting in good faith with the public, we called down upon ourself the execration of every slave to those mythical creatures of ecclesiastical intrigue and deception. This did not in the least impress us with the idea that we were wrong. On the contrary, we never felt before half so sure that we were right. We very well knew that if those Biblical-myths could be personated by spirits, then spirits who loved truth would sooner or later come to expose the true nature of those personations; and that an end would soon be made of that kind of spirit deception. We did not calculate amiss, as the remarkable communications being given through Alfred James are showing.

We had no idea when we ventured to ask these spirit Biblical personators for their spiritual credentials that we were to cause such a row among the high cockalorums of spiritual leadership, as we have done. To show how a very little fire will kindle into a mighty blaze, we refer to the squabble that is raging around the point designated "Christian Spiritualism." In the last *R. P. Journal* there are no less than eight articles trying to lay that miserably irrelevant cause of spiritual contention. We say irrelevant cause of contention, for until there is some ground laid on which to rest Christianity, it is hardly worth while to waste time in building something upon that which rests on nothing. But what we want to note is the temper in which these good, pious Christians are for each other's scalps. We are disposed to congratulate ourself on being a heathen Spiritualist, so much nearer is it to true human nature, than the vindictive malice that ever appears to be concomitant of the Christian infection. Under the head "Christian Spiritualism" the good, courteous and ethical Hudson Tuttle says:

"Unintentionally I touched the lid of Pandora's box as I let out four individuals. I touched it by putting up such a simple question to Prof. Buchanan, Mr. Kiddle, Dr. Peck and Dr. Britton—what they meant, by "Christianity," "Humanism." This question could be well answered by a single sentence; thoroughly in a brief paragraph. They each ran nearly two columns and leave the question itself unanswered. They all turn upon the humble(?) questioner with a *frowning intolerance* or ill concealed anger. As frogs by shallow streams, when disturbed, plunge in and by vigorous stirring raise the mud give the water the appearance of great purity, and conceal themselves, so these champions of "Gurukul" stir up the mud of their own opinions, and then, of words. They resort by making this great question a personal matter. Were it one individual opinion, I should not reply, for it is of little consequence to the world if anyone of us think." ("Yes no—yes no, Mr. Winthrop—"They have made it personal, and I must in a measure be the same. I am, forsooth, dubbed an Atheist because I am Humanism writes the name of no God over its portal. A will Mr. Kiddle tell us what name he would have written? It will be Brahma, Ormus, Christina, Allah, or the terrible Jehovah!" If none of these, what will he write. Jo, Gurukul surely has a right to make an adjective to describe his god, for that word is like a kaleidoscope—it appears differently at every turn")

We do not propose to take sides between Mr. Tuttle and the hornets into whose nest he has rashly thrust is invoking wand. We do not care to waste our time in any such uncomfortable and useless sport as provoking those pesky tormentors. But we must beg of Mr. Tuttle to intimate to as broadly that Prof. Buchanan, Mr. Kiddle, Mr. Peebles and Dr. Brittan are nothing more than imitators of frogs in their attempts to appear profound by concealing under the obscurity of words their real whereabouts. "Comparisons are odious," especially when they are of that person

character. But we will notice another demonstration, of a similar character on the other side. Wm. Fishbough, in the same number of the *R. P. Journal*, says, under the headline "An Irrepressible Conflict":

"A late number of the *Religio-Philosophical Journal*, (that of June 5th), contained an article from Mr. H. Kiddle, of Littleton, in which several well-known advocates of Spiritualism have severely criticised for taking the title of 'Christian Spiritualists.' They are charged with acting, in this, under the fear of 'Mr. Grundy,' and with purposely shaping their course so that mythological personage will 'have no peg on which to hang a question as to their 'respectability.' To this is added that 'after all, these Christian Spiritualists are no more Christian than those who reject the term,' that 'they only desire to retain the name as a sham, and it is a shame to allow such a name to be used by those who are so completely blighted and dead with the dry rot of respectability.' To this it is implied in these declarations, as plainly as human language can imply, that all those who style themselves 'Christian Spiritualists,' are cowards and hypocrites, not daring to sail under their own true colors, and wishing to appear for what they really are not, so that they may be respected beyond their merits, though it is conceded that these 'shams and deceivers have the negative merit of 'deceiving nobody, and being deceived by no one."

"My brothers Kiddle, Buchanan, Brittan and Peebles, all whom with others the animadversions were specially addressed, and who are all men of high dignity, and so far as the controversy respects personally between them and Mr. Tuttle, I have no disposition to interfere. But as one of the 'Others' referred to, I claim the right to say a few words which will be mostly on general principles. Personally I believe Mr. Tuttle is a kind hearted man, and that he does not really mean to insult any one. I would not, therefore, lay on his shoulders a greater share of the burden of the strife against Christian Spiritualists (really against Christ himself) than that which rests, and has long rested, equally on others."

In saying what he did, he merely echoed the sentiment of a large number of his hearers. There can be *no irreparable conflict* between two parties and two sets of opinions, and that these parties may the better understand each other with the grounds on which they severally stand, it is deemed proper to submit the following statement and remarks: "Nothing extenuate nor should set down in malice."

We will only stop here to note the priestly folly of Mr. Fishbough in claiming that Mr. Tuttle has committed any sin in repudiating the Christian pretensions of himself and friends. It is no sin to expose sanctimonious hypocrisy whether on the part of Christian Spiritualists, or Christian papists. We claim it is precisely the right thing to do. It is equally priestly folly on the part of Mr. Fishbough to pretend that any sin can be committed against Christ himself, in as much as no such person ever had an existence outside of the inventive brain that fastened that mythical personation on the minds of such poor slaves of authority as Mr. Fishbough, shows himself to be by such utterances as those to which we refer.

We must beg to differ with Mr. Fishbough in his supposition that there "are two parties and two sets of principles" in the ranks of Spiritualism, and this Mr. Fishbough very plainly shows in the following paragraph :

"By the force of the affirmative branch of the idea (which simply declared the reality of communication between the two worlds), and by the *overwhelming power* of the almost infinitely varied demonstrations of spirit presence and intelligence which gradually appeared, skepticism was confounded, concave were multiplied by thousands and tens of thousands, until not after the lapse of one-third of a century, phenomenal Spiritualism was *reliably approaching the eve of universal recognition*. It is the desire and labor for the final acceptance of the facts of Spirit intercourse by all mankind, there are no two parties among Spiritualists, but a zealous concurrence and co-operation of all

Here Mr. Fishbough has, without intending to do so, distinctly marked the line between Spiritualists, and those who take that name to cover their hostility to that which they profess to favor. The two parties of which Mr. Fishbough speaks are not within the spiritual ranks as he would have the world to think, but the one, and the larger one by far, is outside of Spiritualism, and does all it can to destroy its smaller, but indefatigable antagonist. To pretend that any one is a Spiritualist who is opposed to the only thing that has ever given the cause any foothold among men is irrational, and yet Mr. Fishbough would have it understood that those who deprecate phenomenal Spiritualism and its encouragement, are properly classed as Spiritualists. That which makes Spiritualists by thousands and tens of thousands is the only thing that ever did accomplish a title that result, is just that thing that every honest and sincere friend of Spiritualism should favor above everything else, and which he should use all within his power to promote. On this basis and on this basis alone, Mr. Fishbough admits that Spiritualists can unite. This is the fact, and therefore, it ought to be the only basis on which Spiritualism is sought to be raised.

After assuming that there are about 7,000,000 believers in the mere facts of spiritual intercourse of which vastly exaggerated number Mr. Fishbough, says:

"I cannot certainly find more than 150,000 persons distributed throughout the various cities and states of this country as taking any avowed and visible part in the conservative Spiritualistic movement, or as forming any recognizable part of its machinery or working force." He then asked "Where is this vast number who never appear, and many of whom could not be hired to appear, in public assemblies? Spiritualists when the anti-Christian and anti-theistic deities of this new dominant exponents prevail? Most of the times," says, Mr. P., "have listened repeatedly and as long as they possibly could, to the classes of lectures and speakers who nine-tenths of the time occupy the Spiritualistic platform. They are persons who have more or less of a special religion, a special religion in particular, and who believe in a loving, intellectual, and all-wise Divinity. They have been shocked and wounded by the anti-Christian rhabdomy, the sworn and profane jests, and often downright blasphemies which they have thus after time, heard from some of these lecturers."

How Mr. Fishbough can thus as a pretended Christian, string out slanderous falsehoods against those Spiritualists who differ with him in opinion and who are striving to make known the truth which the facts of Spiritualism can alone demonstrate, and yet be guilty of the folly of pretending that he is a Spiritualist or one who is in favor making known the facts upon which Spiritualism rests we know not. It is this hypocrisy that we detect in this religious cant, that should be ever detested by honest, sincere Spiritualists, and those who have no more sense than to indulge in it to the injury of truth should be taught that they cannot deceive any one by their hypocritical airs. Mr. Fishbough may be a very religious man according to the Christian standard of religion, which at most is a concoction of bigotry, superstition and self-righteousness, but he is not a friend of Spiritualists and Spiritualism and when he professes to be, he is a hypocrite. There can be no such thing as a "Christian Spiritualist." If a man believes in the fa-

of modern Spiritualism he must believe one of two things. First, that Jesus Christ, if he ever had an existence, was deceived, or falsified, when he pretended to be inspired directly by God and not by human spirits, as modern mediums are ; or second, that being himself a medium and controlled by human spirits and being conscious of that fact was too dishonest to make known that important truth to his fellow beings. In either case he is entitled to no such superstitious veneration, as the so-called or would-be Christian Spiritualists insist on being paid to him. But when these self-righteous Christian Spiritualists are unable to find the first trace of authentic evidence that such a man ever existed, their "Christian" antics are contemptible. Modern Spiritualism is utterly antagonistic to, and destructive of everything like religious superstition, and especially does it antagonize that form of religious superstition that Mr. Fishbough is so wedded to that he would have it override demonstrated truth. We are prepared to demonstrate that the principal aim and object of the so-called Christian religion was to cover up and conceal the very truths that Modern Spiritualism has at last brought to the world of deceived humanity. For that reason is for no other there never can be any compromise between these antagonists. One or the other must go down and this is what must be recognized by Mr. Fishbough and his Christian slanderers of the honest, earnest and faithful friends of unadulterated truth.

If there are, as he pretends, 6,850,000 Christian Spiritualists in the United States, who are ashamed to be publicly identified with the public advocacy of Spiritualism, we can only say they are so much more Christians than they are Spiritualists, that for truth and decency's sake we would suggest that they drop the suffix "Spiritualist" and sail under their true colors, Christian bigotry and hostility to truth. Spiritualism asks nothing from you gentlemen but that you cease to misrepresent it.

THE TRAIL OF THE REPTILE

The editor of the *R.-P. Journal*, finding his news paper business to be fast becoming a heavily losing concern, bethought himself of the project of making a public exhibition of himself by traveling through the Middle and Eastern States, hoping thereby to obtain that sympathy which he has out lived, in the West. As was natural, he was first drawn to his affinities of Philadelphia. H. B. Champion and Edward S. Wheeler, President and Corresponding Secretary, of a sectarian organization, in this city, the main object of which seems to be to impress upon the enemies of Spiritualism the great sin they are committing in identifying such exalted, pure and reputable men, with the rabble of that cause. If the First Society of Spiritualists, so-called, is engaged in any other work than that, there ought to be some evidence of it. In the absence of such evidence, therefore, we conclude that the glorification and exaltation of Messrs. Champion and Wheeler, is its chief, not its sole aim. These two men are holding campmeeting out at Neshaminy Falls Grove, under the false pretense that they are truthfully and sincerely endeavoring to advance the spiritual interests of their fellowmen, and impudently claiming to expound the principles of Spiritualism, whose principles have been established by the spirits who originated and have carried on the work of furnishing evidence of the after life and the relation which this life bears to that. It is true we have no personal knowledge of what is going on at the Champion and Wheeler campmeeting at Neshaminy Falls Grove, but from reliable information received from various sources we are forced to conclude that the whole enterprise is devoted to selling out the cause of Spiritualism to the enemy, in order that its managers, Messrs. Champion and Wheeler, may, with C. Bundy, share the meed of praise which treacher to truth calls forth from its enemies.

But to our subject. Col. Bundy visited the Champion and Wheeler campmeeting, accompanied by Messrs. Champion and Wheeler, and was permitted for a very short time to divide, with those modest men, the attention of the 12,000 enemies of Spiritualism who assembled on that Sunday to see and hear Spiritualism betrayed in the house of its friends. We say this deliberately, for such was the construction placed upon what they took place by the representatives of the press of Philadelphia, who spoke in flattering terms of the efforts of Messrs. Wheeler, Champion and others to avoid all appearance of antagonism to the prejudices and opposition of the enemies of Spiritualism. Of the Champion and Wheeler campmeeting Col. Bundy says:

"We have visited 'orthodox' campmeetings and seen many large religious gatherings, but never one where there were so many bright, healthy and well educated people in order and decorum. Mr. E. C. Wheeler delivered the *main* lecture; it was an eloquent, well sustained, logical effort" (Col. Bundy is a judge, "you know"), and many *w* have often heard him, said he surpassed all previous efforts. In the afternoon the writer was requested to make a few remarks, which he did, and took the occasion to offer some words of well merited praise to the principal speaker, w, and to the Rev. Mr. Sheppard, of Minnesota, who is well and favorably known in many parts of the West, especially Michigan."

It was quite natural that Col. Bundy should have praised Mrs. Shepherd, who is in every sense of the word, one of the same class of pseudo-Spiritualists as himself. They are alike the enemies of phenomenal manifestations by the spirit world, and equally aim to oppose the propagation of spiritual manifestations as a means of teaching the truths of Spiritualism. Besides, Mrs. Shepherd has lost no opportunity of commending

treacherous course of Col. Bundy, and is doing all she can to aid him to keep his sinking paper afloat. It was natural, therefore, that Col. Bundy should praise her. Just as natural that he should do so, as it is natural for him to traduce and seek to destroy the public reputation of Mrs. Cora L. V. Richmond as a medium. The prominent part which Mrs. Shepherd has taken in the Champion and Wheeler camp-meeting, has caused the local newspapers to speak of her as one of the leaders of that bogus concern. If she is not what they say she is, we know she is worthy to be so regarded. She is more than the peer of either Mr. Champion or Mr. Wheeler in every respect, and especially in her time serving disposition. Col. Bundy then says :

"In the early evening we returned to the city, unable from weariness to remain to the evening exercises. We had intended to spend another day upon the ground, and visit with the many kind friends whose acquaintance we made at this and a previous visit, but the extreme warm weather prevented."

There, Messrs. Champion and Wheeler, and Mrs. Shephard too, don't you feel complimented by the condescension of Col. Bundv, in deigning to show himself at your mutual admiration circus at all? If you do not you are an ungrateful set, to say the least. We can only wonder that Col. Bundy should have ventured to go to their camp-meeting at all. He must have had an awful time, and endured more than mortal agony during the few hours he remained on the ground, and suffered from the overshadowing self-sufficiency of his two or three hosts, as the ease may be presumed to be. To show that the hot weather was not the cause of Col. B's refusing to endure the horrors of this camp-meeting for a single moment that he could avoid, and that the pretence was one of Col. B's habitual sham, he says: "Under a scorching sun nearly at its meridian, we leave Philadelphia, &c." He would have saved himself that sweltering ride had he gone back to the Champion and Wheeler camp-meeting, which he intended to do, but for the shock to his egotism, which he there received at their hands. No doubt he thought that a burning meridian sun was nothing compared to such an eclipse as he had experienced the previous day, by the trinity of Neshaminy Falls Grove. In the name of Philadelphia's proverbial hospitality to distinguished visitors, we protest against this shabby treatment of the champion slanderer of women by his admirers Messrs. Champion and Wheeler, called the First Society of Spiritualists of Philadelphia.

As it would never have done for Col. Bundy to have admitted in words what his acts so clearly expressed—his utter disgust at the aspect of spiritual affairs in Philadelphia, as seen through the haze with which Messrs. Champion and Wheeler enveloped him, he says:

"We can see a decided increase in the strength of the movement in Philadelphia, since our visit in February last. (Cory) says that the object of the movement in which he has been engaged to make Spiritualism appear disreputable. (Cory.)" ("The Intelligent, ever loving, and philosophical wing represented by the First Society, has waked up new energy. The non-Spiritualistic world has come to distinguish between Spiritualism, as represented by this society and the large majority of Spiritualists generally, and that pseudo-Spiritualism advocated by a small but noisy class representing the *outré* vulgar, disreputable mind and warped sensibilities. The truly progressive and noble mind has continued to extend its sympathies to the respected accounts of Spiritualism, notwithstanding the unbecoming and unbecoming. The officers in charge have the confidence and esteem of the general public; every courtesy extended, and all seen proud of the success of the undertaking, and wish it God-speed.")

Could Col. Bundy have conceived any plan showing that the Neshaminy camp-meeting Messrs. Champion and Wheeler is not a Spiritual camp-meeting, than the facts he therein sets forth. The Philadelphia press has never yet approved or endorsed any movement or thing that was in any way calculated to render the truths of Spiritualism popular. On the contrary it has manifested the most unscrupulous and malicious hostility to everything that could in any way establish the truths. Nothing is more natural than that the Philadelphia press should turn and try to give popularity to the efforts of the traitors within the Spiritual ranks who are seeking to suppress phenomenal Spiritualism. They well know that that way only can they discredit Spiritualism and arrest its growth. To call that Spiritualism which the enemies of Spiritualism approves is simply nonsense. We deny that the Sectarian Association, run by Messrs. Champion and Wheeler, is a Spiritual society, and out of their own mouths and the mouths of the applauding enemy, we insist they are condemned. If Spiritualists would stop to ask themselves this question "Am I doing that which the enemy approves?" they may readily know whether they are helping or hindering that cause. There is no better criterion than that to test the propriety of your course. The so-called First Society of Spiritualists of Philadelphia, under the direction and control of Messrs. Champion and Wheeler, is not a Spiritual society. It is an exponent of nothing more nor less than Bundyism, the meanest and most contemptible treachery that was ever practiced in the name of Spiritualism. It was of Bundyism that Col. Bundy said: "We can see a decided increase in the strength of the movement in Philadelphia, since our visit in February." Col. B. very clearly saw that the First Association, had, under the management of Messrs. Champion and Wheeler, been converted into a Bundyite mill and was grinding out Bundyism to his full satisfaction. His success had been so complete in that quarter that he went on his way rejoicing, to try and Bundyize some of the New England camp-meetings. We shall be very much surprised if he finds any material that kind among the New England Spiritualists to which section of the Union he took his "wear and tear" flight, in the burning heat of that "meridian sun."

We shall be equally surprised if the Philadelphia Bandytes do not find that they have rolled in the Bandy dirt, to the ruin of their Spiritual exterior. Sensible people know what is honest and truthful and what is hypocritical and false, and they will not be long imposed upon by such hollow shows as the Champion and Wheeler camp-meeting, when its managers pretend that it represents any phase of Spiritualism that is approved by the spirit propagators of that cause. We shall thenceforward, so long as its operations are controlled by Messrs. Champion and Wheeler, refuse to recognize the First Association of so-called, Spiritualists of this city, as a Spiritual Association. They are Bandytes and have no more right to have any thing to do with a Spiritual Society, than Col. Bundy would have to be connected with the First Association of Chicago, a society that he is doing all he can to destroy.

We had hoped that these Philadelphia Bandytes would not force this issue upon the Spiritualists of Philadelphia, but as they will have it so, they must take the consequences. When Col. Bundy has the impudence to speak of those hosts of Spiritualists who refuse to join him in his treason to truth, as being identified with "That pseudo-Spiritualism advocated by a small but noisy class, representing the *outré* vagaries of diseased minds and warped moral sensibilities," the time has come when there should be some line of distinction drawn between true Spiritualists and those who train with Col. Bundy, in his infernal efforts to betray Spiritualism into the keeping of its foes. If any person will tell us whether he does or does not approve of the Bundy movement we will very soon tell that person whether he or she is any enemy or friend of the only Spiritualism that exists to-day, and that is the Spiritualism taught by returning spirits.

Again, for the one hundred and fiftieth time, we insist that mortals cannot teach Spiritualism. The mortal who pretends to be able to do it, is an impostor and a fraud; we care not who that person may be. Spirits alone can teach Spiritualism and he or she who thinks or claims otherwise is not a Spiritualist. This is the thing that was promptly learned in the outset of Modern Spiritualism, and this is the thing that will have to be recognized now, if Spiritualism is not to lose all its value. The Bundy movement is intended to prevent the recognition of that necessity. That it will not succeed we are confident, and this Col. Bundy and his followers will find, and that very shortly, or else the natural order of occurrences has ceased.

THE INCONSISTENCY OF THE EDITOR-AT-LARGE.

In the *Banner of Light*, of the 7th inst., is published under the heading, "Brittan's Secular Press Column." "The Editor-at-Large at Work" an answer to Rambler, a letter from Dr. S. B. Brittan to the editor of the *Democrat and Chronicle*, Rochester, N. Y. It appears that "Rambler" had undertaken to explain away all spiritual phenomena on the theory of mental delusion. Prof. Brittan says:

"In speaking of a case of slate-writing in which neither the medium nor any one else touched the slate, on which occasion two senses, hearing and sight, gave concurrent testimony to the reality of the fact, the party receiving the communication desired to know how Rambler would account for the phenomenon. I copy the answer from the article under review.

"My Dear Sir, I distrust the evidence of your senses, as you should yourself distrust. You think you saw what you say you saw. I do not believe you saw any such thing. Such language may seem harsh but it is simply justified by the facts which confront us every day in regard to the imperfection of the senses. 'Can't I trust my eyes?' 'Can't I trust my ears?' 'Can't I trust my sense of touch?' indignantly asked the gentleman. No, Sir; that is precisely what you cannot do."

"Here Rambler boldly takes his stand on a question that is fundamentally important; and this must be settled before we can offer any illustrative facts or personal testimony in support of the claims of Spiritualism. The question is, can we ordinarily depend on the five senses as organic instruments of the human mind, and channels of reliable information respecting the forms of Nature and Art; the relations of these to each other and to the observer; the natural and medicinal movements of ponderable bodies; chemical changes and organic developments; in the inspection of natural phenomena within the limits of sensorial observation; and for the essential facts and more important details of every day's existence.

"I have no disposition to dodge the main question. I cannot treat it lightly; but I will meet it fairly. We cannot admit that the purpose of the Creator, in bestowing the five senses on mankind, was to deceive his creatures. Such an assumption, however, disguised, would not only be a blasphemy attempt to impeach the creative wisdom, but it would be ascribing a most diabolical character and purpose to the Father of our spirits. I am sure we cannot reject such a monstrous conception with too much emphasis to meet the views of Rambler. If, however, whilst admitting that the senses and their organs were primarily bestowed on man for wise and beneficent purpose, it should be maintained that they have become so impaired and perverted by disease and abuse, as to be generally unreliable, I need only say that this position is equally untenable."

"The instances in which the senses may be said to deceive us are comparatively very few, and depend on physical disease or some derangement of the organic instruments of sensation. It is proper to observe that the cases in which imagination plays an important part in shaping and distorting our sensorial impressions are more numerous. When the timid mind is filled with apprehension of some fearful presence or impending evil, it unconsciously to the individual transforms inanimate objects into wild beasts, and spectral forms;—hairs of our dishevelled tresses start into seeming objects with every semblance of a terrible reality. But these are not cases in which we are deceived by the sense of vision. They are not optical illusions. The metaphysical philosopher knows very well that these are hallucinations of the mind; and if the examples were a thousand times more numerous than they really are, they would by no means justify this attempt to impeach the testimony of the physical senses, on which the natural man must inevitably rely for all his knowledge of the external world.

"The cases in which two or more of the senses give false information, whilst reason is unimpaired and the mind otherwise in a normal state, are probably not one in one hundred thousand. It is well known that our observations of the phenomena of the physical universe must be conducted largely through the instrumentality of a single sense, etc.

"The assumptions of Rambler that we cannot depend upon the integrity of the senses is utterly indefensible from the scientific point of view. Indeed, all modern science rests securely on this basis and no other."

So wrote Dr. Brittan on February 16th, 1880, to the *Democrat and Chronicle*, of Rochester. It is not said whether it was published in that paper or not. We infer it was not, from the fact that it now appears in the columns of the *Banner of Light*, six months after it was refused a hearing. Dr. Brittan's answer to Rambler we regard as conclusive, and for that reason it must have been refused an insertion in the paper, to which his letter was

addressed. But what are we to think of the sincerity of Dr. Brittan when we find him, only a few weeks thereafter, using the same weak and untenable arguments of Rambler, in order to show that no such phenomenon as tangible and absolute spirit materialization had taken place or could take place, and that all forms that purported to be tangible spirit forms were subjective and not objective—imaginary and not actual, the senses of sight, hearing and touch to the contrary notwithstanding.

Dr. Brittan may be a very learned man, but it would appear the more of that kind of learning a man has, the more inconsistent and wanting in common sense is its possessor. We call upon Dr. Brittan to reconcile, if he can, his theory of the visionary character of what are called spirit materializations, with his reply to Rambler. He will not we trust regard this request as unworthy of his attention, for we assure him that his reputation as a consistent friend of Spiritualism is involved, and his influence as a teacher of that branch of knowledge, dependent upon his ability to reconcile such contradictory argumentation. Dr. Brittan, we call upon you to answer yourself, as you have felt called upon to answer "Rambler." In order that there may be no mistake about what you are called upon to answer we refer you to your lecture delivered before the Bundyite Society known as the Brooklyn Fraternity and published afterwards in full with additions in the *Banner of Light*. If you cannot reconcile your two-sided arguments, acknowledge the fact, and say which of them you honestly believe to be sound and correct at the present time, and, also, how long you expect to remain of that opinion.

PSYCHOMETRY.

We are in receipt of the second number of the *Psychometric Circular*, Charles R. Miller & Co., No. 17 Willoughby street, Brooklyn, N. Y.; published at the low price of 25 cents for six months. Mr. C. R. Miller, its editor, has certainly made it throughout a most interesting and instructive sheet. In addition to the regular issue there is a two-page supplement, of the full size of the paper, the publishers thus giving heaping and running over measure to their subscribers. As we said, in noticing the first number of this valuable publication, it should be generously patronized by those who take an interest in learning the hidden mysteries of the human soul. We regard the science of Psychometry, if it be a science, as Dr. J. R. Buchanan claims it is, as cognate to the subject of Spiritualism, which comprises all that relates to the existence and influences of the soul or spirit of all beings, and indeed of all things, on itself or its surroundings. We therefore hope that Mr. Miller's most worthy enterprise will be sustained, and that it will become a permanent one as it justly merits to be.

We do not, however, think that Mr. Miller's method of making his experiments admits of certainty in the results obtained. We insist that to render the experiments satisfactory to careful inquirers, it is essential that the person giving the writing or other article to be psychometrized shall have no knowledge whatever upon the subject about which information is sought through the psychometrist. We have had but little experience in testing psychometry, but that little has tended to show us the desirability, if not importance, of the course of experiment that we suggest.

In the first instance of our experience we had written a letter to Mr. Miller of a friendly nature, never for a moment supposing that he would submit it to psychometrization. To our surprise, a short time afterward, we received from him a psychometric delineation of our mental, moral and physical attributes that truly astonished us. This reading was by that most remarkable psychometrist, Mrs. C. H. Decker, 205 East 36th street, N. Y. Had Mr. Miller, who took our letter to Mrs. Decker, known nothing of us when he placed our letter in Mrs. Decker's hands, the psychometrization would have been as perfect as it was astonishing to us.

Subsequently I concluded to try an experiment in which the psychometrists would know nothing of its contents, through Mr. Miller. We accordingly concluded to send a letter written to us by John Oakley, who treated Alfred James so shamefully in Brooklyn, to Mr. Miller, and requested him to submit it to psychometrization without breaking the package in which it was sealed. Mr. Miller, had that sealed letter psychometrized by Mrs. Decker and another lady psychometrist, with remarkable clearness and accuracy. We published the psychometric readings of Mr. Oakley's letter in *MIND AND MATTER*, and Mr. Miller who still has Oakley's letter in his possession, knows with what perfect result this experiment was attended. Our own mind did not in any way influence that result, for we had never read the letter ourselves, it being unworthy of that much consideration at our hands.

It is very evident, that so impressive are the minds of psychometric sensitives, that every thought projected upon the article subjected to psychometrization that the impression left there is reflected by the mind of the psychometrist. How this is to be entirely avoided we do not know, but that it ought to be as far as possible is very certain. We very much wonder that Dr. Buchanan and Prof. Denton, should not adopt the greatest care in not themselves dwelling in thought upon the articles they submit for psychometrization, to sensitives who are especially susceptible to their

mental influences. In every experiment that we have seen published by them, they seem to have taken no pains to leave no impression of their own thoughts on the object of their experiment.

In the case of Dr. Buchanan, we know that while at the Neshaminy camp-meeting last year, he subjected a photograph of a statue of a young girl, which had been obtained through the mediumship of Mrs. Anna Stewart, of Terre Haute, Ind., and which Dr. Buchanan absurdly supposed was a photograph of the spirit of the Virgin Mary, to psychometrization by James A. Bliss and Alfred James. In both instances Dr. Buchanan held the photograph over the heads of the psychometrists, so that they could not see what was there and yet such was the influence of Dr. B's mind upon them, that they both described the object to be a photograph of the Virgin Mary. If Prof. Buchanan denies that the photograph he there submitted, is what we say it is, a photograph of a statue or statuette, we challenge him to submit it to the inspection of any sculptor, or other person versed in the study of living animated human forms; and will admit our error if any one of them says we are mistaken about it. That form it is said is standing on a tamborine. That tamborine is nothing more nor less than a copy of a part of the same substance of which the figure is composed. We have been astonished at the infatuation which can lead such men of intelligence as Dr. Buchanan, Judge Lawrence and Mr. Miller, to see any appearance of an animated materialized human form, about that photograph.

If we are told that we are impeaching the integrity of Mrs. Stewart as a medium by refusing to regard that photograph as representing the Virgin Mary as a materialized spirit, we deny this most positively. We do not believe Mrs. Stewart had anything to do with the deception that that photograph was intended to accomplish. From all we have been able to learn regarding it we have the strongest reason to believe it was the production of deceiving spirits who took that method of discrediting the medium, as they did in the case of many other photographs, which were merely the copies of engravings and demonstrated to be so. The opinion we incline to regarding those deceptions is, that spirits have the power through so perfect a medium as Mrs. Stewart is, to produce copies of photographs, prints, statues, flowers and various articles of ornament, dress or use, at their option, without the conscious knowledge of the medium and this both in the light and dark.

We, therefore, insist that no amount of such psychometrization as that of the photograph in question is of the least particle of value. In pursuing the investigation the only safe rule is to avoid as far as possible all influences that can interfere with reliable results. It is too important and intricate a subject to admit of any avoidable complication. It is truth we are all seeking, and to find it we must seek it with unprejudiced minds. Psychometry will be none the less true if it does demonstrate that we have not known everything. Let it then guide us, not we it.

A MOST CONCLUSIVE CONFIRMATION OF A SPIRIT COMMUNICATION.

We would like to know what the persecutors of Alfred James, and the opponents of Spiritualism have to say either against the mediumship of Mr. James, or the fact of spirit return in view of the following facts. At a sitting with Mr. James, among the spirits who controlled him, was one purporting to be Reverend Francis Mahony which we published in *MIND AND MATTER* of July 31st. The communication was perfectly consistent with the recorded history of Father Mahony. But in closing his communication he said: "I was known when here as the author of a celebrated song called 'The bells of Shandon.'" He made no mention of any other of his voluminous writings. We could not find in his published works any reference to the song he mentioned, and we wrote in a foot note: "We can find no reference to the celebrated song to which he as a spirit alludes." This called forth the following letter from the distinguished and learned librarian of the Philadelphia Library.

PHILADELPHIA August 6, 1880.

DEAR SIR:—In your paper of to-day, you say you can find no reference to the "Bells of Shandon." You will find the song on page 516 of *Carter's Cyclopædia of Poetry*, (Porter & Coates, 1878,) beginning:

"With deep affection
And recollection,"

attributed to Francis Mahony.

Respectfully,
LEO P. SMITH.

We here have the spirit of Father Mahony coming back to earth after fourteen years, and claiming authorship of the song, which was not before positively known; and this through a medium who never had heard of him, and to a scribe, who was equally ignorant that such a person as Father Mahony ever lived. In the face of facts like these, why will sensible people longer close their eyes to the mighty import and value of Spiritualism?

Mr. Bliss' Communications.

PHILADA., Pa., Aug. 14, M. S. 33.

Editor *Mind and Matter*:
DEAR SIR:—Permit me to say that I am obliged to keep on my desk some of the letters that are sent to me for communications, that I cannot get responses from spirits, for several days and sometimes weeks; and I am obliged to take this opportunity to ask a little patience on the part of my many patrons and friends. After making a number of trials if I can get no response whatever, I will refund the money sent. Yours truly,
JAMES A. BLISS.

[Continued from the Third Page.]

Every time they get a hold upon a mortal, they are sent forward and made better. In reality what is regarded as immorality among Spiritualists, is but the relief of ignorant and unhappy spirits. I thought it was best to make this the subject of my discourse at this time. I desire also to speak upon another subject, but will have to defer that until I can come again. My name when here was Jacob Boehme. I lived between the 16th and 17th centuries.

[We have never received a communication that we deem more instructive and important concerning mediumship and the relation of mediums to spirits than the above communication from the spirit of this great and early medium. It deserves to be read and re-read—pondered and re-pondered by every medium and Spiritualist in the world; and to those who are not Spiritualists who could comprehend the mighty truths therein imparted it would be as well for them as for Spiritualists to do so. That it is authentic and from the spirit of Jacob Boehme we have not a doubt. We take the following account of Boehme from the *Cyclopædia of Ecclesiastical Literature*, McCulloch and Strong.—Ed.]

"Jacob Boehme, a theosophist or mystical enthusiast, was born at Old Seidenburg, a short distance from Gortitz, in Upper Lusatia, 1575. His parents being poor, he was employed in attending cattle from a very early age, and afterwards apprenticed to a shoemaker, a business which he continued to follow after his marriage in 1594. He had the good fortune for one in his station at that period to learn reading and writing at the village school, and this was all the education he received, the terms from the dead languages introduced into his writings, and what knowledge he had of alchemy, or the other sciences, being acquired in his own rude way subsequently, chiefly, perhaps, from conversation with men of learning, or a little reading in the works of Paracelsus and Fludd. He tells several marvellous stories of his boyhood; one of them is, that a stranger of a severe but friendly countenance came to his master's shop while he was yet an apprentice, and warned him of the great work to which God should appoint him. His religious habits soon rendered him conspicuous among his profane fellow-townsmen; and he carefully studied the Bible, especially the Apocalypse and the writings of St. Paul. He soon began to believe himself inspired, and about 1600, deemed himself the subject of special revelations. Acquiring knowledge of the doctrines of Paracelsus, Fludd, and the Rosicrucians, he devoted himself also to practical chemistry, and made good practice in natural science. Revolving these things in his mind, and believing himself commissioned to reveal the mysteries of nature and Scripture, he imagined that he saw, by an inward light, the nature and essences of things. Still he attended faithfully to the duties of his humble home, publishing none of his thoughts until 1610, when he had a fresh revelation, the substance of which he wrote in a volume called 'Aurora, or the Morning-Red,' which was handed about in manuscript, until the magistrates, instigated by Richter, dean of Gortitz, ordered Boehme to 'stick to his last' and give over writing books. In seven years he had another season of 'inward light,' and determined no longer to suppress his views. In five years he wrote all the books named below, but only one appeared during his life 'The Way to Christ.' Richter renewed his persecutions, and at last the magistrates requested Boehme to leave his home. To avoid trouble Boehme went to Dresden. It is said that he had not been there long before the Elector of Hanover assembled six doctors of divinity, and two professors of the mathematics, who, in presence of the Elector, examined Boehme concerning his writings and the high mysteries therein. 'They also propounded to him many profound queries, in divinity, philosophy and the mathematics, to all of which he replied with such meekness of spirit, depth of knowledge and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction.' Soon after Boehme's return to Gortitz, his adversary Richter died; and three months after, on Sunday, Nov. 18th, 1624, early in the morning, Boehme asked his son Tobias if he heard the excellent music. The son replied, 'No.' 'Open,' said he, 'the door, that it may be the better heard.' Afterward he asked what the clock had struck, and said, 'Three hours hence is my time.' When it was near six, he took leave of his wife and son, blessed them and said, 'Now I go hence into Paradise,' and bidding his son to turn him, he fetched a deep sigh and departed." Then are enumerated thirty-one different works written by Boehme. "These works," says the writer we are quoting, "certainly contain many profound philosophical truths, but they are closely intermingled with singular and extravagant dreams respecting the deity and the origin of things. He delivered these as divine revelations. Swedenborg, St. Martin and Bader are his legitimate successors. A large part of the matter of his books is sheer nonsense. After his death his opinions spread over Germany, Holland and England. Even a son of his persecutor, Richter, edited at his own expense an epitome of Boehme's works in eight volumes."—

[Such was the great German medium, Jacob Boehme, who comes back, after three hundred years, to explain how it was that his works are an interblending of supernatural wisdom, philosophy and knowledge and nonsensical untruths and apparently whimsical vagaries.

He was a medium, and being so, was used alternately by wise, good and benedict spirits, and by foolish, bad and pernicious spirit controls. Had Jacob Boehme, three hundred years ago, made the discovery which Mr. Fox's children did only thirty-three years ago, what might not have been the advanced condition of the human race to-day.

Readers, lend us your aid in every way you can to extend the circulation of *MIND AND MATTER*; for in no other way can you do more to help on the increase of human knowledge, and to promote the welfare of your race. We do not say this in any spirit of egotism or desire to be known to the world, but merely to give to our spirit benefactors the opportunity of being heard as far as possible throughout the world.

We are doing all that one man can do, but, oh! how inadequate is he for the great work that must be done before peace, prosperity and universal happiness will reign on earth and in spirit life.

Read the paper, and hand it to your neighbor, especially calling their attention to the astounding revelations that are being made by the spirits of ancient and modern times through their humble instrument, the wronged and persecuted Alfred James.—Ed.]

EDITORIAL BRIEFS.

THE Planchette made by James A. Bliss is a superior article, and its price is so low that almost everybody can purchase one. Price 50 cts. Address, Jas. A. Bliss, 713 Sanson St., Philadelphia, Pa.—*Spiritual Record*.

INFORMATION WANTED.—Mr. James A. Bliss received a letter this week from some one unknown containing \$1 for magnetized paper. The envelope was postmarked Truckee, Cal., but upon examination it was found that the writer had neglected to sign their name. Who sent it?

THE twenty-fifth Annual Meeting of the Friends of Human Progress, will be held at North Collins Station, Erie county, N. Y., twenty miles south of Buffalo, on the B. & S. W. Ry., on the 3, 4 and 5 of September, 1880, 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 twelve years of age taken at the gate to defray expenses. By order of committee.

DR. A. B. DOBSON, of Maquoketa, Iowa, who has had signal success as a magnetic healer and independent slate writing medium, will visit the Liberal Convention at Marshalltown, Iowa, Aug. 30, also the Spiritual Campmeeting to be held at Cedar Rapids, Iowa, commencing Sept. 2. He will act as our agent at both of these meetings and is authorized to receive subscriptions for MIND AND MATTER.

MRS. NETTIE PEASE FOX leaves New York city on Tuesday next via the Baltimore & Ohio Railroad, to visit her parents in Moberly, Mo. She will answer calls to lecture in that vicinity during the coming month, and in St. Louis, Indianapolis, Cincinnati, Dayton, or any city on her way back to New York city the last of September. Address her at Moberly, Mo. She will be glad to take subscriptions for MIND AND MATTER.

THE following is from a scrap of paper picked up somewhere by a friend and sent to us for investigation. If the statements are true we should like to know more of the matter: "A Georgia woman recently became deranged at revival meetings in Worth county, and now neither eats nor sleeps, and goes raving about the house and yard with a bucket of water, baptizing everything in her path, including her husband and children. Although an unlettered woman, she reads any chapter in the Bible readily, and preaches nearly all the while, using the choicest words and displaying great knowledge in the handling of different subjects. Although not a Mason, she knows all the mysteries of that craft, and dozens of Masons who have gone to see her have come away dumb-founded."

"AMONG THE PINES."—Vol. 1. No. 1, put in its appearance at our office early last Tuesday morning, and is a neat, tasty little sheet published in the interest of and at the Lake Pleasant Campmeeting now held at Montague, Mass. We believe it is to be published daily while the campmeeting is in session. The undertaking is an experiment and starts out well, and we have no doubt the campers and visitors will sustain the efforts of the editor (Jay Chaapel) and publisher (F. L. Stetson) to make the paper a lively daily. The size of the paper is convenient for binding, and would be useful in years to come as a memento of the campmeeting. Subscription price for the season seventy-five cents, single copies 4 cents. Address Jay Chaapel or F. L. Stetson, Lake Pleasant Campmeeting, Montague, Mass.

AN EARNEST FRIEND OF MIND AND MATTER.—DR. A. B. DOBSON, the independent slate writer, of Maquoketa, Iowa, shows his interest in words and deeds as follows: "I shall work hard for your paper at the meetings I shall attend this summer, for I know it is one of the best friends the honest mediums have. I may fail in getting subscriptions, but if I do it will not be any fault of mine. I continually keep talking it up and have the promise of many new subscriptions." Dr. Dobson has already added a large number of subscribers to our list through his generous offer to give a free sitting for persons by letter to any person who will subscribe for our paper for six months, and many letters have been received by us expressing entire satisfaction with the answers returned to them. It is very gratifying to know that mediums like Dr. Dobson appreciate the labor we are performing in their behalf. Mediums, hold the fort a little while longer and the victory over your enemies will be yours.

THE *Parsons Daily Republican*, of Parsons, Kansas, of the 6th and 7th inst., contains a very interesting account of a seance held in the presence of the editor by Mr. George D. Search, of Wichita, Kansas. It appears that Mr. Search is a physical and slate writing medium, and that most positive and convincing manifestations occur in his presence. The editor says: "On taking the slate from under the table and opening it, words were found in the handwriting of our mother and her name signed to it. We know Mr. Search did not know her name, as we never met him until last night, and no person in Parsons knew her or ever heard us say a word about her. It was utterly impossible for fraud to have been committed. Who can deny that it is the work of spirits? Do not deny our statements, but go and see for yourself. During Mr. Search's stay in the city we will give a reasonable space to any of our people who desire to publish any statements in regard to Spiritualism and the results of interviews with this

noted medium now with us." We are glad to see there is one editor of a local paper in Kansas who is fearless enough to open his columns for the acknowledgment of the facts as they are now coming through this medium. Of Mr. Search we have no personal knowledge, but we suppose his life as a medium is very much like the rest of his brother and sister mediums we are acquainted with—some will condemn, some will uphold and praise, while others will stand aloof and wait and watch for an opportunity to praise or slander, as the tide happens to turn. We are glad that Mr. Search has fallen in to such good hands. May the angel world stay up the hands of these laborers in the vineyard of truth.

We are in receipt of No. 11, of *The Liberal*, a monthly journal, G. H. Walser, Editor, published under the auspices of the Sacred Brotherhood, at Lamar, Missouri. It is a decidedly lively and earnest advocate of liberal thought, and well worth the price at which it is published. Subscription one year \$1.00, postage prepaid; six months 50 cents; and less than six months ten cents per copy. Among the contents are the following articles: "Jefferson's Views," a letter to his nephew Peter Carr, on the subject of religion. "Antiquity of Petroleum." A portion of the Protangelion, or an Apocryphal account of the childhood and betrothal of Mary and the birth of Christ. Those articles alone are worth the year's subscription, if not otherwise attainable. A poem "Child of a Ghost," a keenly satirical analysis of a religious fiction. "Good Logic," by Charles Audley. "A little tangle foot in heaven," and other lively matter all the way through to interest Liberals of the anti-spiritual order. Each number contains sixteen pages. It is neatly printed and should receive the Liberal patronage of those who sympathize with that phase of Liberal thought.

LAKE PLEASANT CAMP-MEETING NOTES.—Charles E. Watkins the renowned and excellent independent slate writing medium is on the grounds and may be found at his cottage on Broadway, opposite the hotel.—The Eddys, Horatio and William are holding public and private seances with marked success on Montague street.—Mrs. Hope Whipple, President of the Woman's Social Science Association, New York, will be here to-day to remain during the month.—Dr. W. L. Jack is agent for MIND AND MATTER and *Voice of Angels*.—Dr. Arthur Hodges is located on Lyman street, opposite the hotel in his tastily arranged tent.—A few of the many guests stopping at Lake Pleasant Hotel are John E. and Mrs. Arnold of North Adams, Mass., Noble and Mrs. Hopkins and daughter, A. T. and Mrs. Whitney, David and Mrs. Jones and R. S. Reynolds of Utica, N. Y., O. J. and Mrs. Willard, of Mayville, N. Y.—On Wednesday the 18th inst., Elder F. W. Evans of Mount Lebanon, N. Y., will speak and the meeting for that day will be under the auspices of the Shakers. A band of singers from that community will entertain the audience with some of their sweet music.—List of speakers for next week: Sunday, August 15th, Prof. Henry Kiddle and Cephas B. Lynn. Tuesday, August 17th, Louis Ransom. Wednesday, Aug. 18, Rev. J. H. Harter and Elder Evans. Thursday, Aug. 19th, Mrs. N. J. T. Brigham. Friday, Aug. 20, Dr. Anna M. Middlebrook. Saturday, Aug. 21, Mrs. Emma Hardinge Britten.—Among the Pines.

FIRST Annual Camp-meeting of the Michigan State Association of Spiritualists and Liberalists, at Lansing Central Fair Grounds, from August 20th to 30th, 1880. The executive board have secured the best talent in the country to address the people during this meeting. The following noted speakers are expected to be present: Giles B. Stebbins, Detroit, Mich.; Mrs. E. C. Woodruff, South Haven, Mich.; J. H. Burnham, Saginaw City, Mich.; James Kay Applebee, Chicago, Ill.; A. B. French, Clyde, Ohio; Chas. A. Andrus, Flushing, Mich.; M. Babcock, St. Johns, Mich.; Dr. A. B. Spinney, Detroit, Mich. Also the world renowned medium, Henry Slade, who has just returned from Europe, has been engaged, and will be present during the entire meeting. Other noted mediums have been invited and are expected to be present. A large and magnificent tent will be erected, which will be devoted to seances during the intermission from speaking. A dancing pavilion will be provided, and dancing with good music and other amusements will be in order from four o'clock each afternoon and specified evenings during the week. Dr. Slade will be accompanied by his niece, Miss Agnes L. Slade, who will take part in the exercises as an independent singer. Dr. C. H. Dummy, of Marcellus, and others are also engaged as singers. Excursion lines will be run on Sundays on the Chicago and Grand Trunk Railroad, both from the East and West, giving ample time to hear the speaking and attend the seances. Ample accommodations have been provided on the ground for those wishing to tent free of charge. There will be a first-class restaurant on the grounds, where persons can procure good board; also lodgings to rent, and hay and grain for horses, all at reasonable rates. Reduced hotel rates at the Everett and Revere House. Reduced railroad rates two cents per mile each way on the Chicago and Grand Trunk Railroad from August 19th to 31st. Also reduced rates two cents per mile on the Michigan Central and Detroit, Lansing and Northern railroads. L. S. Burdick, of Kalamazoo, President; Miss J. R. Lane, Detroit, Secretary.

If we may judge by the number of new publication of a Liberal character that are springing up all over the great West, we might reasonably conclude that the day of doom had come for Orthodox Christianity. The last journal of that kind to enter the field of controversy is, *The Valley Falls Liberal*. It is published at Valley Falls, Kansas. The editor is not named. We presume he knows what he is about. It is a monthly, four page paper. Subscription one year 50 cents; six months 25 cents; single copies 5 cents. Its editor says:

"Its chief object is to support the cause of Liberalism, in its effort to break the chains which have been riveted upon the minds and souls of men and women by that religion of Fear and Hate, misnamed Christianity. The Fathers of the Republic, designed that this should be a strictly secular government—that everywhere in this broad land, men of all religions and of no religion, should stand on the same footing of perfect equality. To carry out this principle—to secure the repeal of all laws inconsistent therewith—the National Liberal League has been formed, and this paper proposes to do what it can to further this object. It will also advocate the complete separation of our educational system from all sectarian influence. Also to the best of its ability, it will champion the rights of the poor laboring man against monopolists of every class.

"In politics it will work with that party which is most fully in sympathy with the above named principles and objects. Thus the 'Liberal' hopes to be, to many a household, a true messenger of the Gospel of Peace and Good Will. Whether this hope be realized or not, will depend on the support it receives from its friends. It therefore respectfully, but earnestly asks for the aid and co-operation of all good and true men and women. Address 'The Liberal' Valley Falls, Kansas.

We wish this well meant effort all success.

The Puzzle Solved.

DEAR BROTHER:—In one of your editorials, you allude with wonder at "the desperate strait in which Col. Bundy, by his perverse and blind hostility to the true interests of Spiritualism, has placed the *Journal*." Per contra MIND AND MATTER is constantly gaining on the basis of a cash system of subscription. The reason for this difference is simply this: The *R.-P. Journal* fights the instrumentalities that first gave it being and power; while MIND AND MATTER stoutly defends them.

It is a painful fact to realize that an organ started in the interest and defence of Spiritualism has turned traitor to the principles of its early espousal and, under pretence of establishing "pure Spiritualism," allies itself with our enemies. Whilst we cannot help a sorrow over such public recreancy, we do rejoice that its secret plots to ruin our cause are fast coming to the light, forestalling its damaging work.

"Any professedly Reform of Liberal paper that caters to popular and anointed tyrannies for the sake of a worldly 'respectability'—that 'rejoices in iniquity,' in order to make a spiritual *alibi*—in other words, that black mails the genuine friends and mediums of angel ministry to demonstrate to the public how moral (!) it is, must go under. That paper only lives, to-day, on administration to the passions and debased notions of perverted society. The emphatic appeals to defence of virtue awakens a timely sympathy with such as do not see beneath its hypocrisy. When its purposes are properly found out, when its virtuous policies are seen and understood, it will burst like an airy bubble. Even its thin encasement will vanish like *i. s. inside gas*. The whole truth in the matter is this: Mediums, reformers, men and women, who love principle more than popularity, are against the *Journal*, because, solely because, it stabs at the heart of their reformers. The angel world has written on it—seen only by clairvoyant eyes—"weighed in the balances and found wanting!"

But MIND AND MATTER will live, because it makes no compromises with wrongs and errors, hypocrisies and pious cant. It hews to the line; it has a two-edged sword in hand; fighting all traitors to our truth, all defamers of our mediums and speakers who have been crucified for truth's sake. Lead on, brother, in the battle against the crafty enemies of Spiritualism.

Fraternally,

J. D. BARRETT.

Gone to Her Spirit Home.

HATTIE A. TRUE, wife of J. A. True, and daughter of Hon. J. C. Dexter, of Ewart, Mich.

This lady was a true Spiritualist and a friend to mediums. She passed away on the 29th of June, and twenty-four hours before I received news of her departure she came and manifested her presence, giving all particulars of her sickness, etc. She was a lady of culture and refinement, an only daughter and but recently married. She was one of my dearest friends, and were it not for my faith in the spiritual philosophy the blow would be very much harder to bear, but I am positive she lives in another sphere and is with us still. Mrs. R. Shepard officiated at the funeral services.

A. L. C.

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.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

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., 258 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, 713 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 1/2 11th Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

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

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 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, 9 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHass, 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 Ellisworth Street.

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

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

SPIRITUAL MEDIUMS.

WOULD YOU KNOW YOURSELF

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PSYCHOMETRIST AND CLAIRVOYANT.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

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HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE

TERMS:—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 19 Grand Avenue, Milwaukee, Wis.

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TEST MEDIUM, answers sealed letters at 61 West Forty-Second Street, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

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LETTER MEDIUM.

Communications by letter for persons at a distance. Terms \$1.00 and three 3-cent stamps. Office, 713 Sansom St., Phila. Pa.

Dr. Henry C. Gordon,

Physical, Trance and Slate Writing Medium. Select Materialization Seances every Tuesday afternoon at 3 o'clock at 691 North Thirteenth Street, Philadelphia.

Albert and Eunice C. Morton, Spirit Mediums, No. 890 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.)

Mrs. 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 688, 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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DR. S. CALHOUN,

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Cured by Electro Magnetic Treatment. Therapeutic Medicated Vapor Baths, all kinds of Nervous and Chronic diseases, Paralysis, Neuralgia, Dyspepsia, Female Complaints, Spinal Diseases, Rheumatism and Scrofula. Consumption cured by Inhalation, Electrical Earth Baths and Magnetism. Clairvoyant Diagnosis of Diseases by lock of hair. For further information inquire at the Institute by letter.

DR. S. CALHOUN, Alliance, Start, Co., Ohio.
P. S.—Where everything else fails come here. vol. 2-41.

MRS. DR. E. S. CRAIG.

Clairvoyant diagnosis of disease by lock of hair. Address MRS. DR. E. S. CRAIG, 616 Locust Street, stating age, sex and leading symptoms, enclosing \$2.00 and 3 cent stamp. 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.

DR. ROXILANA T. REX'S

UTERINE PASTILES AND COMPOUND TONIC;
FOR DISEASES OF WOMEN.

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 \$1.25, charges prepaid. Send stamp for pamphlet to 446 York Ave., Philadelphia, Pa. v3-27.

MRS. M. K. BOOZER,

Medium for Medical Diagnosis and Psychometry, 415 Lyon Street, Grand Rapids, Michigan. Mrs. Boozer cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand-writing. Diagnosis, Sitting or Psychometricalization, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco especially—the appetite often changed by one treatment. Terms, \$5 per treatment.

DR. DUMONT C. DAKE,

Magnetic Physician. Office and residence, 147 Clinton St., Brooklyn, N. Y. Fifteen years experience in the exclusive and successful treatment of Chronic Diseases.

MRS. FANNY W. SANBURN,

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

A. C. STOWE, Psychopathic and Magnetic Healer, No. 223 North Twelfth Street, Philadelphia, Pa.

Psycho-Magnetic Tablets prepared from a durable porous material, absorbing and retaining a large amount of magnetism. Send leading symptoms, age and sex. These Tablets are magnetized expressly for the persons for whom they are ordered. Price, single, 15c; package of ten, \$1. v2-39

J. Wm. Van Namee, M. D., Clairvoyant and Magnetic Physician, 136 E. Twelfth St., New York City. Examinations made from lock of hair \$1.00. Psychometrical reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

C. 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 Sansom Street, Philadelphia, Pennsylvania.

WANTED.—A gentleman as business manager and associate for Dr. Harry C. Gordon, not over 40 years of age. Address, Dr. H. C. GORDON, 691 N. Thirteenth St.

AN OCCULT MYSTERY.
WHO CAN SOLVE IT?

A new phenomenal means of curing the sick. Safe, reliable, astonishing, successful. Sent free by Dr. J. H. Mosley, 141 South Eighth St., Brooklyn, N. Y. v3-30.

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A MONTHLY JOURNAL OF REFORM

E. H. HEYWOOD, Editor.

Terms, 75 cents annually in advance; 5 copies \$3.50; 10 copies \$6.00; 20 copies \$11.00; 50 copies \$20.00; 100 copies \$37.50. Single copies 7 cents. Subscribers who wish to continue, will please remit in time, for the paper is not sent except on payment in advance. Address:
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SPIRITUAL PUBLICATIONS.

"LIGHT FOR ALL,"

A Monthly Journal devoted to the interests of Modern Spiritualism. Terms, \$1 per year; 10 copies, \$9. Published by the "Light for All" Publishing Company, A. S. Winchester, Manager, 414 Clay St. Address all communications to P. O. Box 1,997, San Francisco, Cal. Being the only Spiritual paper on the Pacific coast and circulating in Idaho, Montana, New Mexico, Arizona, Colorado, California, Oregon, Washington, Nevada and British Columbia, it is an admirable advertising medium, reaching the most intelligent portion of the population of this section of the United States.

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.
D. C. DENSMORE, Pub. Voice of Angels.

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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. 30th. Eminent local speakers have been engaged. Rev. SAM'L WATSON, of Memphis, Tenn.; Rev. J. M. PEBBLES, 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.

CAMP-MEETING.

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

ADVERTISEMENTS.

\$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & Co., Portland, Maine.

"OUR PREMIUMS!"

To New Yearly Subscribers, and Old Subscribers renewing their subscriptions to MIND AND MATTER for one year we will furnish

A FREE PREMIUM

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.

THE ORPHANS' RESCUE,

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

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

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

THE HOMEWARD CURFEW.

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

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

Size of sheet 22x28 inches. Tinted surface 17x21 inches.

THE DAWNING LIGHT.

This beautiful and impressive picture representing the

Birth Place of Modern Spiritualism,

in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist medium, Joseph John's. Angelic messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1848. A light 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.

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MUSINGS UNDER THE MAPLES.

BY MRS. MARTHA G. FOREMAN.

"In the silence of twilight's contemplative hour,
I mused in a sorrowful mood."

"Earth has no sorrow that heaven cannot heal."
—Spiritual Song,

If heaven can heal each wounded heart,
Alay keen disappointments smart,
Or antidote a venomous dart.
Why not heal mine.

My thoughts have scanned the realms above
Through shades where wandering spirits rove,
And on, where, in harmonious love
And sympathy divine,

Angelic souls, once lonely mortals here
Sighing in dread that each new coming year
Starts on again the dreary round of fear,
With mocking chimes.

See joys spring up where'er the eye may fall,
Delights for each sweet sense, once turned to gall,
Flowers for each thorn, and sweeter far than all,
Unfading youth.

Perpetual spring of opening buds and thoughts,
Life blent with life; in endless forms enwrought,
With kindred mind, each breath a lesson fraught
With golden truth.

I sought to know if beings bright and pure,
Freed from earth's pains, have yet the power to cure
Our mortal ills, or help us to endure,
With patient mind.

Or, where the balm of charity, with which to fill
Each gaping fault, kindly imputes no ill
Design to thoughtless act, or yet unconquered will,
To reason blind.

How sad is life when every whispered word
Borne by the faintest breeze at last is heard,
As a wild hurricane, or cry of savage bird
Seeking its prey;

And fiercer passions lie in wait to bear
Each holy thought like wild beasts to their lair
From light of day.

LaRoy, N. Y.

Jottings by the Way.

BY JULIET H. SEVERANCE, M. D.

Thinking a few lines from me might be of interest to my many friends, readers of your paper, I thought to write some notes of my travels in the East and soundings along the way.

After leaving our pleasant home, and bidding adieu to the loved ones there, (my other half accompanying me,) we had a most delightful trip to Niagara Falls, that marvel of power, majesty and grandeur; down the Lehigh Valley railroad, winding its way among the mountains and valleys, through the coal-fields, where sights of the rarest beauty and most picturesque grandeur greeted our enraptured vision, upon every hand until we arrived in Philadelphia, the Quaker City—unlike all others in its appearance.

After a night's rest we visited your office. Our hearts had beaten in sympathy with the great work we felt was being done by that paper; and we had gloried in the Damascus blade that was being wielded in defence of truth, against hypocrites and defamers, by its valiant editor. But we were not prepared to find the hero who knows no fear and asks no favor of enemies, with a heart as tender as a woman's, with sympathies as broad as the universe. Such a combination of tenderness, gentleness, fearlessness and moral heroism, we have never before found in the same person, and it could but elicit our admiration.

Here we found our old time friend and co-worker, H. C. Stowe, whom we first met eighteen years ago, at a convention in Wisconsin, where he presided. I was the radical speaker then, as I am now and hope ever to be. Some fearful soul was afraid "the cause would be hurt" when Stowe, with a commanding voice, asserted the freedom of the platform with the announcement "if any truth can hurt Spiritualism let it die."

We also had the pleasure of meeting James A. Bliss and wife, the abused, but wonderful mediums, and witnessing some of the materializations through the mediumship of Mrs. Bliss, under conditions that could admit of no fraud. There were at one time the medium and two other forms to be seen, one of which was a daughter of Mr. Severance, who also gave her name, which was not a common one. At one time we saw Mr. Bliss under the control of an Irishman, a negro and a Yankee spirit, so perfect in their characteristic acts and language you would quite forget they did not own the body they controlled. When I learned of the particulars of their persecutions, by church bigots; when I saw them earnest and honest hearted; when I heard how, when the opposing counsel made offers of the highest sentence, when by wholesale perjury on the part of the Commonwealth's witnesses a long imprisonment threatened them, if they would plead guilty to the charge of fraud; and Mrs. Bliss—although expecting soon to become a mother—arose and in her emphatic manner exclaimed, "I will not in prison before I will admit what I know to be false. I wondered how many there were among their saintly opponents, who would sacrifice as much for truth. This persecution cost her the life of her child and brought her to the verge of the grave. When will bigotry hide her head in shame."

We went on Friday to Creedmoor Park Camp-meeting, where I was advertised to lecture, and found a most beautiful spot; its shady, grassy lawns sloping down to the river's edge formed a rare picture; a place fit for the visitation of all lovers of beauty, from the spirit as well as earthly spheres. Here we had the pleasure of making the acquaintance of Nettie Pease Fox, whom to know is to love. Met Mrs. Samuels, of St. Louis, a young trance-speaker, Messrs. Lynn and Geor. Dr. Craig, a woman of sterling qualities, Secretary of the Society, did much to make our visit pleasant, and we hope to see more of her in the future. Dr. Flowers had left camp before we arrived. Our meetings were of the most earnest and interesting character, embracing all reform movements and a spirit of consecration to the work was manifest. Sunday was a great day, as are all Sundays at camp-meetings, and many went from there with new ideas, something to think about, and what they need is to be made to think. Their emotions are generally appealed to instead of their intellects, hence the lack of intellectual control and understanding.

There was a movement set on foot there to carry on a series of camp-meetings on a different basis from the other Eastern camp-meetings. We are to have a free platform. Is it not strange that at the present time the majority of the so-called Spiritualists are as conservative and fearful of new ideas as are the churches? They seem to have utterly failed to interpret the meaning of what they have professed to believe, that everything in nature is progressive, but have adopted the methods of the sectarians in setting stakes and assuming to have the truth, the whole truth, and nothing but the truth. Like all sects who have done so in the past, they have begun to show signs of progressing after the manner of the crab.

After the close of the meeting, at Creedmoor, we were invited by Mr. and Mrs. Hill, of Springfield, Mass., who, by the way, are staunch, radical, progressive people, with the most remarkable spiritual experiences, to accompany them home. On our way thither we stopped at Neshauniny Falls Grove Camp, where we hoped to meet several speakers and workers whom we had met before, and have a social, happy reunion with many old-time friends. But judge of our surprise, on reaching there, to find but few campers, nothing going on, and a spirit of dissatisfaction and disappointment among many whom we conversed with. The only speaker in attendance was Mrs. Shepherd, and she spent most of the time in the city. Capt. Keffer, superintendent of the grounds, was very gentlemanly, and did what he could to make the day pass pleasantly. Mr. Champion, the President, does not seem to understand the first principles of common courtesy; and if the Society is a success in the future, a man of broader views and greater strength of character must take his place. We made many pleasant acquaintances during the day, and had a fine boat ride with a very pleasant company on the Neshauniny. In the afternoon we listened to Mrs. Shepherd's lecturing for the first time. We had met her in the West, at different conventions, where I had lectured before she took the rostrum. She has a pleasant voice, is easy and graceful in gestures, but her lecture was very conservative in sentiment.

The Philadelphia Times pays a sorry compliment to the Spiritualists, when the reporter, as a result of his interviews with various church members upon the ground, states he was told "what they preach here is nothing more than what is taught by the Bible. The only difference is, they give it to you in a different way from that in which you get it from the pulpit. In other words, 'they bring a great many here without doing any harm to the churches. I mentally accept the doctrine of Spiritualism and still be a church member.' Let me inquire, what good does such preaching and such Spiritualists do? Simply none. They are drifting on the tide of life, floating with the current only to obstruct the progress of those who stem the tide, as all reformers always have and must do; for when we begin to move with the popular current we are dead as reformers. To stop pushing ahead is to fossilize. How many Spiritualistic fossils we see on every hand! The Spiritualism I teach can never be mistaken for orthodoxy in a different version. The churches always oppose it, for were it to prevail it would empty every church. The doctrine of Spiritualism is antipodal to Christianity. The one hoping for happiness only through the shedding of innocent blood; the other knowing that we can only have just what we deserve, and that there is no atonement, but that compensation is a law of nature.

Next week we, accompanied by our good friends, Mr. and Mrs. Hill, at whose pleasant, harmonious home we are now guests, will visit Onset Bay Camp, Boston, and other points, of which I will write hereafter.

From Our Foreign Exchanges.

From La Luz del Poverner. Translated by J. Churchman.

THE PROGRESS OF GRACE.

Sr. de Vigel de Olavide.

We received in due course a little article signed "A Liberal Catholic," and yesterday we read your favor of the 12th inst., and to both documents we shall reply briefly, for the dimensions of our polemical articles do not admit the insertion of long polemical articles. Our weekly, written exclusively to instruct and entertain the women of our city in their short periods of leisure, cannot fill its pages with vexatious questions; and discussions in the field of religion are dry and of little interest to women in general; and knowing this, we published in the political periodicals our articles refuting "Satanism," by Senor Manterola; and only when the fiscal (censor) of the press prohibited its publication in the dailies of this capital we appealed to the columns of *La Luz* to finish our work; and though in our periodical there is always a page at the disposition of our opponents, that space is not sufficient for a discussion *en regle* as you desire; besides we are much pressed for time, and we do not care to repeat what we have said to satisfy in seventy-one articles which we have published, defending Spiritualism, now in press in book form, and which will be for sale sometime in the coming July. In that volume you will find repeated a hundred times our philosophical creed; but as one should always reply to a question, it is proper that we reply (briefly though it be) to the article of "A Liberal Catholic."

You take refuge in the Bible as *sanctum sanctorum*, and we respect the Bible because it is a poem of the religions; but we quite agree with the opinion of Cervantes, that a translated work appears like a Flemish carpet turned wrong side up; and thus appears to us the Bible translated and commented upon in so many ways, believing firmly that some parts may be as different from the original text as day from night; so that we behold in this book something of the past but not all. That is why we make no reply to the passages quoted by you. We find much that is good in the Bible; it is an admirable moral treatise. The words attributed to Jesus are divine! the epistles of St. Paul sublime! It is a book the more it is read the more it must be read; but this discussion of Bible texts is a thing already so trite and worn out that we do not care to follow it up. We are more rationalists than evangelists.

You say "All that is singular in the divine master Christ, returns plural in the human master Kardec." That which all Christendom has understood a spiritual regeneration or change of heart, spiritualism explains to us as several reincarnations; so that the identical spirit of Torquemada, the inquisitor, (according to the doctrine of Kardec) may after several centuries animate the body of the humanitarian Livingstone."

And nothing more natural. Who was Torquemada? Did he make himself? No, he is a Son of God as other men are. Then if he is the Son of God, would not God be unjust in creating in the celebrated inquisitor a monster of iniquity condemned to sin forever? And is it not more logical that that spirit should have sufficient time to acknowledge his errors, and pay all his debts, (many of which he must have contracted) and commence his regeneration by means of repentance and labor?

With a degree of astonishment you exclaim, Kardec says: "that our own works and merits raise us to redemption and perfection, thus annulling the grace of God." And how is the grace of God annulled? Do you ask for more grace than God would give to man in allowing him time without limit to progress? Progress is grace, progress is the divine gift, the supreme inheritance which the omnipotent has bequeathed to hu-

manity. You find differences between the teachings of Christ and of Kardec, and that is not strange; the form must necessarily be distinct, for very different was the civilization of that day from that of to-day.

Great reformers never resemble one another in language, but search into their depths, and you will always find the same; always the same tendency to educate man, arousing his feelings, softening his ferocious instincts; that is the idea to prepare the rebellious spirit by its indefinite progression. Thus did Christna, Abraham, Moses, Christ, Socrates, and all the reformers ancient and modern. Spiritualism is an evolution, is a manifestation of progress, which neither takes from nor adds to the sacred books. It has come only to bring a great boon to humanity, for it has proven to us by undeniable facts, that there is no death, that matter dissolves, and that the spirit lives eternally to progress forever. That is the truth, Divine truth, truth profoundly consolatory. This is all I can say to you. The religions make war against Spiritualism, because they think it is a new religion which comes to raise new altars, but it is not so, it is a deistic, philosophic, rationalistic school, which leaves in peace all the religions past, present, and to come, with their sacred books and texts, and pursues its march never to end; for ultra-terrene communication must ever sound in the ears of humanity.

We are glad of this opportunity of having put ourselves in correspondence with you, with the closing remark that a belief in Spiritualism does not annul the grace of God, quite the contrary, it augments it, if the Divine mercy could be augmented, for we believe firmly, that the eternal progression of the spirit is the *grace* without price granted to his children by him who clothed the lilies and the turtle doves.

ANALIA DOMINGO YE SOLER.

Sad It Is, 'Tis True.

COLUMBIA, Cal., July 23, 1880.

A few days since there fell into my hands a little book, whose title was, "The Bible Inspirationally, Interpreted by Charlotte Barber," and dated 1878.

Having heard of Mrs. Barber, and having the impression that she was an earnest, but somewhat peculiar Spiritualist, I naturally felt interested to read, and in reading, found that she has been psychologized by Catholic spirits, as the following extracts will show:

First. To the medium (which is herself). You are to speak with authority, as we said. There are to attend you the spirits of the preachers in the time of Christ, those who drank in most of his spirit.

Second. It is the soul that the devil is now using to produce manifestations.

Third. You will ask, What lives when death has taken place? I answer, the soul lives, and because it lives and is the germ force of the (to be) resurrected body, the body will also appear again.

Fourth. The soul of man is a physical fact as much as the hand or foot is a physical fact, whether it be solid, or fluid, or gaseous, does that alter the fact that it is matter?

Fifth. Who doubts, whose thoughts are fed from a higher fountain, than the resources of the natural mind, that our Christian Bible yet awaits interpretation at the hands of Christ mediums, who are to show clearly the fact, that sex underlies the salvation of the soul.

Sixth. The finest matter is the wafer, or bread, which has been changed, by a process wrought in the Catholic church, to be the finest matter in the universe, the spiritual elements of which are (to be) the food of the redeemed soul.

Seventh. The best Christian in the world is the true Catholic, who daily attends upon the "mass" and assists in this actual descent of Jesus Christ upon the altar.

Eighth. Before Christ comes as a judge, he will come as a materialized spirit. He will personate the spiritual Saviour of the body.

The materialization of Jesus will be the last sublime point in the domain of what is now called Modern Spiritualism. When Jesus first appears, it will be only to a few, who will have met at the call to witness the power of God.

Ninth. Mediums for the true spiritual manifestations will commence in the Catholic Church in 1878. These manifestations will differ in quality and kind from those of Satan, who is now employed in deceiving the people.

Tenth. The Catholic Church is honoring as one of the most important doctrines of the Church, a woman who was a "Virgin," and who conceived by the power of the Holy Ghost. The time is coming when woman's conceptions will all be produced from the same source.

The above with much more, in fact, the entire book shows the constant effort being made to secure reverence for authority, as against natural law. The concluding sentence of the fifth paragraph to wit: That sex underlies the salvation of the soul is true, but it needs no "Christ mediums" to show this, as the elucidation of natural laws in my "From Generation to Re-generation," plainly proves; and the words "salvation of the soul" as used by Mrs. Barber, translated into modern language, evidently means, "perfected materialization" for those who have died and finally, regenerated bodies for the race; an actual triumph over death.

People are beginning to sense the higher uses of sex, and in this there is danger to those who believe in spirits and rely on Bible authority. I have evidence that spirits are coming to mediums, who thus rely on authority, and are giving them horrible sexual theories, backing said theories with new bible interpretations.

There never was a time when the laws of sex demanded calm philosophical investigation as now. Nature and Spiritualism, which, as you have truly said, rest on, or are natural law, must wrest the domain of life, of sex, from the hands of ignorance and superstition, and the enemy that faces us to-day in Christian Spiritualism. It is the Judas of this age.

I have, in previous articles, declared that the Catholic Church was aiming to perfect materialization, in order to hold her power over the people; and consequently, that spirits in sympathy with her must necessarily oppose, and bitterly, all materializing outside her ranks; but I asserted this, not so much from actual evidence as from a perception of natural law. I knew that as materialization progresses the church element in spirit life would learn thereof, and that, seeing the power it would confer on them could they control it to themselves, they would, in the very nature of the case, make the effort; but the above quotations give an insight into their claims and aims.

The battle waxes hot between natural law and common sense on one side and "thus saith the Lord" on the other; and who doubts as to which will ultimately win? Authority is doomed.

LOIS WAISBROOKER.

BLACKFOOT'S WORK.

SHINING STAR AND LITTLE SUNSHINE.
An Acrostic.

See two immortal spirits blend—
Harmoniously one form attend;
In spirit Shining Star may roam—
Not so with Sunshine, for her home
Is here on earth, 'mid toil and pain:
Nature designed this for her gain
Growth, womanhood, power to attain.

Star after star bursts on the sight,
Turning pitch-darkness into light,
And chasing ancient night away,
Round cycles of eternal day,
And each through space will send some ray,
New light to kindle every hour,
Developing truth, knowledge, power.

Life, light and love will crown thy youth,
In all thy years be added truth,
To bring God's blessings down to man,
That when thy seniors shall have ran,
Life's pilgrimage and gone on high,
Enchanting scenes will greet thine eye.

Supernal spheres their hosts will send
Upon love's mission, truth defend;
Nations, through thy great gifts will know
Spirits commune with men below,
Holding reunions sweet and dear,
In many a heart, in heaven, as here,
Night unto day, and day to-night,
Ever progressing in the right.

CHARLES THOMPSON.

St. Albans, Vt., July 12, M. S. 33.

Good Aid.

Normal, Ill., Feb. 26, 1880.

Dear Brother Bliss:—I receive! the package of Blackfoot's paper all right, and I think it is a good and efficient aid for the work it is designed to accomplish. Enclosed find stamps for two more sheets whenever it is convenient for you to send it. Truly your friend,

MARY D. FOLSON,

P. O. Box 344.

GREATLY HELPED.

Akron, Ohio, August 3, 1880.

Mr. Bliss:—I wish that you would send me another one of those magnetized papers for my mother. It is to be used on her stomach. It is with difficulty that she can breathe, and they have helped her very much. Please send it as soon as possible, and you will greatly oblige.

LOUISE SIMMONS.

FEELS THE MAGNETISM.

Chester, Penna., Feb. 29, M. S. 32.

Dear Bro. Bliss:—In justice to my kind friends in Philadelphia I would say that I feel strongly the magnetism in some of the papers which you sent me, to advantage to myself in several respects, and have no doubt whatever you are doing a power of good in that way. God bless and preserve you through all your troubles and opposition to reap the benefits which must result from your good work.

T. P. NORTON.

CANNOT DO WITHOUT THEM.

Azusa, Cal., July 26, M. S. 33.

Dear Bro. Bliss:—Enclosed is twenty cents worth of stamps please send me two magnetized papers for the same. We have been benefited so much by their use, that we cannot do without them. I heartily recommend them to all, as a great strengthener and restorer of health, and wish to express my thanks to Blackfoot's band and their faithful medium, for the good they are doing for me, and the many who apply to them for the blessed magnetized paper. Respectfully yours,

MISS ELIA REEVES.

RELIEVED OF PAIN IN THE HEAD.

Smithville, N. C., Jan. 30, 1880.

Bro. Bliss:—I have been suffering so much with a combination of diseases of the head, vertigo, neuralgia and catarrh, besides injuries received on the head from fall, causing shortness of breath and swelling of the chest and stomach, that I have not been able to acknowledge the receipt of four sheets of paper, for which I wish to return my thanks for all the recipients, myself included. Mrs. Price and myself cut ours in two and divided with others. My heart disease is no better, but my head is greatly relieved since wearing it and I have rested better. My mind seemed for some time to be rapidly dementing, and oh, I wish to retain my mental faculties to the last. Please accept many thanks and many prayers for God's blessing to the great healer chief Blackfoot, and beg him to send a sheet to Mrs. Clemmons, a friend of mine, who is great sufferer.

SARAH E. GRISSOM.

Annie C. Rall, Cincinnati, O., writes: "Accept thanks for package of MIND AND MATTER. You may be sure I shall send them to the proper persons, thus sowing the seed, trusting they will fall upon good ground and spring up a thousand fold. Our glorious philosophy is in a prosperous condition here. Though we have no public speaking, yet, in a private way, much good is being done. Mediums are being developed, that promise to richly fill the places, as the old ones pass on to their higher missions. Your paper, also *Banner of Light*, by their kindly expressions, are giving courage and strength to newly developed mediums. Go on, dear brother, the spirit world is your help in this noble work. If we are willing to go hand in hand with angels our future will be blessed. The spirit of N. B. Starr, the spirit artist, was with us at our Sunday circle. He was greeted on the spirit side of life by many loved friends. Was taken into a gallery of paintings, grand far beyond expression, and to his joy he held among others the duplicate of those he had painted while in the earth form; but, oh! how very different from those his earthly hands, with earthly materials, in comparison with those on earth, were only outlines of those that now adorn the grand spiritual gallery."

E. M. Jordan, Muncie, Ill., renewing subscription, writes: "I like your fearless defence of mediums, and as long as I can, shall remain a subscriber to the only paper that dares to maintain the rights of much abused sensitives, and rebuke whatever tends to stop the progress and spread of the true gospel. May the good angels give you the wisdom and strength to accomplish your mission."