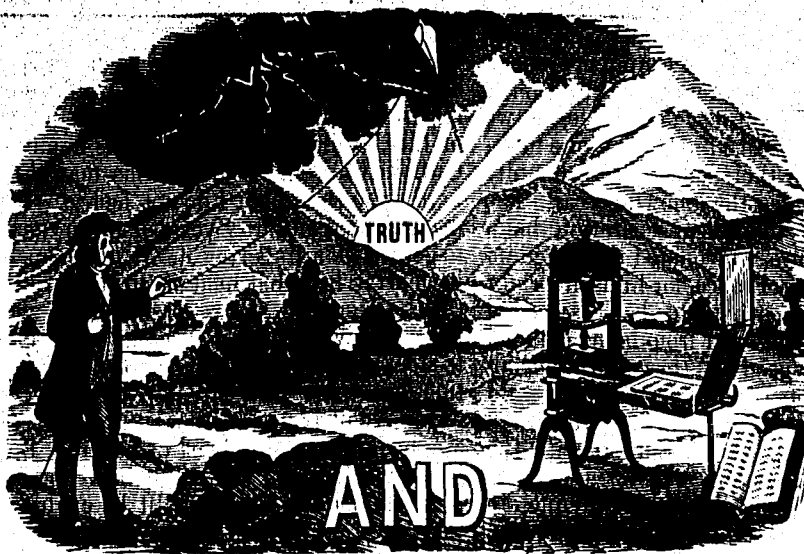


Mind



Matter.

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SATIRE.

BY T. P. NORTON.

What could you expect from a prejudiced slave
Of the idols of yore, and the creeds of the knave;
But that he would hold to the follies of youth,
And cling to the words of his master, for Truth,
Did a sailor in sight of his old "Fore-and-aft"
Ever straighten the gait of his rickety craft,
Did an animal fed on the acorns and husks,
Ever come to be shorn of his foraging tusks?
Or a lion with complaisance lie down with the lamb,
Or a fox lose his tricks of deception and sham?
Did water and oil ever mix in the sea?
Or poison with healthy digestion agree?
Would you wish that an owl in the daytime should fly,
You must summon the darkest of clouds to the sky,
For if you object to obliqueness of sight,
He'll try to persuade you that darkness is light,
And a mastiff if brought to the table to eat,
Will very soon run with the joint to the street:
The leopard may change his old spots for his game;
But oh!—no!—he never would alter his name.

The Duties Spiritualists Owe the Ark of Salvation to Scrape Away all Barnacles From Its Surface.

A LECTURE BY MRS. M. GURNEY.

Spiritualists believe that their ideas concerning a future existence, and the relation of that existence to earth life, are in advance of any other religious belief. This I think is true. Also, that Spiritualists whom Spiritualism has regenerated, are prepared to live a life superior to the devotee of creedal religion, or the ungodly worldling who believes in no immortality for the human soul.

Nearly all Spiritualists become converts to the philosophy of Spiritualism from the convincing proofs of disembodied intelligence, manifested through the various phenomena occurring all over the civilized world. The all important question, "If man die, shall he live again?" being settled, it becomes us all, as reasonable beings, to live in harmony with the Divine purpose of our existence, which is progression and ultimate perfection. Spiritualism tells us that this conscious individual existence, commenced here in this environment of clay, never ends until we reach perfection, or oneness with the Divine; that the soul will ever aggregate to itself a body, through which to educate and perfect itself, so long as it hath need of one. Spiritualism, ancient and modern, in its native purity, has been, and is, always scientific and philosophical. It is often found smothered and dying under the debris with which a false theology has buried it; but the germ under the genial, glorious sunshine of free thought and free investigation, quickly shoots up fresh and vigorous again. We see this truth illustrated in the progressive and stirring sermons that some of the more generous and noble hearted ministers preach, who struggle to take along, over the rugged paths of theological change, their fossilizing congregations.

Christianity has been degenerating gradually into Churchianity, as the outcome of feeding upon the husks instead of the kernel of Spiritual truth. Old Theology has taught, that a person reeking from the cesspool of vice and crime, could, within a few minutes of death, feel repentance, (and this repentance finds its origin in the awakened consciousness that suffering and punishment were deserved); be washed clean in Jesus's blood, and sit down with purified souls and enjoy spiritual things. No wonder the churches are fast falling in ruins with such false philosophy as their main pillars of support.

How came humanity by this unnatural idea concerning the methods by which the human soul was to be redeemed from sin? Simply by attempting to strain spiritual laws through the brains of men in whom the animal nature ruled and reigned,—persons in whom the soul-principle was not refined enough to absorb the rays of intuitive light, and guide and regulate the intellect? This blood bath business is a relic of Fetishism—a religion of fear; and is worthy of no more respect than the barbarous custom of making sacrifice to idols, to propitiate an invisible angry deity.

This great ugly devil barnacle is what has helped to founder and sink the religion of Christianity. Experience teaches us that the intellectual deductions of persons who are not pure in heart, ever curse the race. Many persons read and read and stow away in the mind a great pile of thoughts emanating from other brains, and never reflect or reason for themselves. Such persons simply live a vegetable existence, waiting to fasten upon something or somebody to tow them along safely into spirit existence. Unaided, they would never shape out an individuality of their own.

The churches as societies, holding their old formulas and creeds, will soon be numbered among the things which mankind have outgrown. The beligerent Materialism of the day, on one hand, to tear them down, and the more reasonable soul-philosophy of Spiritualism, on the other, to attract the refined and cultured, will eventually obliterate and absorb this formidable religious structure of the past. Claiming, as we do, that the spirit philosophy, as understood by the most spiritualized and enlightened believers in the science of soul, is to be the next new religion which shall lead the race up higher, it is a very important duty that we, who love the cause, owe to it, to help and keep it clear of barnacles.

Modern Spiritualism is but thirty-three years old, and already do we find some unsightly dead-weights seeking to attach themselves to this new and more reasonable religion. One of these, which would prove as destructive to the growth

of Spiritual philosophy as the atonement and resurrection of the physical body have been to old time religion, is the disposition which superficial Spiritualists manifest, to control the conditions surrounding mediums through whom are received the revelations from the spirit side of life, and the proofs that our friends have an existence, and are interested in our progress, even though invisible to mortal eyes.

Every discovery in science—every advance in religious ideas toward a standard of reasonableness and consistency—has depended upon the bravery and championship of some strong energetic soul, who loses sight of his or her own self-hood in the defence of the underlying principle, which must be protected while it works out the problem of another step onward in human progress.

Such is J. M. Roberts, Editor of MIND AND MATTER. He has stood in the gap and held back the open door between the material and spiritual world against the combined forces, visible and invisible, which have hurled themselves against it with the fury of demons. This courageous, unflinching and enthusiastic man has done more to rid Spiritualism of one of its most dangerous barnacles, than all other defenders of the spirit philosophy put together; and his name will be revered in the opening future as the mediums' friend, and the pioneer Spiritualist who held the gates ajar.

It would be exceedingly strange, if there should be no attempt on the part of vicious persons to counterfeit Spiritual manifestations; but the honest investigator, in a very short time, can detect the fraudulent from the genuine without breaking any of the rules of a seance. There are a class of persons travelling through different portions of the United States, claiming to expose Spiritualism, and advertising that by powers of jugglery they can perform all the wonders which the Spiritual phenomena present. This is false, as many Spiritualists who have attended their sham shows can attest.

Their psychometrical readings bear no similarity whatever to the genuine, and are as thin as a cobweb. Their magnetized water is the result of a little oxidized iron rubbed on the inside of a clean glass, which they fill with water from a pitcher, and lo! it is red like wine. An audience of enemies to Spiritualism, as they witness these slight of hand performances, in their ignorance of fact, think they have seen all the wonders attending the magnetizing of water to produce a medicinal effect. Their materializations are the merest botch. Any person of ordinary perception would see that they were tricksters personating ghosts. In rope tying, these knaves become experts, if they happen to be scrawny and unsymmetrical enough, in physical proportions, to form wrists larger than their hands, which they quickly draw out and free themselves.

One of these travelling jugglers, Prof. Beaumont by name, introduced himself to his audience, saying he had travelled as a Spiritual medium under the cover of legerdemain. This man openly announcing himself a liar, claimed to understand the occult laws of Spiritualism. These tricksters expose nothing except their own ignorance and moral degradation, as any person who has given ten years to the study and investigation of the varying phenomena connected with Spiritualism can testify. Such disgraceful adherents so readily fluctuate with the moneyed value of their tricks, that they can not long be an incumbrance to anything.

Another monster seeking to be towed along by the strong ship Spiritualism, is Free-love, labeled Free-love. Free love has cursed religion in all the by-gone ages, and now it would assimilate with believers in spirit philosophy. Old Solomon and David, of Bible fame, have made that book a smeared historical production, and degraded its Spiritual truths with the mingled accounts of their shameless debauchery. Brigham Young and John Noyes, of modern times, have been another pair of satanic satellites, clothed in the livery of heaven, that they might more easily live out the brutish nature within; and here is a conundrum for re-incarnationists. How many times will it be necessary for such spirits to clothe themselves in flesh, in order to rise to the standard of a decent manhood upon a purely human plane, to say nothing of spiritual development?

There is an intuitive perception of soul-law in every moral man and woman, which says: "Let every man have but one wife, and every woman but one husband." Perhaps the intellect cannot combat successfully the sophistries of such as make it a study to whitewash lust; but all well regulated people feel that the union of one man and one woman, in the conjugal relation, is the divine order of things as regards marriage. Now, it is a fact that love is free, and harms no one when wisdom directs it; but licentiousness and wisdom are never found operating in one organism, so the man who is troubled with a looking on women, to last after him, may know that wisdom does not regulate his demonstrations, nor can it until he gains the victory over appetite, and so cleans up his intellectual workings.

These dirty intellectual workings run something like this: "Some years ago, when I was ignorant, I got yoked with a companion who has become very distasteful to me; and as I own my own person, I am going to find a panacea for my married woes by stealing into some other man's house when he is out, and with my positive overpowering magnetism, debauch his wife, sister or friend." Or, if it happens to be a woman who is mired in the sophistries of promiscuity, she says: "If I have a right to change my love rela-

tions once in ten or twenty years, I have a right to change them every day, if I please."

Now experience proves that the man and woman who marry so well mated, that they remain together without continual discord, are the individuals who prove the greatest blessings to society. The home should be a place of rest and security in all things; and if it is not, so far as the affections are concerned, because we are unequally yoked in some way, we can at least be true to our married pledges till they can be righteously annulled; and we shall find, if we practice this honorable, straightforward course with our companions, that they, at least, will be, when our probation is over, our staunch friends, and true friendship is almost akin to love.

The conjugal relation is a sphere embracing the positive and negative forces, and the divine idea of marriage is to keep this circle unbroken, for the highest development of parents and children, the latter for years being by nature entitled to the care and guidance of their own father and mother.

There are many truly good people who are overcome by perplexities in their married life, and thus have become too negative, and are psychologized with these devil's doctrines. But the natural-born free-luster seeks to attach himself or herself to Spiritualism, because, in its large-hearted charity, it binds no one with rules and regulations; desiring that all shall be pure, good, and true enough to be a law unto themselves, and society will be none the worse for this larger liberty.

One of the chief blessings that Modern Spiritualism is to bring to the race, is to make the path to human purification plain. Conjugally mismatched persons who seek a refuge from their misery in temporary marriages, never find a cure for their woes, for nobody can find peace and rest while they are living a lie. Spiritualists who have not learned to solve themselves for that which is lacking in a companion, in the intellectual interchanges which friendship offers, and the ministrations of the angels, until such a time as justice can come to all in their family relations, have not made much progress up the stairway to intuitive light.

There is a cry which refuses to be silenced, going out from the heart of suffering humanity, for light, more light, on the question of conjugality and its laws; and with the ever increasing inharmonious inevitable as woman individualizes and cultivates her intellect, and man becomes more moral, refined and spiritualized, this question must soon come to the front for more open, careful and serious investigation. It is eminently a soul question, for the divine possibilities of a healthy perpetuation in spirit life are mysteriously wrapped up in conservation of the sex principle, and its appropriation to its legitimate God-given use in earth life. Who then can afford to be a free-luster? Who can afford to fritter the soul away, peace-meal, in the unholy relations which ruling appetite would seek? Persons who are satisfied to lead a life of complex marriage are on a plane of bedeviled brutishness, and if Spiritualism cannot raise them up to a higher standard of life and thought, it will be compelled, in the very nature of things, to repudiate them as a hindrance to true progress.

Spiritualism teaches that we are to prune the unhealthy, unsightly growths in our own individualities; that we are to resurrect ourselves from a selfhood which constantly debauches the immortal part of our being, and which entails upon coming generations a heritage of degradation, and binds our children in the iron shackles of appetite. I fear we do not seriously reflect upon the duties we owe the spirit within; that we do not struggle against the sin, most easily besetting us, until we gain a victory over the lusts of the flesh, and establish the kingdom of heaven in our own hearts.

We are each and all a barque of some sort, making our way to the haven of spirit existence; and who can wish to put into port loaded with unsightly barnacles—perhaps greed for gold, or intemperance either in eating or drinking; or with the soul stagnated and warped by that filthy narcotic tobacco, and the intellect fossilized and obscured until the victim perceives not that he or she has been a nuisance for many years to cleanly order-loving people.

It is the universal testimony of persons possessing the gift of second-sight, spiritualized, that nothing is more painful to contemplate, or associate with, than a soul either embodied or disembodied, reeking with licentiousness, intemperance and craving for tobacco. Here, in this life, slavery to appetite may crush out the rights of our wives, our husbands, or our children; but whatever a person soweth that shall he also reap, and the day of retribution proves the day of restitution for those who have been martyrs to inhuman humanity.

It is a false and pernicious doctrine to promulgate, that we did not make ourselves, and so are not to blame for this evil or that shortcoming which finds its origin with us. Grand old Mother Nature proclaims with every passing breeze the mandate, "Grow." Intuition catches up the ceaseless whisperings, and the human heart, in its aspirations, sends upward ever a prayer for more light and strength to grow in grace and a knowledge of the truth and of wisdom; and the angels lend a listening ear, and shower down upon man the revelations whereby he shall be enabled to grow up and out of a spiritual condition unsightly with barnacles. And all such that refuse to grow, the God of Nature has so arranged the warp and

woof of destiny that they are allowed to attract a punishment of suffering which will compel them to be glad to grow, and in this way a perfect intelligence causes the ignorance, the wilfulness, the vices, and the crimes of man to praise him.

Report of Spiritual Camp-Meeting Held at Idlewild Grove, Kansas, from August 5th to 15th.

PALMER, Washington Co., Kan., Aug. 17,

Editor Mind and Matter:

DEAR SIR:—As the secretary of the spiritual camp-meeting, held at Idlewild Grove, near Cawker City, Mitchell Co., Kansas, August 5th to 15th. I send you a brief abstract of what occurred at this eventful meeting. I would be unable to give you an extended account of the friends of Spiritualism, who related their experience; who were an honor to the cause that helped along the noble work of trying to unfold the spiritual nature of the race.

Messrs. J. Danton, C. H. Moody, and George Skinner, who were the committee on arrangements, did all in their power to make the meeting a success. Danton and Moody by their eloquence on the rostrum, won respect from all classes.

The committee on programme, J. N. Blanchard, chairman, of Delphos, Kansas, who was President last year of the meeting which assembled at the grove near Delphos, added great strength to the cause of Spiritualism. He was ably assisted by the other members of the committee.

Dr. Gurney of Palmer, Kansas, (though a Materialist,) has qualifications which command respect from the Spiritualists. L. L. Ruggles of Salina, and the rest of the officers knew how to do their duty, and they did it faithfully.

The conference meetings were held every day during the encampment. Of the gentlemen who took an active part, I might mention Messrs. Blanchard, Ruggles, Fields, Kiggins, Carter, Dixon, Lewis, Fitzgerald, Dr. Ballou and many others, who contributed much interest to the meeting.

Prof. Seymour, the great phrenologist, added his evidence in favor of Spiritualism.

Of the ladies who took part, I might mention Mrs. Gurney, Mrs. Hilliker, Mrs. Knowles, Mrs. Belk, Mrs. Dixon, Mrs. Danton, Mrs. Foad, Mrs. Noble, and numerous others, who would have done credit to any meeting.

A discussion between Rev. Mr. Washburn, a Methodist preacher, and P. A. Field, the noted Spiritualist from Chicago, was conducted on the ground. The question debated was, "Whether the blood of Christ cleanses us from sin." Rev. Washburn affirming and Brother Field denying. Mr. Field took hold of the old superstition in such a manner, that the Rev. gentleman must have wished, he had been educated in a different faith than the old mythology of the ancients.

Yours respectfully,

GEARY E. SMITH, Secretary.

The Israelites.

The Spiritual reviews of Spain, in long laudatory articles, applaud the invitation which the Spanish government has given in response to the demand for protection made to it by the Israelites expelled from Russia. The *Criterio Espiritista*, of Madrid, of June, says: "We are happy to record an event which will fill with joy all who love justice and the land of Spain. One hundred thousand Israelites, torn from their homes and their business, and from the country of their adoption, by Muscovite fanaticism as superstitious, cruel, and intolerant as Islamism, have come to seek the hospitality of Spain. These unfortunates addressed their demand for asylum to Prussia. That nation, which pretends to stand at the head of the civilized world; and which is so in some respects, has closed her doors to them, whilst more than one country, among them our own, has shown her the necessity of capital and industrious hands. Those exiles prepared to direct their steps toward Austria; when the government of Spain, without hesitation, acceded to their demands. It is never too late to do well, and at last, after four centuries, Spain is going to repair the impolitic expulsion of the Israelites, decreed March, 1492." etc.

And the *Revista Espiritista*, of Barcelona, in its article, "Return of the Israelites to their Ancient Country," July, '81, says: "Four centuries have elapsed before Spain has repaired, as far as possible a grave fault—an infraction of the precepts of Christ and of a wise policy—by a decree of expulsion of the Israelites from the territory of Spain. Nevertheless, it is not all Spaniards who can enjoy the satisfaction of the agreeable surprise which this resolution, as just as it is Christian, should bring; the authorization accorded to the Jews, to live under the protection of Spanish laws. This act of justice gives a terrible blow to the Ultramontanes; in recalling their sad history, they are reminded of the good times of their inquisition; and they plot and labor without ceasing to bring about a reaction which shall carry us back to the times of Torquemada. We congratulate the Government which can understand and fulfil its high mission. We congratulate as well the Israelites," etc.

No doubt all Belgians whose consciences are not seared and muddled by retroactive and deleterious prejudices, will unite in applauding and praising the tolerance and wisdom of those men, eminent in their country, who are setting Spain free, so long borne down and unhappy under the cruel despotism of the combined altar and throne.—*Moniteur, of Belgium, 15th August.*

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ROBERT II., (of France).

I am here to-day to help to spread the light. There was one fault in my earthly career that follows me as a spirit. I was too pious. Piety carried to an extreme length begets bigotry, and you become so absorbed in it, as a leading idea, that any one who does not agree with you, you regard as an enemy of truth. At the time I lived in mortal form, Catholic Christianity was in its darkest period. Nearly all light had become extinguished. Altars, priests, wafers and tapers created a kind of dim religious awe, which causes all spirits that become enwrapped in that kind of religious folly. No religion that excludes the light of free inquiry will fail to produce, in your minds, a dim uncertainty which gradually brings you to that point that you throw over all the things of the mortal life to live in that religious world of your own imagining. As a mortal I believed too much. As a spirit I wish to undo that. I have found through inquiry and work in spirit life, that the Great Infinite has marked out no set of religious rules for men to be governed by; but there are rules that we may learn by experience—that which becomes a truth, morally certain to us. But priests have perverted the truth by means of dying rams, lambs, crosses, virgins, and Latin jargon. I know now as a spirit what I never knew as a mortal, and that is, that Christianity is an astrological legend, and every true Christian who has his eyes open to the truth, acknowledges it to be so, in spirit life. No one who ever lived was more earnest in propagating Catholicism than myself, and the priests conferred on me a title which has been a curse to me spiritually, that of *Pious*. That title, as bestowed by priests, has cursed every spirit that it was ever conferred upon. There is blood attached to it, and untold suffering; and many men whom the priests excommunicated, are occupying to-day, in the spirit life, higher positions, and enjoying greater happiness, than the so-called *pious* ones of history. I know positively, from conversations had with that great spirit, Apollonius, that every head or bust or picture now held sacred as the head of Jesus Christ, by Catholics and Protestants alike, is the head of Apollonius of Tyana. I also know, from what I have learned from the conclave of emancipated spirits, and their accounts of their earthly experiences, which they have discussed openly in the spirit world, that the Jesus of the Scriptures, the Paul and John, are all derived from the life of Apollonius of Tyana. The days of truth are upon you, and that which is crooked shall be made straight. The age of reason, now dawning, needs but one redeemer, and that is the effort of each person to be his own saviour. This is a guide-board that will never lead you astray. All are gods, provided their conditions and environments are god-like. I feel much relieved in coming here to-day. It is a duty I owe to the misguided. I lived in A. D. 997. That was when I was in the height of my power. I was known as Robert the Pious of France. Good-bye, sir.

[We translate the following account of Robert the Pious, from the Biographie Generale.—Ed.]

"Robert, king of France, surnamed the Wise and the Devout, ascended the throne in October A. D. 996, after the death of Hugh Capet, his father, who from the year 988, had associated him in the royalty by consent of the French nobility. Under the reign of this prince, France, for thirty years, enjoyed a repose which was all the more necessary because of a famine which lasted four years. Cold and continued rains rotted the sown grain or prevented the formed heads from ripening. This disaster which extended over almost the whole of Europe, cost France a third of her population, because the famine was followed by a pestilence, which twice broke out—the first in 1010, the second from 1030 to 1033. So many misfortunes against which human prudence could do nothing, explains why at this epoch, holy relics multiplied to infinitude, and why pilgrimages from France to Jerusalem became so common; which gave birth sometime after to the crusades, which were to change the destiny of Asia, but which only resulted in changing the manners and customs of Europe. Robert, in obedience to feudal laws sometimes aided his vassals in their quarrels; but undertook, on his own account, only one war, the motive of which was just. Henry, duke of Burgogne, brother of Hugh Capet, had no legitimate children. Wishing, at his death, to dispose of his inheritance in favor of the son of his wife by a former marriage, he designated the latter as his successor. The nobles of Burgogne seconded him, fearing to become immediate dependents of the crown. This was the spirit of the time, and we may well believe that the people of the provinces felt a great interest to be governed by sovereigns who lived in their midst. Robert the lawful heir of Henry, sustained his rights by arms, and after six years war, during which he was assisted by Richard, duke of Normandy, he saw himself the peaceful possessor of Burgogne, which he gave as an endowment to his second son, who succeeded to the crown, ceded it to his brother Robert. The constancy with which Richard, duke of Normandy, seconded his king, notwithstanding it was of the greatest interest of all the powerful vassals to prevent the growth of sovereign power, was honorable to both those princes. Some years before the death of Henry, duke of Burgogne, the count of Chartres, and the duke of Normandy, waged a war so cruel, that Richard believed it his duty to follow the example of his ancestors, by calling to his aid, two of those kings of the North, yet pagans, who then devastated England. They hastened to consent. To describe the fear that their presence cast upon all hearts, it is necessary to recall the excesses that those barbarians had committed in France, in the two preceding centuries. Robert was too wise not to foresee how difficult it would be to drive them out, as soon as they would be seduced by pillage, the ordinary compensation for their services. He acted as mediator between the count of Chartres and the duke of Normandy; and by his prudence, by the superiority of his mind, by the justice with which he arranged their rights, he concluded a peace between them, and took upon himself the expense necessary to satisfy the two Northern princes. This patriotism, this disinterestedness, secured him the friendship of the duke of Normandy, the esteem of the great, and such respect throughout Europe, that in the year 1023, while they were taking the necessary precautions concerning an interview that he was to have, on the river Meuse, with Henry, Emperor of Germany, that prince set out from his camp almost alone to find Robert at the place

where he lodged. The greatest confidence was at once established between them, and they offered to the world, the long unknown spectacle, of two sovereigns whose political aims were alone to secure the happiness of their subjects. Unhappily the emperor Henry died the following year. The Italians formed the resolution of separating themselves from the Empire, and offered the kingdom of Italy to the king of France, for himself or for his eldest son, Hugh, whom he had associated with him on the throne. Far from being deluded by the value of crowns given through the inconstancy of peoples, Robert felt that the Italians did not seek a king to govern them, and that they only wanted to kindle a war in Europe, with the hope of rendering themselves independent; he refused their offer. The duke of Guienne, to whom they afterwards addressed themselves, had not the same prudence, and early repented of his want of foresight. In following the political course of Robert, it will be seen that he merited the surname of Wise; that he did not love peace on account of indolence, but from a desire to render his people happy; and above all that he felt that a monarch, in becoming a mediator between the great and powerful, who enjoyed the reciprocal right of making war, would acquire more real power, than by making them feel, by his exhibition of ambition, the necessity of uniting against the royal power. * * * Clement in that which only concerned himself, he pardoned some conjurers who had formed a plot to kill him, and used religion to cause his leniency to be approved; for when the judges were about to pronounce judgment on the guilty, he caused the latter to be admitted to the communion, and said that he accorded them their pardon, saying, "those cannot be put to death, whom Jesus Christ receives at his table." This prince died at Melun, in the month of July 1031, in the 60th year of his age, and the thirty-fifth of his reign. His goodness, his charity for the poor, whom he fed and cared for with a zeal, that the love of God could alone have inspired, made him adored by his people. His attainments in belles-lettres, gave him the esteem of the learned; his patriotism won him the respect of the great; and his piety the veneration of ecclesiastics. Nature was prodigal in her gifts to him. He was tall, well formed, and graceful in his manners. He was one of the few kings, who, after a long reign, have been able on the bed of death, to testify that they were not accountable for any of the misfortunes that their subjects experienced under their government."

[Such was the great and good king whose spirit returns and testifies as above, after a lapse of more than eight hundred and fifty years. The one draw-back to the spirit happiness of this remarkable man, was the fact that he was a bigoted votary of Christian Catholicism, or of Catholic Christianity. He testifies positively, as the result of his inquiries as a spirit, that the great Infinite has prescribed no set of rules for the government of men, and that experience is the only sure guide to follow. His testimony as to his positive knowledge as a spirit, that Christianity is but an astrological legend, while nothing new to those who have impartially sought to know the origin and nature of the so-called sacred scriptures, shows that they who were the most earnest and sincere Christians, in their mortal lives, have, as spirits, become awakened to, the true nature of the terrible delusion which so completely held them in the vassalage of ignorance and superstitious fear. What an important truth, he utters! when he says: "Many men whom the priests excommunicated, are occupying to-day, in the spirit life, higher positions and enjoying greater happiness than the so-called *pious* ones of history." We have heard much of the assemblies, bands, conferences, congresses, and other deliberative meetings of spirits, who are seeking to effect their respective parts in the great work of human regeneration; but we have never before heard of the "Conclave of Emancipated Spirits," of whom this great and renowned Catholic king speaks. The use of the term *conclave*, to designate the nature of that spirit assembly, shows that emancipated Catholic spirits are working to defeat the continuance of the religious delusion from which they have themselves escaped. How long will the walls of Roman Catholic ecclesiasticism, in spirit life, withstand the pressure of these working emancipated spirits from without? Not long, we opine. The truth is becoming rapidly and widely known, and the fear and dread of it is fast becoming a thing of the past. The bulwark of Christianity—the Devil—is overthrown, and with him, the idolatrous veneration of consecrated myths and fables. The purely human origin and invention of the whole scheme of Christianity can be no longer successfully denied, and the glamour that arose from its supposed sacredness, is being dissipated by the light of truth, as the mists of night before the morning sun. I hail this announcement of Robert the Pious with the assurance of certainty: "The days of Truth are upon you, and that which is crooked shall be made straight." If it be asked, How know you that comes from a spirit? I answer, because neither the medium nor myself had any knowledge whatever, at the time the communication was given, that such a person had ever lived, much less knew any of the incidents of his earthly career; and besides, I know that the medium was in a complete state of wholly unconscious entrancement. If it be asked, Why do you regard the communication as authentically from the spirit of Robert the Pious? I answer, because I can conceive no motive or reason for any other spirit personating him in that manner. If any one can conceive of such a motive, I would thank them to state what it could be.—Ed.]

MARC ANTONIO DE DOMINIS,
(A Heresiarch and Apostate).

GOOD DAY:—None can throw as much light on Christianity as the Catholics. Christianity is a Catholic institution, and not a Protestant one; and yet, all the paraphernalia of both are the same, except that Protestants have somewhat modified them. During my mortal life I was a Catholic prelate, and held the title of Archbishop. I was a man of science, and never allowed my religion to interfere with my reason. I knew the identity between Christianity and Paganism, and that the former was only a copy of the latter. In fact, in the Library of the Vatican at Rome were all the documents necessary to prove that the old Roman gods, rechristened by the sculptors, are the apostles of the Christian religion; that the Christians robbed the Pagan temples of all these old myths, in the shape of sculptured forms and basso-reliefs; and that all the rites and ceremonies and vestments are copied from the observances of the priests of Apollo. The mitre had, originally, twelve points, representing the twelve signs of the Zodiac; but as Catholicism increased, it was ne-

cessary to conceal this fact in such a way that the astrological significance of it would not be too apparent to the public eye. If there is a "Prince of Lies," spiritually speaking, his home is in the Catholic Church. Some persons may think I am hard upon them, but I do not feel so. It cost me one hundred and fifty years of misery, as a spirit, to get rid of a lingering desire, developed in me in mortal life, that held me to that myth of centuries—Jesus of Nazareth; and I speak plainly here to-day, because I wish, my mortal brethren to steer clear of any faith or hope in any redemption, but their own strength of character, their own love of truth, and to discard all worship of any book, except the book of nature. Be natural in everything, and you will obtain not only happiness and bliss, but you will be enabled to help others to that point where we shall all be united in the fatherhood of God and the brotherhood of man. I was located, in 1620, at Savoy in the Strand, London. My Italian name was Antonio de Dominis, Archbishop of Spalatro. In England I was called Marcantonio de Dominis.

[We take the following account of de Dominis, from the Nouvelle Biographie Generale.—Ed.]

"Marcantonio de Dominis, a Dalmatian theologian and mathematician, was born at Arbe, (an island on the coast of Dalmatia,) in 1568, died at Rome on the 16th of September 1624. He was of the family of Pope Gregory X, and pursued his studies at Loretta, under the direction of the Jesuits, who decided to admit him to their order. He afterwards taught mathematics and philosophy with great success, at Padua, and in several other large cities of Italy. After having passed twenty years in the Society of Jesus, with whom he distinguished himself in all the employments with which he was charged, Dominis yielded to the temptation of becoming a bishop, and caused himself to be secularized. The emperor Rudolph and the Doge of Venice, obtained for him the bishopric of Segni. Different quarrels which he had with his superiors, caused him to demand in exchange, the archbishopric of Spalatro, (Dalmatia.) The court of Rome, having decreed an interdict against the Venetians, Dominis took the part of the latter, whom he considered as his protectors. The Inquisition censured his writings. The resentment that this condemnation inspired him with; the caresses of the Protestants; and their assurance that he would be permitted to print his works without fear of the inquisitors, led him in 1616 to pass to England. He was there not unuseful to James I., whose dominant passion was to appear as a learned theologian. That monarch appointed him Dean of Windsor. With the view, he said, of laboring to unite religions, he wrote and preached against the court of Rome. In 1617, Dominis published the first volume of his famous work, *De Republica Ecclesiastica*. * * * On the 30th of October 1617, Nicholas Isambert, referred the book of Dominis to the Faculty of Theology, at Paris. The condemnation of forty-seven propositions was decreed on the 15th of December 1618, by a part of the Professors; the others, far from subscribing to the condemnation, judged, with Richer, that several of the propositions were sustainable, and did not approve of the qualifications with which they noted the greater part of the other propositions. The Faculty of Theology of Cologne, published also, in the same year, their censure of the first four books of the *Republica Ecclesiastica*. Dominis continued his work in the midst of the manifestations of friendship, respect and esteem, with which the king and English clergy overwhelmed him. At the same time, in the midst of his labors, his conscience often gave the lie to what his pen wrote, and he was stung by remorse. These scruples increased, when his vanity and avarice had caused him to lose all credit in England. Gregory XV, his friend and fellow pupil, having been made acquainted with the disposition of Dominis, resolved to profit by it, and told the Marquis of Gondemar, ambassador to Spain, to say to him, that he might return to Rome without fear. Dominis consented to do so; but before setting out, desired to signalize his return to Catholicism by a startling action. He ascended the pulpit in London, and retracted all he had said, or written against the Catholic church. James I, made angry by this new change of opinion, immediately deprived him of all his benefices, and ordered him to depart the kingdom in three days. Dominis passed through Flanders in April 1623, and went to Rome. On the 24th of November following, he published an ample retraction of his works, and after having abjured his errors, he asked pardon for his apostasy in a public consistory. His inconsistent and unreliable humor did not allow him to remain long in quiet. From 1623, it was judged, from some letters that he wrote to England, and that were intercepted, that he already repented of his reconversion. Urban VIII, caused him immediately to be imprisoned in the castle of St. Ange. Dominis was there almost immediately attacked with the sickness of which he died the following year. Rumor said that he had been poisoned. By sentence of the Inquisition, his body was disinterred and burned with his writings, in the field of Flora at Rome. The principal works of Dominis are *De Rudinis visus et lucis in vitris perspectivis et iride*; Venice, 1611, in 4to. Before him, the rainbow had appeared an inexplicable prodigy. Dominis was the first to divine that it was an effect of the rain and sun and developed with sagacity the reason of the varied colors of that phenomenon. He also spoke of spy-glasses of long focus, of which the invention which was due to James Metius of Alkmaar was then new. He mingled some errors with the truth he had found; but Descartes rectified them, and completed the discovery of Dominis." etc.

[Such was the man whose spirit gave the foregoing communication—a communication that is beyond any reasonable question, both genuine and authentic. This man was fully competent to know just what he testifies to as a spirit. That he was a man of unusually keen perceptions, is manifested by his discovery of the canes of the rainbow, which destroyed forever that pretty fable about that covenant between God and man. It will be seen that for twenty years he was a member and honored and trusted agent of the Society of Jesus, and was undoubtedly fully informed of the facts to which he testifies in relation to the robbing of the Pagan temples of their mythical objects of veneration, and that all the appliances and paraphernalia of the Roman Catholic priesthood were copied from the priests of Apollo. Well might this well informed Catholic spirit locate the Prince of Lies in the Catholic Church. Notwithstanding he understood the deceptive character of the Christian religion, he tells us that it took him one hundred and fifty years, in spirit life, to get away from the earth-formed desire of being saved by Jesus of Nazareth. Could

any spirit give wiser counsel than does the spirit of Dominis, when he says, "Be natural in everything, and you will obtain not only happiness and bliss, but you will be able to help others to that point where we shall all be united in the fatherhood of God and the brotherhood of man?" This spirit found himself alike deluded, whether identified with Roman Catholic or Protestant Christianity. Both phases of that grand delusion are undoubtedly alike destructive of spirit happiness, or the testimony of spirits is worthless as an element in the stock of human experiences.—Ed.]

ISAAC BEAUSOBRE,

(A French Protestant Divine).

I SALUTE YOU, SIR:—It is my opinion, as a spirit, that all, or nearly all, that Catholicism has furnished to the world, has been brought about by their copying the teachings, rites and ceremonies of the Essenes. Their teachings were mysticisms, parables and allegories. Such were their methods of inculcating their ideas, that their whole religion, in my opinion, was of Persian origin. They were fire-worshippers, and believers in fire baptism; as you see so much of this forbidden in the Old Testament, termed having your children or seed passing through the fire to Moloch. Now the Essenes revived this in their day, and they thought that as fire is the greatest purifier of all decayed material substances, so it was the best agent to bring about a spiritual purification. Their patriarch or perfect man, or their Jesus, was simply a person chosen from all the rest, on account of his physical perfection and beauty; that is, the most beautiful and perfect man-child became the embodiment of their god Mithra on the earth. He had twelve apostles, disciples, or patriarchs, whose duty it was to teach the people, spiritually, what they received from him. In no case did the god-man teach the multitude himself. Here you have the identity of the Christian God-man and his disciples. I desire to say further, that you can take no person living in the mortal form and seclude him or her from their fellows, allowing them to live in contemplation of the good and pure and true, but that they will become mediums; and the emanations going out from a pure physical body will naturally cure disease; and so anything that the Essenian perfect man touched or magnetized, had the effect of renewing all kinds of physical imperfections. But this was only the result of a natural law, which the people, in their ignorance, regarded as coming directly from God, who thus acted as the physical saviour of men. Apollonius, Ignatius, Flavius Josephus, Epaphroditus, and others, were acting, during their mortal lives, as the saviours of men in the way I have pointed out. In the course of time, and through the debaucheries of priests, this magnetic power was lost,—they became degraded physically, and finally placed a mythical idea at the head of their religion, to save themselves from the necessity of becoming doctors to the multitude. It was only in the second century that the idea of Jesus, as it is now taught, took shape; and as the former spirit said here to-day, they amalgamated their ideas with those of the Pagans. In short, they departed from the purity of the Essenian doctrines, and began to teach the doctrine of human intercession between God and man. Now all these things are about to be made plain, so that "the wayfaring man, though a fool, cannot err therein;" and no spirit can then leave the earth and enter into the life beyond, with the plea that he or she did these things through ignorance. The printing press is a saviour that will perform all, and more than all, the gods ever heard of, whether once human beings or purely myths. It is my great desire that all may become thinkers upon this great question of religion, because, as now taught, it is an incubus that keeps humanity from developing. I have done the best I could do, under the conditions I have here to-day. There are some points I would like to have entered upon, but I cannot force my ideas into the shape I would have them take. My name has been given to you—Beausobre.

[Before this spirit took control, the Indian guide announced the presence of the spirit of Beausobre, who, he said, was apprehensive that he could not do himself justice under the circumstances, as the power of control was far exhausted. The medium was still suffering from the effects of spirit influences, thrown upon him while at Lake Pleasant Camp-meeting, through that be-adled representative of Jesus of Nazareth on earth, Prof. J. R. Buchanan; who, as if the "Devil" had possessed him to do so, sought to prevent the medium from ever being used by truthful spirits again to expose the monstrous religious fraud called Christianity. It is only charity to believe that Dr. Buchanan is wholly ignorant of the malignant spirit influences that have been using him to save Christianity from the exposure it is getting at the hands of truthful returning spirits. I take the following account of Beausobre from the Penny Encyclopedia.—Ed.]

"Isaac Beausobre was born in 1659 at Niort in the province of Poitou. His ancestors had emigrated from France on account of their being Protestants, at the time of the St. Bartholomew massacre, but returned afterwards in consequence of the edict of Nantes. Young Beausobre studied at Saumur, was afterwards ordained, and took charge of the Protestant church of Châtillon-sur-Indre, in Touraine. When Louis XIV. renewed the persecution against the Protestants, by the revocation of the edict of Nantes, in 1685, the church of Châtillon was closed and the gates sealed by the king's officers. Beausobre broke the seals, and preached as usual on the Sunday, in consequence of which he was obliged to take refuge in Holland. From Holland he went to Deseau, in 1686, as chaplain to the princess of Anhalt Dessau. His first work was "Defence of the Doctrines of the Reformers," Magdeburg, 1693. In 1694 he removed to Berlin, and took charge of one of the French Protestant churches in that capital. He was afterwards made chaplain to the court, inspector of the French college, etc. He enjoyed the favor of the King, Frederick William I, whose son the Crown Prince, afterwards the Great Frederick, also conceived great regard for him. Beausobre passed the remaining forty-six years of his life at Berlin, where he died in June 1738, much regretted, both on account of his personal character and his extensive learning. He wrote numerous works, the principal of which is his *Histoire critique de Manichee et du Manichisme*, 2 vols. 4to. 1734-9. The first part of this work is historical. The author derives his account of Manes, or Mani, from Syrian, Persian, and Arabic authorities, and exhibits the great discrepancy existing between their narratives and those of the Greek and Latin writers. He characterizes the history of Manes, which is attributed to Archelaus, Bishop of Casar or Carcar, in Mes-

opotamia, as a romance published sixty-nine years after the death of Manes. The second part treats of the doctrines, rites, church discipline, and morals of the Manichaeans. Beausobre discards many absurdities attributed to that sect, and refutes many odious charges brought against it. He exposes and examines impartially their real tenets, their practices, and their superstitions. The work is full of varied and interesting erudition. The second volume was edited by Forney after Beausobre's death, with a short biography of the author by the editor. Beausobre intended to add a third volume, relative to the modern sects which have been accused of Manichaeism. He undertook with L'Enfant, a French version of the New Testament from the Greek text, which contains a long and valuable introduction, and numerous explanatory notes: 2 vols. 8vo, Amsterdam, 1718, reprinted in 1741. The introduction is used in some colleges in the English Universities. He also began a history of the Reformation, on a very large scale, which he left in an imperfect state. It was published at Berlin in 1785, in 4 vols. 8vo. In conjunction with other literary men, he began the journal and review called *Bibliothèque Germanique*, the first volume of which appeared in 1720, and which was carried to the fifth volume. Beausobre continued to the last to be one of the principal contributors, and wrote nearly half of each volume. * * * Beausobre wrote also, *Remarques critiques et Philologiques sur le Nouveau Testament*, published after his death at La Haye, 2 vols. 4to. His *Sermons*, in 4 vols. 8vo., are considered worthy to be placed by the side of the *Sermons* of Saurin. Beausobre left several other works in manuscript, complete and incomplete, especially on the various sects of the dark ages, the Paulicians, the Albigenses, etc.

[Such a man was Isaac Beausobre. The spirit of this learned man returns and tells us that nearly all that Catholicism has furnished to the world, was what the Catholic priesthood copied from the teachings, rites and ceremonies of the fire worshipping Essenes, who had derived them from the Persian Magi. The purification by water baptism, instead of by fire baptism, was a modification that was essential to disguise their religious plagiarisms. I have not a doubt of the correctness of the opinion of this spirit that the idea of the Christian god-man was derived from the perfect-man idea of the Essenes. Even the idea of the twelve apostles or disciples was borrowed from a similar distribution of religious duties among the Essenes, who were an established religious sect hundreds of years before the alleged birth of Jesus. There is much in what the spirit says about the development of mediumship, and I hope the day may come when I can have it in my power to test the matter thoroughly. In the meantime, I sincerely hope that men of means will be prompted to aid Mrs. Dr. Abbie E. Cutter to thoroughly carry out the work she has so nobly and disinterestedly begun at Wicket's Island, Buzzard's Bay, Mass. The good that may be done to humanity, in that way, cannot be calculated or imagined. I rejoice to have the assurance of this spirit that "now all these things are about to be made plain, so that the wayfarer man, though a fool, cannot err therein," and that "no spirit can then enter the spirit life with the plea of ignorance of these things." Truly, let us be of good cheer! for the dawn of a new era for humanity is not far away.—Ed.]

GREENFIELD, MASS., Sep. 7, 1881.

Editor of Mind and Matter:

Probably a few lines from this charming village of beauty and culture man not go amiss to the and to many of its readers. There are some faithful souls here in the Spiritual ranks, and workers, too, who are ever eager in the good cause and laboring for the truth. I find many inquiries for MIND AND MATTER, and I find it asked for by the best minds and people.

This is the home of Dr. Joseph Beals, President of the Lake Pleasant Campmeeting Association. I would here state that L. L. Stone and Miss Ida Bond are excellent clairvoyants, and are doing a fine business. They are excellent and model people and much beloved by all. Mr. Calvin L. Butler resides here also, and is a genuine Spiritualist of the purest type, and one of the very best citizens of the town, as any one can testify. He is staunch and consistent in all his doings. Would we had more in our ranks like this noble man.

Lake Pleasant is quite deserted now, and we do hope that by the next commencement of the camp, some desirable and necessary improvements and sanitary regulations may be attended to, as they are much needed. Our bath houses are to be renovated and improved for next year.

Supt. J. Adams, of the Fitchburg Railroad, is a very popular man, as well as a perfect gentleman and obliging person; and I can safely say that those who know him, only know him to love and respect him for his excellent and gentlemanly qualities.

You, friend Roberts, have made many firm friends at Lake Pleasant Campmeeting, and hosts of people ask if you are not coming on next year again, when you will find many old and new friends to greet you. W. L. JACK, M. D.

[We will here state that our good friend Dr. Jack, gave us a warm welcome, and offered us a grand demonstration reception at his beautiful cottage, which we did not feel free to accept, preferring to pursue our quiet course of observation and friendly greetings, as we might meet old or new friends in a quiet way.—Ed.]

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$100 98
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CHILDREN'S COLUMN.

THE MISTAKE ABOUT HAMPSEE.

BY GEORGE CARY EGLESTON.

"Hamp See a dunce! Well, maybe so; but arter what I've seed, it 'ud take a smarter school-master than you to make me think so."

It was old Riley Vaughn who spoke, and although old Riley had no education, his hard sense and sound judgment were respected by all the men who sat there in the village post-office waiting for the mail. He had grown prosperous by dint of hard work and good judgment, and his neighbors were accustomed to ask for and to respect his opinions.

"I did not say precisely that, Mr. Vaughn," replied Mr. Penruddock, the school-master. "I only said that my best efforts to educate the boy were rendered futile and nugatory by reason of his inexplicable inability to grasp and retain so simple a thing as the accident of the Latin verb."

"That means, in plain English, that he ain't got no grip on what you teach him, don't it?" asked Riley.

"Yes, that is what I mean," replied the school-master, with something like a shudder at old Riley's English. "But I will make an honorable exception in the matter of mathematics. He seems instinctively to grasp arithmetical principles."

"Yes," drawled old Riley; "one o' your boys tole me Hamp could figger out how long it 'ud take fer a cistern to git full ef they was three pipes o' different sizes a-runnin' into it, an' two others o' still different sizes a-runnin' out."

"Yes, he is expert in the practical applications of arithmetic; and yet in arithmetic his standing is not good, because he seems incapable of mastering the exact terms of the formula and rules."

"Well, now, look here," said old Riley, rising and striking the counter with his big fist; "it jest comes to this here: the boy ain't got no grip on your words an' things; but he's good grip on ideas an' principles, an' it's my belief that's the inside o' sense. I don't want to be unnecessarily offensive, but you an' all school-masters like you, ought to teach parrots. They don't want no ideas; they jest want the words, an' that's your notion o' learnin'."

That's the trouble o' this here country down here; men learn words, an' kin make speeches, but they can't do nothin'. Now I've seed that boy Hamp See do what nary a man in this country could do. I bought the first reaping-machine as was ever seed in these parts, an' when it come it was all to pieces, an' packed in boxes. I sent one arter another for all the blacksmiths an' wheelwrights an' carpenters hereabouts to set the thing up, an' I'm blest ef one on 'em could make out which end o' the thing was foremost. Not one o' 'em could put any two pieces together. That 'ere boy hung around all the time, with his forred creased up like, an' finally he says to me, says he, 'Mr. Vaughn, let me try.' Well, try, says I; 'an' ef you git her together, I've got a five-dollar bill fer you.' Maybe you won't believe it, but afore noon that very day that there reaper was a-reapin' wheat like a dozen hands. The boy jest seed right into the thing. Now I say ef he's a dunce, the sooner most people in these here parts loses their senses an' gits to be dunces, the better 'twill be for all concerned."

And with that, old Riley stalked indignantly out of the post-office.

Notwithstanding all that old Riley could say, however, public opinion was against Hamp See. It was certain that he was dull in his lessons. He could not keep up with Mr. Penruddock's classes, and instead of studying his Latin verbs, he was perpetually interrupting the school by asking Mr. Penruddock to explain things like thunder and lightning, and the presence of shells in the rocks on the mountain, and the curious ways that plants have of taking care of themselves—things which had no relation to the work of the school. It was agreed that Riley Vaughn could not know anything about education, because he was not himself educated. It was even said—and this came to Riley's ears—that he was prejudiced against education.

Even Hamp's mother was discouraged. Hamp was always "pottering," she said, instead of attending to his books. "Why," she said, "he's been fooling with a spring up on the hill back of the house the whole season through. He's laid pipes to bring the water down here, and now he's turned the whole house into a mill."

Then she would show her visitors what Hamp had done. He had constructed an ingenious water-wheel with which to make the most of the power afforded by the spring, and had set it at a variety of tasks. A stretch of line shafting passed under the floor of the house, and bands were passed through the floor to the churn and the sewing machine, and even the sausage-chopper could be attached at will.

"I don't deny that it's handy and saves work," said his mother. "And now he's made a sort of fan in the dining-room, and has set that going too, so that it keeps the flies off the table. If we had a baby in the house, I believe he'd make the water rock the cradle. But it's discouraging about his studies. Mr. Penruddock is in despair, and says he don't know what is to be done of the boy."

The summer proved to be a very dry one, and the gardens especially suffered for water. When the people began to complain, Hamp had an idea. He always had an idea when an emergency arose. He went into his mother's garden and worked all day, digging a trench down the middle, and making little trenches at right angles to the main one, so that each bed was surrounded by them, and the larger beds crossed as well. He was very careful to keep all these trenches on one level. When he had finished, he laid a drain from his water-wheel to the main trench, so that the waste water, after turning the wheel, was carried into the garden and emptied into the trench. Little by little the main trench filled; then the water trickled into the smaller trenches, and as the spring from which it came was a never-failing one, the garden was supplied with water throughout the dry, hot summer, and such a garden nobody in that region had seen that season.

People said that Hamp See certainly was a handy sort of boy; but they were sure to add, "It's a pity he is so dull."

One day old Riley Vaughn was offering extravagant prices, for horse, mule or ox teams to haul stone. He had taken a contract to supply from his quarry the stone for the railroad bridge over Bushy Run, and now the time for delivery was near at hand, and no teams could be had. All the horses were at work on the crops, and it began to appear that old Riley must either lose money on the contract, by hiring horses and mules and teamsters at ruinous prices, or forfeit the contract itself. He tried in every direction to get mules and wagons, offering twice the usual wages, but still he could get very few. He was in real trouble, with a loss of several thousand dollars threatening him.

One day Hamp, who knew what trouble Riley was in, went down to the creek, and, cutting several twigs, began setting them up at a distance from each other, and sighting from one to the other. The few teamsters who were at work watched him curiously, but could not make out what he was doing. He went up the creek with his sticks, moving one of them at a time, and always sighting from one to another, or rather from one over another to a third. In this way he worked up to the quarry, which was immediately on the creek, nearly a mile above the point where the bridge was to be built.

When he had done, he walked back, examining the banks as he went; then he presented himself before Riley Vaughn.

"Mr. Vaughn," he said, "I've an idea that will help you out of your difficulty."

"Will it hire teams to haul stone?" asked Riley.

"No; but it will enable you to haul stone without teams."

"If it will—Well, let me hear what it is," said Riley, changing his purpose while speaking.

"Raft the stones down," said Hamp.

"Now look a-here, Hamp See," said old Riley, "I've stood up fer you, an' said you wa'n't no dunce when everybody else said you was; but this here looks as ef they was right an' I was wrong. How in natur' kin I raft stone down a creek that ain't got more'n six inches o' water in it, a-bubblin' around among the stones of the bottom?"

"Well, you see," said Hamp, "I've levelled up from here to the quarry, and there's only two feet fall, or a little less, and the banks are nowhere less than five feet high; and so, as there's a good deal more water running down in a day than anybody would think, it's my notion to build a temporary dam just below the bridge—you've enough timber and plank here to do it with two hours' work of your men—building it, say, six feet high, there where the banks are closed together. Before noon to-morrow the water will rise to the top of the dam, and run over. When it does, you'll have six feet of water here; and four feet at the quarry, and your men can push rafts down as fast as they can load them."

"How do you know there's only two foot fall?" asked old Riley, eagerly.

"I've levelled it," said Hamp.

"That is, you figgered it out with them sticks?"

"Yes."

"Are you sure you've got the right answer?"

asked the old man, wild with eagerness.

"Perfectly sure. You see, it's simple. I plant my sticks."

"Never mind about how you do it; I can't understand that ef you explain it; but look me in the eyes, boy. This thing means thousands o' dollars to Riley Vaughn ef you've got your answer right. I kin understand that much; and ef you've worked out this big sum right for me, I'll choke the next man that says you're a dunce jest 'kase you don't take kindly to old Penruddock's chatterin' sort o' learnin'." I'll do it, or my name ain't Riley Vaughn, and that's what I've been called, for nigh onto fifty-five years now."

Old Riley was visibly excited. He called all his men to the place selected, and set them at work building the dam, while Hamp looked on, and occasionally made a suggestion for simplifying the work. The dam was finished at three o'clock in the afternoon, and at six o'clock the water had risen two feet six inches, while the back water had passed the quarry.

"There!" said Hamp; "that proves my work. The water is level of course, as far up as back at the quarry to two feet six inches at the dam; so the fall is two feet."

"It looks so," said Riley, who was also eagerly watching the rise of the water. The workmen had gone home, all of them convinced that this attempt to back the water a mile up the creek was the wildest foolishness; but old Riley and Hamp waited and watched.

"It doesn't rise so fast now," said Riley.

"That's because it has a larger surface; but it still rises, and the surface won't increase much more now, as there's a steep place just above the quarry, and it can't back any further up."

The two waited and watched. Midnight came, and the measurement showed three feet six inches depth at the dam. Still they waited and watched. At six o'clock in the morning the depth was four feet two inches. Then Riley sent a negro boy to his house with orders to bring back "a big breakfast for two." At seven o'clock the breakfast arrived, and the measurement showed four feet three inches and a half.

"It's a-risin' faster agin'," said Riley.

"Yes; the level is climbing straight up the bluff banks now, and not spreading out as it rises," said Hamp.

At nine o'clock the depth was four feet eight and a half inches, and the men at the quarry had a raft ready, and were beginning to load it. Ten o'clock brought four feet eleven inches of water, and at noon there were five feet and four inches.

"I've missed it a little," said Hamp. "I said the water would run over the dam by noon, and it has still eight inches to rise before doing that."

"Well, that sort o' a miss don't count," said Riley. "You've worked the sum out right anyhow, an' the water's deep enough fer raftin', an' still a-risin'."

"It'll go over the dam in two or three hours more, an' I'll do what I said: I'll choke any man 'at says John Hampden See's a dunce or anything like it. An' that ain't all," said the old man, rising and striking his fist in the palm of his hand. "They've been a-sayin' that ole Riley Vaughn didn't vally education; now I'll show 'em. I'm a-goin' to make this dam a permanent institution. I'm a-goin' to build Vaughn & See's foundry an' agricultural implement factory right down the creek there, an' put a big lot o' improved machinery in it; an' I'm a-goin' to send my pardner, John Hampden See, off next week to get the rest o' his education where they sell the sort o' education as is good for him—not a lot o'

words, but principles an' facts. You tell your mother you're a-goin' to New York right away, boy, an' 'at ole Riley Vaughn's a-goin' to foot all the bills outen your interest in the comin' factory. You'll study all sorts o' figgerin' work an' machine principles in the big school in New York what's called the School o' Mines, an' then you'll go to all the big factories an' things."

This scheme was carried out. Hamp spent three years in study, and returned an accomplished mechanical engineer. He went into the factory as old Riley's partner, and his work has been to improve machinery and processes. The firm own many patents now on things of his invention, and the factory is the centre of a prosperous region, in which Mr. Hampden See is an especially respected citizen.

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From what has already been said, and was more than could desirably be said, it would appear that Mr. Briggs made an irremediable mistake when he said: "This lamb of the Jewish sacrifice which had the most distant allusion to the sign of the Ram, called Aries in Latin." It not only alluded to the Ram or Lamb of the Zodiac, but it alluded to nothing else; the Exodus of the Jews from

Egypt, being nothing more nor less than a fictitious legend concerning a cosmical event of annual occurrence. As a historical narrative, the Old Testament is of no more value than the New; neither possessing any of the characteristics of authentic or genuine historical truth.

We will notice one other paragraph of Mr. Briggs' disquisition, and then postpone further consideration of it until our next issue. He says:

"The truth is, there were no such constellations as either Archer or Ram till since 500 B. C., when Erostratus of Tenedos grouped those stars into constellations, and added them to the then unfinished Zodiac! He, a Grecian, named the first *Torates*, in the Latin, *Sagittarius*, in English, *Archer*; and the second *Krios*, *Aries*, *Ram*. See Humboldt's *Cosmos*, vol. 3, p. 169. Now, Erostratus arranged those constellations without any regard to the Jewish paschal lamb. And that pretty effectually disposes of this effort to resolve Christ into the Zodiac! The Sun could not have been said to be in the constellation Aries till the constellation existed. Nor could the sacrificial lamb allegorize it before it was imagined and arranged."

We will use the assertions of Mr. Briggs, set forth in that paragraph, to show how little he is to be relied upon, when he does not give the expressed meaning of the authors from whom he quotes. We are surprised that a conscientious Christian man, as Mr. Briggs claims to be, could so pervert the facts of history, as he has done in the two paragraphs which we have cited from his essay for our reply and criticisms. Mr. Briggs could not have stated anything wider from the truth than when he says: "The truth is, there were no such constellations as either Archer or Ram till since 500 B. C., when Erostratus of Tenedos grouped those stars into constellations, and added them to the then unfinished Zodiac." As authority for this sweeping and unqualified statement, he cites Humboldt's *Cosmos*, vol. 3, p. 160. Mr. Briggs was in error as to Erostratus. The author referred to by Humboldt was Cleostratus; and he referred to the latter merely in connection with the Greek sphere, and not as relating to any of the more ancient spheres, after which the Greeks copied the one they adopted. Through the courtesy and kindness of Isaac Myer, Esq. of Philadelphia, we have been enabled to peruse a most valuable work entitled "Mazzaroth, or the Constellations," by Frances Rolleston Keswick, London, 1875. In a note (2), page 7, this industrious and ingenious authoress says: "The Zodiac, in its present forms and order, as beginning with Aries, is transmitted by Hipparchus and Ptolemy, who lived about the time of the Christian era, as of 'unquestionable authority, unknown origin, and unsearchable antiquity.' The explanation here given follows the course of prophecy, and the order arising in the evening, with the Sun in Aries." At page 8, the same authoress says, in accounting for the Latin names of the twelve signs according to the Semitic roots: "Aries, the Ram, or Lamb, coming forth; Aus, lamb, Gr., Luke x., 3."

Thus we see that the Latin name Aries or Ram, in Greek meant Lamb, showing clearly that the Lamb of the Gospel of Luke was identical with the Latin modification of the Greek word *ars* in *aries*. At page 10, our authoress says: "The subsequent sign, the Lamb or ram of sacrifice, here, not dying, but as it had been slain, is now reigning triumphant, with one foot in the head of the enemy, bound also by a band which that foot holds." Again, at page 12, she says: "In the sacred year, ordained by Moses, beginning when the Sun was in Aries, the signs would appear in the evening sky, in the progression commencing with Virgo. In their succession coming events were to be accomplished. In the earlier ages, when the year naturally began from the anniversary of the creation, at the junction of Leo and Virgo, Aries, the first sign of the patriarchal Zodiac, arose in the evening twilight, beginning at once the day and the year, the day with its evening, the year with its decline. As the night drew on, the Lamb as it had been slain, but arising in power, was followed by the other signs, proclaiming His glory, His kingdom, and His final victory." Remember, Mr. Briggs, it is not the uncandid, naughty editor of MIND AND MATTER who says that, but a very devout Christian writer, who is candid enough to recognize the sacrificial or paschal lamb of the Jews and the slain Lamb of the Christians, as typified or prophesied of, by the annual crucifixion of the Sun in the sign of Aries.

Again says our authoress, on the same page: "Always and everywhere, the series of the signs has begun with Aries, whether in Latium, in Egypt, in Arabia, India or China. Some ancient nations began their year with this sign, but others, as the Chinese from Aquarius, where the winter solstice took place about the time of the dispersion at Babel; even these however, began the zodiac with Aries." Again at page 23 she says: "From the beginning of Genesis to the end of Revelation, as through the whole sphere of the starry heavens, the enemy is represented in the Serpent, the Messiah in the seed, the lion and the lamb. Every where He goes forth triumphant; yet every where He is seen, the Bruised, the Pierced, the Lamb as it had been slain." We might go on and quote enough from this remarkable work to fill our paper, all concurring in the one fact that there has never been a time in the annals of the human race, when a zodiac comprising twelve signs has not been in existence, and the first and leading sign represented by the figure of a sheep, whether a ram, an ewe, or a lamb. But, we cannot, in justice to the other work we have to do, dwell

longer upon this point now. We have adduced amply sufficient to show that before recorded tradition or history, the zodiac with the celestial sheep as its leading sign, was known and used. We will only stop to say that among the Jews, of the twelve signs of the zodiac, the celestial lamb was assigned to Gad, or to the tribe of Gad. Now as the Sun entered the sign of the Lamb, and crossed the equator in that sign, he took upon himself the attributes of the crucified or crossified Lamb, and literally to the Jews, the Sun in, or the Sun of Gad. Nothing was more natural than that the authors of the Christian religion, whose especial object it was to conceal the astronomical source of their fables, should have changed the word *Sun* into *Son*, and the word *Gad* into *God*, thus converting the Jewish *Sun of Gad* into the Christian *Son of God*.

We wish every one of our readers could have the perusal of "Mazzaroth or the Constellations," for it would forever set at rest, all question in their minds as to the astrological and astronomical character of Christianity, as it was understood by its founders, and as it is understood by the learned among its present propagators. It is true that this work was written to show that the invention and adoption of the stellar constellations, was the result of divine impartation, and only intended to express figuratively, what was to be fulfilled literally in later times, but so far from performing the service intended, it demonstrates that all the religions that have since prevailed on the earth, have been but the allegorical, poetical, and theological expressions of the fanciful ideas to which those singular ancient astronomical, rural and religious emblems gave rise. 'Tis the learned authoress admits when she says: "The signs were in use before the corresponding prophecies were written, unless, as has been supposed by many authorities ancient and modern, the art of writing was invented by those to whom the origin of astronomy is attributed. Even then the two records were coeval." And we will add, the "two records" are identical, whether "coeval," or the later records of, remote or recent, subsequent periods.

It will thus be seen that what Mr. Briggs alleges is truth, is absolutely and positively contradicted by overwhelming evidence, and must therefore be necessarily untrue.

We intend to follow Mr. Briggs over the route he has taken, and will not rest until every issue that he raises is met and answered in the interest of truth. We shall insist, however, that Mr. Briggs' averments shall not take the place of historical facts. If Mr. Briggs claims that the Jewish Scriptures are older than the Persian Zend Avesta, then we call upon him for his proofs, and assure him that we hold ourselves to the obligation to show him that all such supposed proofs are worthless.

"SAVE ME FROM MY FRIENDS!"

We think Mrs. Susie Willis Fletcher, who is undergoing a most grievous punishment for criminal offences, of which she was never intentionally guilty, may well make the exclamation with which we head this article. Our reason for saying this, is the receipt and perusal of a printed document which came to hand by the last mail from England. It is entitled, "The Memorial of Thomas Low Nichols, London S. W., in behalf of Mrs. Susie Willis Fletcher, a prisoner: To the Right Honorable Sir Wm. Harcourt, Bart., M. P., Her Majesty's Secretary of State for the Home Department."

This document, apart from the fact that it is an appeal for executive interference on the part of the British Government, in behalf of Mrs. Fletcher, of a single citizen of the United States, is couched in such terms as to preclude the official consideration of it by the British Secretary of the Home Department. It is less an appeal for justice to Mrs. Fletcher than a studied insult to the British Government. We cannot believe that it was intended by Dr. Nichols, to influence favorable action on behalf of Mrs. Fletcher, or there would have been no attempt to drag the question of the truth or falsity of Spiritualism into an issue with which it has and can have nothing properly to do. The simple question involved is, whether Mrs. Fletcher was guilty or innocent of having, by false pretences of any kind, obtained the goods or property of Mrs. Hart-Davies, or whether she was guilty or innocent of having conspired with her husband and Mr. Francis T. Morton to obtain the goods or property of Mrs. Hart-Davies under any false pretences whatever. An English jury, under evidence submitted by the legal representative of the British Government, and under the charge of an English judge, on their oaths convict Mrs. Fletcher, and she is sentenced according to the law of the British realm. Whether these proceedings were or were not in accordance with justice and common sense, is a matter about which, as individuals, we may entertain the widest varieties of opinion; and this we may do with the strictest right and propriety. But if it is our purpose to induce those who have already given their judgment in the premises, who are none other than the legal representatives of the British Crown, to exercise clemency, there can be but one ground upon which favorable action can be asked or hoped for. To insist on the injustice and illegality of the trial of Mrs. Fletcher can have but one result, as to any appeal that may be made to the British Government in her behalf, and that is to close the doors of that English prison all the more closely upon her.

The trial of Mrs. Fletcher has demonstrated one thing beyond all peradventure, and that is, that the Government of England prohibits the exercise of Spiritual mediumship within the British domain; or at least denies to Spiritual mediums the protection of English law. Had Mrs. Fletcher known this, she never would have been tried in an English court; nor would she have gone to that country to pursue her mission as a medium for spirit control. It is the fact of her ignorance upon that point, which constitutes the only just and proper ground on which to invoke the clemency of the British Crown in her behalf. Should Mrs. Fletcher be pardoned for her unintentional violation of English law, and should she knowingly continue the exercise of her mediumship in the British realm, she would justly merit the severest penalty that that law would inflict, because then she would be a wilful violator of the laws of England. Never before has the law of England, as to the prohibition of English subjects and denizens to exercise the gifts of what is known as mediumistic or psychological sensitiveness to the control of disembodied spirits, been judicially and officially settled. It is this fact that speaks so loudly in Mrs. Fletcher's favor; and which it is most proper that the Honorable Secretary of the Home Department of the British Government should consider favorably in Mrs. Fletcher's behalf.

Viewing the case in that light, we prepared a form of petition, which we published in these columns, which was extensively circulated by those concurring in the views and sentiments therein contained, and we received petitions numerously signed, from friends in all parts of the United States, which, at the request of Mr. J. W. Fletcher, we sent to his legal adviser in Boston, to be forwarded to England, and used to influence the pardon of Mrs. Fletcher. There were over two thousand names signed to the petitions forwarded by us, as stated, any one of which should have as much weight with the British Home Secretary, as would the name of Dr. Thomas Low Nichols, even were the latter to present a proper claim for clemency to the British Crown. Had the very proper course suggested by us been pursued by Dr. Nichols in England, and had it been properly seconded by our Boston contemporary, the *Banner of Light*, there would have been no difficulty in forwarding proper petitions for Mrs. Fletcher's pardon signed by a hundred thousand Spiritualists. It is not too late for the *Banner* to begin this good and proper work, yet, and we sincerely trust, that they will lose no more time about it.

In view of the very ill-advised course of Dr. Nichols, and the utter neglect of Mrs. Fletcher, on the part of the Spiritualists of England; we trust that a renewed movement will be at once made, to ask for Mrs. Fletcher's pardon on the ground of her wholly unintentional violation of English law, for which she was convicted. As American citizens, or as American Spiritualists, we have nothing to do with the rightfulness or wrongfulness of British law or British administration of law. Those matters concern the British nation alone; but feeling, as vast numbers of us do, that Mrs. Fletcher could have had no intention of wilfully violating or defying the laws of Great Britain, it is proper that we should make known that feeling in the only way available, by petition to the British Crown, for the pardon of Mrs. Fletcher's unintentional violation of the laws of England. It is simply folly to pretend that Mrs. Fletcher was not tried, convicted, and sentenced according to English law; otherwise it would be the duty of the United States government to demand her release, and indemnity for the wrong done to her. That no one has been foolish enough to ask for such intervention, shows, how absurd is the proceeding of Dr. Nichols, in arraignment and trying the British Government, for outraging inter-national justice, as he does in his memorial.

"Let us, as American Spiritualists, dismiss all thought of looking after or regulating the rights and interests of Spiritualists in Great Britain or any other foreign country. Until they want and deserve to enjoy Spiritualism, let them do without it, or come where it can be enjoyed without the violation of law, and without the imprisonment and persecution of the medial instruments of the spirit world. It is the perfect right of the British people to prohibit the practice of spiritual mediumship within their jurisdiction, and as matters now stand, that has been done in the proceedings of the case, of the Crown versus Fletchers and Morton, which as a leading case, settles the present law of England as to spiritual mediums and spiritual mediumship. Any mediums who in any way accept compensation of any kind or nature, for their services as mediums, within the jurisdiction of the British government, render themselves liable to prosecution, conviction, and imprisonment; and even if they give their seances free, are liable to prosecution as witches, wizards, necromancers, vagrants, etc. This is the fact, and we feel it our duty to inform all mediums of it, so that there need be no mistake about the matter hereafter. If there are any mediums who want to become voluntary martyrs, without any prospect of doing adequate good for the sacrifice, we recommend England as the best place to select as their "stamping ground."

We have blank petitions that we will be glad to forward to any one who will circulate them. Lose no time about it, for it is more necessary

now than heretofore in simple justice to Mrs. Fletcher, whose case has been undoubtedly prejudiced by Dr. Nichols' ill-advised proceedings.

MIND AND MATTER; SPIRIT AND BODY; HOW DO THESE RELATE TO EACH OTHER IN THE LIGHT OF MODERN SPIRITUALISM?

The remarkable events of the past third of a century, which have been designated Spiritual phenomena, have brought us face to face with the question above stated, and until it is correctly answered, the greatest need of the hour will not have been satisfied. Prior to the recognition of the intervention of disembodied or spiritual human beings in the production of mundane effects, mankind were in ignorance of the now demonstrated fact, that human life and human intelligence are not dependent upon physical human bodies for the exercise and enjoyment of their respective functions. So universal was the idea that the physical body was essential to the manifestation of spirit life and intelligence, that, notwithstanding the death and total decomposition of the physical body, and notwithstanding the general belief in the eternal existence of the spirit, soul or intelligence of individual man, it was almost universally regarded as a natural necessity that at some time and in some way, there would have to be a reunion of soul and body, or a reinstatement of the individual that had preceded their separation at death. Even to-day it is a fundamental dogma of orthodox Christianity that there is to be a resurrection of the physical body, and a reoccupation of it by its former mundane soul or spirit. On the other hand, men of the highest scientific and philosophical attainments, by an equally erroneous and vicious substitution of theories for facts, arrive at the opposite conclusion; and having demonstrated the fact that there can be no resurrection of the old body after its death as a human entity, they, with equal dogmatism and persistency, insist that the spirit, life or intelligence, that once animated the physical body, must cease to exist with the existence of that body. Both classes of thinkers, starting out with false premises, have been led to equally false, but widely different conclusions. Each theory is equally at variance with a vast array of natural and ever increasing facts, which, when heeded, as they must be, will put an end to all theories, however time-honored and cherished, that are inconsistent with those facts. If there ever was a time, or there ever existed a theme, regarding which the Baconian and Cartesian methods of thought and investigation were needed, that time is now, and that theme the relation of mind to matter.

Prior to the teachings of human spirits, through the sensitive organisms of mortal mediums, we had no means of determining the fact that human life and human intelligence were not dependent upon a physical organization for their manifestation. With the recognition of the true and only possible cause of the first rap or spirit-produced sound, that point was settled forever, and settled against the adverse conclusions of theology, philosophy and science, which up to that time had been regarded as fixed as the laws of the Medes and Persians, which were never to be changed. The laws of the Medes and Persians, unchangeable as they were supposed to be, are as dead as the civilization they expressed; and like them, will disappear, in their turn, those unalterable theological dogmas, philosophical speculations, and scientific formulations, which are now supposed to limit the sweep of human knowledge.

A short time before the advent of the phenomena that have given rise to what has been designated Modern Spiritualism, Mesmer discovered that the operation of the human will was not entirely confined to the limits of the human organism, but could be projected beyond it and made to act upon the physical organisms of other persons to a greater or less extent, according to the more or less negative characteristics of the physical organisms experimented upon. It was found that in many instances the mind of the subject could be placed in such perfect abeyance, or so completely ejected from the physical organism to which it naturally belonged, as to have no conscious perception of anything occurring to, or in the presence of that organism. There was in this discovery of Mesmer, physiological and psychological truth which was never fully or even properly understood until after Spiritual phenomena had become sufficiently frequent, varied and intelligently observed to make it manifest. That truth was the fact that the life, consciousness and action of the spirit that animates the individual human form, is not dependent upon that form for the exercise of its functions, but may, for a longer or shorter time, even during the period and conditions that attend the mortal life, leave and be entirely independent of the physical organism. In this fact we have the demonstration that the theological, philosophical and scientific ideas that have been so long held and promulgated as true, concerning the mutual relations of mind and body, if not radically untrue, are at least far, very far, from being true, and that a complete revolution must take place in each of those departments of human investigation and inquiry, before they will reach or can promulgate the truth in relation to this most important domain of natural facts. We say the most important of all natural facts, because there can be nothing more important to man than to know that his life and happiness are not dependent upon the perfection or duration of the physical form in which he has his temporary sen-

tient abiding place. The fact that the human being is neither a temporary nor abortive manifestation of creative power, but an eternal and most perfect manifestation of the divine wisdom that governs that power, must be ever kept in view in studying man's position in and relations to the creation in which he is so grand a part.

In the light of the facts and teachings that returning spirits bring to us from that higher and more perfect condition of life, not cognizable by, nor through, our physical faculties of perception, it is becoming more and more apparent, that the principal of selfishness that has been made the basis of the religious, ethical, social, and governmental politics, that now prevail, must be substituted by that sentiment of universal brotherhood, which alone constitutes the true basis of human progression towards that perfection which is essential to the eternal happiness of the human race.

The first step to be taken in this grand work of regeneration, is to begin the work of education in the cradle, where the human mind in its pliant state receives and retains the impressions that it carries to and beyond the grave. Mother, do you know that when you dress that little lump of crowing laughing loveliness, in its frills and furbelows, and hold it before the looking glass to admire its tiny charms, you have given that darling babe a lesson that will never be forgotten by it through life? The sentiment of pride has been appealed to, the meanest and most pernicious vice that ever cursed a human soul, and which once planted in it never ceases to grow and expand, until it overtops and usurps the place of all the virtues that go to make up a happy and useful life. Oh! shun pride as you would the deadly serpent whose sting is death, for where it reigns there can be no true fraternal feeling for humanity. The child who has learned to regard its less favored playfellow with feelings of superiority or contempt, has graduated in a department of human weakness, that will not only in the mortal life destroy the happiness and usefulness of the man or woman, but cling to them in the after life as the vestments of a Nemesis.

Time and space will not admit of our pursuing this topic further at present. We will resume and discuss it further hereafter.

WHO IS THE SNEAK?

Some week or more ago, we received the following anonymous letter, which we publish for the benefit of all who think we have any toleration for such superlative and cowardly meanness.

"CHICAGO, August 27th, 1881.

Editor of *Mind and Matter*:

"I regard *MIND AND MATTER* as one of the best spiritual journals in the country. It surpasses all others in the force of its editorials and defence of mediums; but *MIND AND MATTER* has hitherto neglected to suppress spiritual fraud and spiritual imposture; and notwithstanding letters of complaint have been sent to the office in regard to one of the most stupendous frauds of the age, Dr. Matthew Shea, no notice has been taken of such complaints, whatever. It is now high time that such vile impostors with their confederates, should be held up in their true light. His brazen trickery, his hypocrisy and blasphemy, have made him odious in the eyes of all true Spiritualists in Chicago and elsewhere. Yours, etc.,

CAMEO."

And the thing that wrote that has the brazen effrontery no doubt to call himself a man. Language fails us to express our contempt for the vile creature who wrote that cowardly aspersion of a true and faithful medium, and honest and brave man. Dr. Matthew Shea, even if as dishonorable and dishonest as this cowardly and infamous accuser would have us believe, would be still, far above him in the scale of manhood. Accompanying this grossly insulting and disgusting exhibition of malice and cowardice, was a reporter's article from the *Chicago Tribune*, of August 9th, which for scurrility and self-evident falsehood, would find a place in no journal, the editor of which was entitled to be regarded as a gentleman. Notwithstanding the manifest purpose of that Bohemian penny-a-liner to say something to the prejudice of Dr. Shea, he found himself confronted, as he admits, by facts that compelled him to certify to the genuineness of the Doctor's mediumship. Having described the appearance and disappearance of the first form, he says: "Then in slow succession, appeared, either at the aperture or out of the door, about twenty-five forms. Of these materialized spirits, about one-half found names suitable to the occasion," (in other words were identified). This, the one pertinent point of his whole statement, of itself shows that Dr. Shea is a good materializing medium, and those who wish to witness the phenomenon of spirit materialization, will do well to visit his seances when they can. We have never had a line sent us respecting Dr. Shea and his seances, that warranted us in regarding him in any other light, than a good and faithful medium, and a respectable and trustworthy gentleman. So long as he is so grandly sustained by the spirit world, he can afford to look down with scorn on his enemies, whether professed Spiritualists, or the enemies avowed of Spiritualism. "Cameo" you are the sneaking fraud that you falsely allege Dr. Shea is.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

EDITORIAL BRIEFS.

Spiritual Philosophy, a mediumistic work just published in Australia, contains communications attributed to the spirit of Swedenborg.—*Le Messenger*.

A NEW SPIRITUAL ORGAN has just been started in Spain. It is called *La Caridad* (Charity), and is published at Santa Cruz de Tenerife (Canary Isles).—*Le Messenger*, 1st Sept., '81.

SPIRITUALISM is rapidly extending in the different colonies of Australia. A new weekly journal, *The Australian Spiritualist*, has been established at Brisbane; 8 pages, price a penny.

W. HARRY POWELL, the well known slate writing medium of Philadelphia, will start on an extended tour through the Western States, October 1st. Those desiring him to stop off, can address him Philadelphia post-office.

In the Sandwich Islands, primary instruction is so universal, that hardly ten persons can be found who cannot "read and write and cypher." The parents are bound to give instruction to their children, just as they are to furnish food, clothing and lodging.—*Le Messenger*.

CORRECTION.—In copying the account of "Remarkable manifestations" as related by Hon. J. L. O'Sullivan, in an address at the Spiritual Institution, London, which account was copied from the *Medium and Daybreak*, our compositor omitted to give due credit to that paper.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6.30 P.M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschl, Vice President; G. F. Rumrill, Secretary.

MATERIALIZATION.—Henry Crindle medium, will hold a seance for full form materialization and physical phenomena in the light, Tuesday and Wednesday, September 20th and 21st, at 226 South Eighth street. Admittance 50 cents. Mr. Crindle gives daily sittings for independent slate writing from 9 A. M. to 5 P. M.

A. F. ACKERLY, the youngest materializing medium in the world, is now located at No. 1128 Vine street, Philadelphia, until October 1st, where he will hold seances every evening; on Tuesdays, Thursdays and Sundays for full form materializations, and on the remaining evenings for physical manifestations. Private seances on reasonable terms; also developing circles.

We have on file for publication, as soon as space will permit—in our next issue if possible—a very admirable funeral address delivered by Dr. A. L. Whitehall, upon the occasion of the laying away of the "mortal coil" of our friend and brother, Addison Newbern, of Covington, Ind. The length of the discourse has heretofore prevented its publication, as we did not wish to divide it.

MR. JOHN DAVIS, of Bradford, Mass., who is a firm and outspoken Spiritualist, and a friend of *MIND AND MATTER*, while at Lake Pleasant Camp-meeting, was a guest of W. L. Jack, M. D., at Palace Cottage, where he spent his sixty-sixth birthday; upon which occasion he was greeted by a very pleasant concourse of friends in the body, and welcomed by those in spirit. The day was one long to be remembered. May he live to enjoy many such, and together with his beloved wife, journey heavenward.

We are still repeatedly favored with inquiries from our friends in regard to reputed communications from their spirit friends, through the mediumship of the person signing "E. Porter Newton, Philadelphia," and for which they are to mail to the said E. P. N. one dollar and stamps. As the said E. P. N. fails in every instance to give his, her or its address more specifically than "Philadelphia," the villainy of the said "medium," and the utter worthlessness of the reputed communications would seem clear enough to deceive no one.

DR. FRANCIS WARD MONCK, the renowned English medium, whose acquaintance we made at Lake Pleasant camp-meeting, as noted in our report from there, informs us that he remained on the ground to the last, and thence went to Niantic camp-meeting, and from there to Boston, where he hopes to make engagements for lectures in New England and other parts. He would also like to hear from societies and friends upon the route to California, where he purposes going at the beginning of winter. The world wide reputation of Dr. Monck as a lecturer and medium, should ensure him as continuous engagements upon the line of his travels as he may be able to fill.

"*The Two Worlds*," a record and exponent of Modern Spiritualism in its higher aspects.

Eugene Crowell, Publisher.

A. E. Newton, Editor.

Mrs. S. J. Newton, Asst. Editor.

Office of publication, No. 100 Nassau street, New York.

Just as we are going to press, we are in receipt of the first number of this new worker in the Spiritual field. In consequence of the lateness of its arrival, we can do no more than give a hasty glance at its fine appearance and varied contents, which impress us very favorably as to its prospective usefulness and influence as a candidate for the patronage of all true Spiritualists. We will notice more at length in our next.

We have also received by same mail the second number of the *Spiritual Offering*, which we wish we had more time to pay our respects to before going to press.

An Appeal.

Owing to long continued ill-health, I have been unable to resume my mediumship for over a year. Our home, the savings of many years, is now about to be sold to satisfy claims to the amount of about \$500. Will the friends contribute their mite toward a fund to relieve us from the impending calamity of losing our homestead? Reluctantly we make known our distress through dire necessity, knowing not where or to whom to look for assistance except to those in whose behalf we have labored faithfully for many years. This petition is made as the last resort, having exhausted every effort to relieve ourselves rather than publicly ask aid. Respectfully,

J. NELSON HOLMES,
JENNIE W. HOLMES.

We take from the *Banner of Light* the appeal of Mr. and Mrs. J. Nelson Holmes for assistance in their pressing distress, and we trust it will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium, and thus he has been compelled to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

Another Wonderful Message From The Dead.

MR. EDITOR:—I wish to call your attention to a spirit sitting I had with the independent slate writer, Mr. Joseph Cairray. He called at my house. I took his slate and saw all was clean on it. I held the slate in my hand against the upper part of the table. The slate is a folded one, and the room was as bright as noon, and while holding it I distinctly heard writing going on between the covers, and when I opened it I found the following communication.

MRS. LAURA A. SCHOOLER,
73 Spring Street.

DEAR MOTHER:—God bless you for coming to see me. I live, dear mamma, beyond the grave, and maintain my identity as much as ever. Dear mamma, I know you love me just as much as ever, and my love for you is just the same. I have a beautiful home over here, so beautiful it is beyond description. Your home will be with me when you come, so you must not worry after me, for I am happy, and now all I can do is to look for your comfort and make you happy. I see all our dear ones that went before me. Give my love to Willie. Tell him his dear Effie is happy. Tell him she waits for him on the beautiful shore. Tell him to believe and he will be happy. If you sit with this medium, I will soon write through you. Then I can talk with Willie, and all my dear friends. I can't say good-bye, for I am always with you. This is a good medium, and I love to come through him to you. Come to me as often as you can, and I will do all in my power to show I am ever near you. Good-bye, mamma.

From your daughter,

EFFIE.

—From the *Clean (N. Y.) Sunday Tribune*, Sept. 4.

J. Nelson Holmes Fund.

Please acknowledge the following sums received since last reported:

Previously acknowledged	\$41 00
Wm. R. Tice, Brooklyn, N. Y.	20 00
Thos. Middlemist, Yreka, Cal.	5 00
A Friend, Henderson, N. C.	1 00
Henry Seibert, Philadelphia, Pa.	10 00
A Friend, Pawtucket, R. I.	10 00

Mr. Seibert generously offers to further aid us if a subscription is started to save our home. Also Mr. Joseph P. Hazard, has kindly offered to subscribe to that end. Very truly yours,

J. NELSON HOLMES.

Vineland, N. J., Sept. 5th, 1881.

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

MR. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment; benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,
PARISH OF POINTE COUPEE.

I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.

Witness my official signature this 9th day of April, A. D. 1881.

SEAL. Jos. F. TOWN, N. P.

Don't Fail to Improve This Opportunity.

To any person who will subscribe for *MIND AND MATTER* for one year, I will send to order of notice from the editor of the same, either a clairvoyant examination for disease, about its curableness, etc.; or a prescription of vegetable remedies; or a vital healing treatment by prepared paper or other vehicle; or a communication from a named spirit person or friend; or a brief delineation of character; or information and advice about a stated matter of business, or relating to social or matrimonial affairs as desired. All disorders and infirmities come within the sphere of this treatment for help and cure; considering and including as diseases, the love for or habit of using tobacco, opium and intoxicants; or obsession, causing fits, insanity and other irregularities. Can, upon examination, readily determine whether obsessed, and if so, by bodied or disembodied spirits. No person can have a thorough application of this vital healing treatment without being either essentially physically and spiritually benefited, progressively restored to health, or immediately and permanently cured. Will forward to the order of present subscribers and other persons, either as above, for one dollar and ten cents received, same as to new subscribers. In all cases send a lock of the applicant's hair or recent hand writing, with statement of real name, age, sex, description of disorder, or the subject and object sought, and ten cents or more, to pay postage and writing expenses. Address,

Dr. G. AMOS PEIRCE,
P. O. Box 129, Lewiston, Maine.

—O—

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to *MIND AND MATTER* for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as *MIND AND MATTER* exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

—O—

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 \$2.00 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.

—O—

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.]

—O—

A Vitaphathic Physician's Kind offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for *MIND AND MATTER* for them one year.

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

—O—

Dr. J. Matthew Shea's Liberal Offer.

BRO. ROBERTS:—If you will say to the public that any one who will subscribe through me for *MIND AND MATTER* for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

—O—

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.

—O—

Offer of Mrs. T. P. Allen.

Any person sending me \$2.00 and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to *MIND AND MATTER*.

MRS. T. P. ALLEN,
Box 77, Gowanda, N. Y.

—O—

An Extraordinary Offer of Dr. A. B. Dobson.

DEAR BROTHERS:—You can say to the readers of your noble paper, that any diseased person who will send me two 3-cent postage stamps, a lock of hair, age and sex, and one leading symptom, I will diagnose their case free by independent slate writing.

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

—O—

A Chicago Medium's Generous Offer.

No. 7 Laffin 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.

BOY LOST.

BY MARY A. WHITE.

Once on a sunny summer day,
A score of years ago,
My little darling went away,
Which way I did not know;
And oh! I ran about so wild—
Calling aloud, "My precious child!"

No voice replied, as here and there
Around the house I flew—
Out to the garden—everywhere—
"Oh! darling, where are you?"
Again I called, but not a word
Save my own wailing voice I heard.

And then I thought of Fannie Moore,
His little lady love—
She was just five and he was four—
Who lived beyond the grove;
And off I ran, though full of doubt,
For he was not wont to run about.

On, on, with hasty steps I went,
And many doubts and fears;
My head with anxious longing bent,
My eyes bedimmed with tears;
When, with a bounding heart I found,
His little tracks upon the ground.

I looked about, and there was none
To see me, so I knelt,
And kissed the footprints of my son,
In the great joy I felt.
And this was all the care it cost,
When first my little boy was lost.

Old time moved on with ceaseless tread,
For many a lingering year;
And bright hopes clustered round the head
Of him I held so dear:
His eyes were bright, his face was fair—
For genius set her signet there.

Proudly I gazed upon his form—
My noble young cadet,
And quicker beat my heart so warm,
Prouder and happier yet,
When he returned, so grand and true,
My darling in the army blue.

Bright and happy sped the hours
For many a sunny day;
Life seemed wreathed with fairy flowers,
And glided swiftly away;
When lo! a thunderbolt of pain—
The sad news came, "He's lost again."

Lost on the battle-field? Ah, no!
That were a better fate,
Than dragging out the e'en less woe,
The long enduring weight
Of shame and sorrow, which the soul
Finds in the cursed inebriate's bowl.

Oh, God! is there no remedy?
Can I not call him back—
As on that sunny summer day,
When I kissed his little track?
Is there on earth no power to save
His manhood from a drunkard's grave?

"He is free to save himself," they say,
"By his own force of will!"
But none can tear themselves away
From an inherent ill;
The sequence of effect and cause
Is fixed as nature's changeless laws.

Would that the rulers of the land
Might heed a mother's cry;
And lend their aid to stay the hand
That strikes so ruthlessly;
For while they wait to count the cost,
Thousands of noble boys are lost.

Dardanelle, Ark.

Report of Michigan Camp-Meeting.

The second annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists, was held near Battle Creek, on the banks of Gogua Lake; one of those beautiful sheets of clear crystal water, for which the state is noted, and on whose bosom two small steamers are plying, besides an almost indefinite number of sail and row boats of various shapes and sizes, with seeming variety enough to gratify the aquatic desire of the most versatile in attendance. The beautiful rolling grounds lying adjacent to the lake, gave evidence that the hand of nature had been true in contributing its proportion to the attractions requisite for the occasion. The rostrum and seating were well arranged, and a large tent owned by the Association was pitched in close proximity, to be used as occasion might require. A dancing pavilion was another attraction to those who "grip the light fantastic toe." The primitive condition of the grounds precluded the admission of carriages, which proved a detriment to the local attendance, while the attendance from the state at large was good.

August 12th.—On arriving at the grounds, many familiar faces from the various portions of the state are encountered on this opening day of the camp, which augurs well for the future of the meeting, for they are here with their tents and all the paraphernalia of camp life.

August 13th.—Campers continue to arrive on all trains, so that before night the grounds are well dotted with evidences of a fixed purpose to make this a time long to be remembered. At two o'clock P. M. the President, L. S. Burdick, took the chair on the rostrum, and faithfully discharged the duties of the position at every session held there during the meeting. The afternoon was devoted to a conference. An evening session was held, Mr. Kenyon of Wisconsin, speaking on the "Origin of Mind." Singing by H. C. Andrews, of Bridgeport, Michigan.

Sunday August 14th.—At 9.30 a conference of one hour was held. At 10.30, J. H. Burnham of Saginaw City, spoke from the rostrum, giving a review of the liberal movement, urging a compact union of all anti-church people as the only sure method of success. Singing by S. Bigelow of Kalamazoo. At two P. M. A. B. French of Clyde, Ohio, gave an address on "The Old and the New, or Our Losses and Gains." Giving and getting, and getting and giving is the order of nature in the processes of life, we grow mentally and spiritually by so doing. Singing by Mr. Wadsworth and friends from Lapeer City. The evening address was by Mrs. L. A. Pearsall of Disco, Mich., her subject being "Generation and Regeneration." Man's material nature has need of supplies as much as his spiritual nature. Singing by S. Bigelow.

Monday August 15th.—The forenoon of each day being advertised to be devoted exclusively to mediums, the President called the meeting in the tent at ten o'clock, when they proceeded to organize among themselves, by electing Dr. Hills of Wisconsin, as chairman, continuing their sessions each forenoon during the week. At two o'clock P. M., Mrs. L. A. Pearsall, spoke from the rostrum, on the different reforms of modern times, and three of the evils sustained in the Bible, viz: strong drink, slavery of women and polygamy. On account of the inclemency of the evening atmosphere, the outdoor sessions were suspended, and two lectures from the rostrum were given each afternoon. The second lecture was given by Dr. G. H. Geer, of Minn., from the subject, "What is the worth of the phenomena of Modern Spiritualism?" It is a fact with which science must deal. He argued for more culture among Spiritualists with less fanaticism. The singing for the after-

noon was by Mr. Wadsworth and friends of Lapeer City.

Tuesday August 16th.—Medium's meeting at 10 A. M. At two P. M., Mrs. M. C. Gale of North Lansing, Mich., gave an address on "The Law of Mediumship." The second address was by A. B. French, subject, "Whence am I and where am I, or Intimations of a Future Existence." Life is too short to complete our powers and cannot be destroyed. He spoke of the power and permanency of memory, likening it to a faithful guardian treasuring up our experiences—the testimony of the dying was also good evidence. Singing by the Lapeer friends.

Wednesday August 17th.—Medium's meeting in the tent at ten A. M. At two P. M., J. H. Burnham spoke from the rostrum, on "Self, or the Personal Entity of the Ego." Nothing is destroyed in nature—matter remains indestructible, so must personal entity and the disintegrated elements of old forms go to make up new ones. Dr. G. H. Geer, gave the second address on "The Coming Ministry," contrasting the work of the past with the future. The lessons of to-day are for us to profit by; those of the past were given to another generation. Singing by the Lapeer friends.

Thursday August 18th.—Medium's meeting in the tent at ten A. M. A slight rain necessitated the seating of the dancing pavilion for the session at two P. M. The opening song was sung by the Lapeer friends. The first lecture was by Mrs. M. C. Gale, on "The Philosophy and evidence of Spiritualism and the Beauty of Spirit Communion." The ignorance of the people is a greater barrier to progress, than the frauds of mediums, for they are sensitive and partake of the atmosphere surrounding them, therefore we should not approach them deceptively, unless we are willing to accept the same in return. Song by Mrs. Gale. A. B. French read a poem entitled, "The first Settler's Story," by Will M. Carlton, after which he spoke on "Toleration, Fraternization and Charity," asking what is truth? It is that point to which there can be no addition or subtraction—it is eternal and will be its own champion in time. Scientists and religionists all have some truth in them which will be preserved, while their falsehoods will decay. Spiritualists claim to have the truth, but they are often intolerant and mistaken, and that man is not liberal who measures the universe by his own range of vision. He compared truth to the beautiful firmament of heaven, which is not always discernible when obscured by clouds. Closing song by the Lapeer friends.

Before adjournment, Hon. S. B. McCracken of Detroit, offered the following resolutions which were passed unanimously by a rising vote.

Resolved, That this meeting adds its voice to the universal condemnation and reprobation of the wicked and insane attempt upon the life of the President of the United States, and we record our earnest hope that the event may disappoint the fears of a fatal issue that at this time oppress the nation, and we look upon the pretense of the church to effect physical results in the case of the suffering chief magistrate, as a solemn mockery in the face of a great national calamity.

Resolved, That we honor the just and patriotic position so firmly taken and consistently held by Governor Roberts, of Texas, in declining to be a party in officially recommending a religious observance under the name of thanksgiving, for the reason assigned by him, namely: "Because I do not deem it consistent with my position as Governor, to issue a proclamation directing religious services where church and state are and ought to be, kept separate in their functions."

Resolved, That in response to the request by the commission acting under the authority of a law of this State, in preparing a revision of the general tax law, asking for a popular expression on the subject of the taxation of church property, this meeting, representing the Michigan State Association of Spiritualists and Liberalists, hereby repeats the hitherto frequently expressed demand of said Association, that all private property should be required to bear its just proportion of the cost of maintaining the government which gives it protection.

Friday August 19th.—Mediums' meeting in tent at 10 A. M., with more than usual interest. At two P. M., M. Babcock of St. Johns, Mich., spoke from the rostrum, criticizing religion, so-called, and the idea of a God generally. Neither he, nor any of his family ever saw a God or knew anything about one. We want truth and not victory. No man should be forced to pay for blank cartridges—crime is hereditary and the same effort should be made to improve the human race as the animal kingdom. J. H. Burnham then spoke on "Our Slow Growth in Comparison With Our Hopes." We have been prohibited from thinking so long, that we are like the eagle that has been caged for years, till it doubts its ability to fly from the mountain crest. Men and women never get to be thinkers without discipline and effort. He contended for charity during the transition incident to the evolution of human thought. The singing for the session was by Mrs. M. Babcock of St. Johns Mich.

Saturday August 20th.—Mediums' meeting in the tent at ten A. M. with still increasing interest. Afternoon session at two P. M. was opened by a song from Mrs. Babcock, followed by a lecture from M. Babcock, on "Superstition," saying that he borrowed his ideas from Ingersoll, and Ingersoll borrowed from the next man, while we all owe what we are to the exchange of ideas. Many things in the Bible he did not believe. Why should God give the Bible to you and me, while millions have died who never saw it? Mrs. Babcock then read a poem entitled, "Eternal Justice," by Gerald Massey. Song by S. Bigelow. Second lecture by Rev. C. A. Andrus of Flushing, Mich., who took for his subject, "What Should Be Eternal Justice." Everything that is true to the condition that produced it is justice. A man created half animal must live out those conditions. Revolution is but the working out of the law of justice if it only bring better conditions.

Sunday August 21st.—Conference at 9.30 A. M. from rostrum. At ten o'clock, song by S. Bigelow, when S. B. McCracken of Detroit, spoke on the organization of Spiritualists and Liberalists. What value do we place on it? He advocated taxation of church property, and spoke against employing chaplains in congress, legislatures and armies. The second lecture of the morning was by W. F. Jamieson of Minn., his subject being "Universal Mental Liberty." He regarded liberty as the best creed a man could have if he must have one. The man who fears criticisms, is in doubt about his own position. If Spiritualism be true he could not argue it out of existence. He differed with Moses Hull, but Moses should have an opportunity to defend himself, and people who were unwilling to accord him that right,

showed themselves to be in doubt. Afternoon session at two P. M. Song by S. Bigelow. Address by C. A. Andrus in favor of Spiritualism—coveting honest criticism. Science has failed to account for certain phenomena—never disputing it but always trying to explain it. If some one has not witnessed them, it should not invalidate the testimony of those who have. An original poem was then read by Mrs. L. E. Drake, late of California, entitled, "Old flag art thou an emblem of the free?" J. H. Burnham then gave the concluding address from the rostrum on "Selfishness," which he regarded as the prime factor in all systems of religion. Every appeal to man's nature is selfish, and he is urged to do right that he may escape certain torments, and gain certain rewards, but never because it is right and just. He would rather accept the torments than to receive the rewards on terms that would compromise his honor. Sunday evening there was a conference in the tent which closed the sessions of the meeting.

Monday August 22d, was occupied in breaking camp, and the partings incident to such a gathering.

E. L. WARNER, Secretary.

Paw Paw, Michigan.

Letter From San Francisco, California.

SAN FRANCISCO, CAL., August 29th, 1881.

FRIEND ROBERTS:—Every number of MIND AND MATTER comes laden with accumulating evidence of the Christian fraud, that has so long retarded the advance of all natural growth and development; but how many are so far grown out of these errors, as to fully appreciate the astounding revelations that are given from ancient spirits through the marvelous mediumship of Alfred James? comparatively few I opine, even within the ranks of modern Spiritualism. Has the spirit of Jesuitism captured the majority of our spiritual organizations, and bound them in fetters that admit of no progress or advance? I am rejoiced that the *Banner of Light* has at last awakened from its lethargy, and is joining with MIND AND MATTER against the common error represented by some of our so-called spiritual journals. "The silver lining" has at length appeared fringing your journalistic cloud, and the most obtuse are beginning to perceive what a terrible battle you have been waging against the cohorts of bigotry and superstition, both visible and invisible. I earnestly hope that you may be sustained and encouraged by the more enlightened portion of the Spiritualists, to whom your paper appeals with an irresistible power. In my feeble attempts to extend its circulation, I meet this frequent remark, "Mr. Roberts uses too strong terms, and is too harsh; he should be more mild in his language," etc. But some of the objectors I am glad to perceive, are dealing as hard blows, and employing as pungent language as Mr. Roberts, as witness the recent communication from Dr. Crane, of St. Helena, California.

Victor Hugo in his *Les Misérables*, speaks of the "Wrath of Justice," and says, "It is an element of Progress." No brighter luminary has flashed across the horizon of this age, than this great and good man. May his wonderful inspirations help to arouse the spirit of freedom in the hearts of crushed humanity.

An absurd attempt to bring disrepute upon one of our best mediums, D. McLennan, is in progress, as you are probably advised. Our local paper, I am sorry to say, has pronounced its dictum, and gone over to the ranks of those who find no better employment than crying "fraud" against those who are endowed with a more advanced phase of mediumship than themselves. I have witnessed Mr. McLennan's materializations, and do not hesitate to pronounce them genuine; but as a long communication, over the signatures of men and women, who have no object but to attest to the truth of what they have seen, has been forwarded to the *Banner of Light*, I will say no more at present.

Mrs. Crindle Reynolds holds her first public circle to-morrow evening. She is improving from the fatigues of her journey and illness, and we are expecting a happy reunion with Gruff and the rest of her efficient band after their absence. Mrs. Souther and Sawyer are holding successful seances weekly, and the "truth is marching on" over all obstacles, in spite of jealousy, envy, and the machinations of priestcraft.

MRS. E. P. THORNDYKE.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid, and for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principle of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$154 08
C. B. Stewart, Montgomery, Texas,	1 00

Materialization in Mexico, Oswego Co., N. Y.

Oswego, N. Y., Sept. 6, 1881.

Editor of Mind and Matter:

DEAR SIR:—You are in receipt of so many notices of materializations, through different mediums, that a notice of the common occurrences of materialization, will not interest you or your readers. Still I feel that the world of humanity should know something of these manifestations, that are taking place in various quarters of the world, and this through the efforts of the spirit world to enlighten earth's children, and relieve them from ignorance and religious bondage, that overshadow them like a dark pall; shut out the light of reason; and bring darkness to the spirit.

With the above views, I am induced to give a brief account of a seance held September 4th, at the residence of Mr. Daniels, in Mexico, N. Y. Eighteen persons were present. Mrs. Anna Daniels sat in the cabinet or behind a curtain, drawn across a portion of the back parlor. From that room, came, during the evening, twelve or fourteen fully materialized forms—varying in size and general make up—and from tender youth, to bent and decrepit old age. All of these forms were recognized, (except one), by their earth friends who were present, and received their caresses and tokens of love as of old. The lady that was not recognized, dematerialized near the curtain. A little girl met her mother and embraced her with love and affection, that none but a child could extend to a mother. This little spirit child had often come to the circles, and met her parents, and during the past few weeks she has materialized and called for her ma. When told her ma was at the Thousand Islands, she would make a pitiful face, and cry, I want my mamma. From what this little spirit child said, it would appear that she could not reach, or get to her mother—while she was absent at the Islands. The child could not penetrate the religious emanations surrounding the Islands. During the seance, two guides, fully materialized by our side, outside of the curtain. Both came at the same time, and seemed to rise out of the floor, till they stood beside me, two beautiful spirit forms—two beautiful angels—in pure white—one an Oriental. Both materialized twice, and dematerialized—apparently sinking into the floor at my side. Sides' experiments in forming gold from the elements, (to which I referred in a former letter) have been successful, and have delighted many. I wear a piece of the gold in my pocket. This piece has been submitted to competent persons, and pronounced good gold.

The Orientals are giving sketches of their earth life, manner of living, studies, occupation, their formation of character, language, and their worship, not an imaginary being, but all that was grand, beautiful and good. They write much with their own materialized fingers, or independent writing.

J. B. FAYETTE.

Vindication of Slandered Mediums.

SAN FRANCISCO, August 31st, 1881.

Editor of Mind and Matter:

It gives me much pleasure to see your able support of Spirit mediums in MIND AND MATTER, especially those who have been tested over and over again, and have convinced hundreds of their genuineness; more especially our materializing mediums. Those of San Francisco, viz: Mrs. Crindle, Mrs. Sawyer, Mrs. Souther, and Dr. McLennan, I have visited many times, especially Mrs. Crindle, at whose seances, I recently met my brother as a materialized spirit. He departed this life some 18 years ago in Kansas, the only one out of a family of seven sons that has passed on. Would it not be more than strange if any medium could personify that one, having never seen either of my brothers. On this particular occasion, there were between forty and fifty persons present. The cabinet room was made fraud proof. During the meeting, I was very agreeably surprised by being invited into the cabinet by Mr. Gruff. I there found Mrs. Crindle in a trance, and three materialized spirits, two ladies and my brother. One of the ladies pointing to my brother, said, "Frank," in a loud whisper. I immediately recognized him and shook hands with him, but he was not able to talk. I did not know who the others were, but it was sufficiently light to recognize my brother; color of hair, style of whiskers, height and breadth of person, etc.

I had the pleasure of attending Mrs. Crindle's wedding last week, and one seance in a private house, which was very fine.

The seances by Mrs. Souther are growing very wonderful. I was much surprised at Dr. Morton's statements, repudiating Dr. McLennan's mediumship; he is terribly mistaken as time will prove.

P. HASKELL.

Letter From P. A. Field.

NEWTON, Iowa, Sept. 1, 1881.

BRO. ROBERTS:—I left Chicago August 5th, in company with Mrs. DeWolf, Mrs. Bangs and daughter, for the camp-meeting near Cawker City, Kansas. We arrived on the grounds on the 7th, at 10 o'clock A. M., and found quite a large gathering of people and a goodly number of tents. The speakers present were Dickson, Lewis, Moody, Danton, Seymour, Ruggles, Fitzgerald, Carter, Blanchard and Ballou. It is a beautiful grove; but there was but little harmony during the first part of the meeting; much contention and fault finding.

Much excitement arose in regard to Miss B. a physical medium from Chicago; and the old cry of fraud! fraud! was heard among Spiritualists as well as others; so a committee was appointed to hold a test seance. After the report of the committee, it seemed to be more quiet on the Solomon. Three Methodist preachers were present, and I think that two of them left, not far from the kingdom; but the other left, saying that there were ten thousand devils in the grove. But I think the verdict of the majority was that there was quite a number less after he left. The latter part of the meeting was much more harmonious. I think some good was accomplished. There are some mediums in Kansas that deserve more than a passing notice, and with your permission I will notice some of them in my paper.

Mrs. DeWolf and Miss Bangs stopped at Atchison, Kansas, and were arrested, because they refused to pay license. I have not learned the result. So it goes, the poor mediums have to be kicked and cuffed around; work hard, fare hard, with few to pity or give relief.

But I'd sooner be a medium by all the churches cuffed, than be a noted preacher with orthodox stuffed.

I am here waiting for the meeting which begins to-morrow.