

Mind



Matter

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NO. 49

DEEDS vs. GREEDS.

BY HORACE M. RICHARDS.

This is what the angels teach,—
“Better by far to work than preach;”
This is what they always say,—
“Better by far to work than pray.”

“Better a kind and loving deed,
Than priestly cant or priestly creed;”
Better a loaf to a hungry one,
Than mumbled prayers or organ’s tone.

“Better for cold a good warm fire,
Than all the prayers beneath churchspire;”
Better by far to dry the tear,
Than cause its flow through slab fear.”

And this great truth our minds must store,
Loving deeds are the open door,
Through which God’s angels enter in,
To purify a soul from sin.

You better thus a soul can draw,
Than drive by fear of broken law;
And all the bolts of wrathful fate
Will fail to win like deeds of love.

PHILADELPHIA, PA.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

At a private sitting with Alfred James on May 29th, the medium had been controlled by five or six spirits who communicated, when “Wild Cat,” the Indian guide, announced the presence of the spirit of a man who had been hung some years ago in Philadelphia, and that the last words spoken by a Catholic priest or monk, “Wild Cat” asked if he desired him to control the medium. I told him I would be glad if he would do so.

In a few moments this communication was given. “Not very good way for a man to get from this life into another, to have to come back to earth again,” said in my coarse and unnatural voice. “Excuse my voice. I left under the idea of Christ and being saved by somebody and I have hopes of it yet for I am told, so by those who professed the church. I don’t know much about these things, come back ignorant. Ignorance was to be told before you came back. You people don’t believe in Christ—that you are doing all you can to upset religion. Very bad. You’ll upset yourselves. It is a great power throughout the land. I was helped here by one of the Fathers and he says: ‘You see in me a man who has passed to spirit life who has been your teacher and guide during my life.’ He made his exit. He says this is the result of his belief in Christ and shows that our holy religion is true and that all others are false. My name is Arthur Spring.” I asked him if he had killed the old priest whose bones were hung. He replied, “Yes, I killed them. This priest who is here now, said I was to make my communication and then leave. I have been under him ever since I have been in spirit.”

I was satisfied, before there was a word uttered by the medium, while under that control, that this would prove another attempt to deceive me. When the communication commenced, the voice was so manifestly foreign to me that I knew at once that it was not the voice of Arthur Spring. The first few sentences were uttered the control forgot the role of deception he had come to play and the voice was changed to a natural and unconstrained one. This was undoubtedly a personification by a deceiving priestly spirit. The motives for the same were evident in the conduct of these mediums? He answered, in apparently great alarm, “I did not say that.” I replied, “Yes you did say that.” In still greater alarm, he said, “Then strike that out—strike that out.”

He then tried to get me to come and tell me things that I already knew, and that was the two last children of the medium, if not the first, were the murdered victims of the Jesuit power, who had sought the destruction of those in their purpose to arrest the spread of the great truth of Spiritualism. He seemed overwrought with confusion at the blunder he had made, and left the medium.

He was succeeded in the control by the Irish guide of the medium, Patrick McCarty, who, although a devout Catholic when he was in earth, had become a heretic in the courts and therefore spiritualistic etiquette forbade their giving a hearing to the assailed mediums. The proprietors of the Banner knew, at the time that editorial was written, that the R.-P. Journal had had its columns for the whole month previous filled with statements to the prejudice of the mediums for whom it vainly sought a hearing, and that the court had been unable to force the publication of an injunction process. And, a few months after that grand victory for truth, the Banner of Light was still silent in regard to that monstrous outrage, and the spirit of Ignatius Loyola was jeeringly triumphant of his influence over the editor of the journal that it had been compelled to yield.

Indeed this Banner of Light had never made its readers acquainted with the facts of that affair, and the one who came said that he had been a Scotch Presbyterian minister.

Then Ignatius Loyola was called for and the medium said, “The Popes object is to restore the supremacy of the Papacy and to again hold the temporal power of the Pope.” We begin by crushing out what you call truth, but what I call malignant and accursed heresy. I am done. Hear what I have told you.”

He then asked him to remain in control a moment, as I had a question to ask of him. He replied, “I am anxious to be questioned.” The spirit then wanted to know of one thing that you have said. It is this: What did you mean when you said “We have crushed the little serpents that were destined to become more dangerous than the parent serpents?” Do you want me to understand by that you are referring to the destruction of these mediums? He answered, in apparently great alarm, “I did not say that.” I replied, “Yes you did say that.” In still greater alarm, he said,

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“I will only add, I wish you success. Cultivate that tree and I and all true spirits will help you. My name was Zeno. I was a priest of Pentapolis. It is now in ruins. [Pentapolis was the name given to five Coptic cities in the Lybian desert.] I was born in 1878 soon after being entreated by ‘Billy the Bootblack’ controlled him but he had hardly done so when he said, ‘Mr. Roberts, I must go; I can’t stay.’ It is a moment after he was forcibly driven from the control and an adverse spirit (Ignatius Loyola) addressed me, as follows:

“—you can surely better. Yes, I am here to please you. I know you are always good and well pleased to see and receive me, that I am glad to gratify you.”

“It has been over a year since we had the glorious conflict of words.” (He referred to our first interview of April 4, M. S. 30, 1877.) “How very well I remember that you discussed secret which, for our future guidance, I have had no cause to regret that you should not have disclosed. We have succeeded, however, in accomplishing the following results:

1. We have broken the influence that were around this particular individual (the medium) and made him a complete fool, and we have crippled that fang of your spiritual serpent.

2. We have driven from your ranks the moneyed men—a other important fact to us.

3. We have crushed out the little serpents that were destined to become more dangerous than the parent serpents.

4. We have crippled you in your business.

5. We have taken from you the opportunity of using the very powerful weapon, the press, and have crippled that fang of your spiritual serpent.

6. We have driven from your ranks the moneyed men—a other important fact to us.

7. We have crushed out the little serpents that were destined to become more dangerous than the parent serpents.

8. We have taken from you the opportunity of using the very powerful weapon, the press, and have crippled that fang of your spiritual serpent.

“We referred to the fact, in a recent issue, that certain adverse statements had been made by the author of the present article, and that he had no right to do so, and that we should, for the time with hold judgment in the premises. At the present hour we feel that we cannot justly do more than to continue in such suspicion of opinion, since the case is now on the docket of a court of law, and both Mr. and Mrs. Bliss are now in prison, and the three photographs before her brother—Winston—the farthest from her—and she readily picked him out as the one she saw in the mirror, when what puzzled me was, when she looked again she said they were all three there.

We report in part as follows:

The Religion of the Spiritualist.—Reported for Mind and Matter.

Mrs. Brigham, after her two months' vacation, is again at her accustomed place on the Sabbath.

She looks to be in good health and spirits and she seems more perfectly recovered from her recent illness.

She is in the mirror, looking at her reflection, and the three photographs before her—brother Winston—the farthest from her—and she readily picked him out as the one she saw in the mirror, when what puzzled me was, when she looked again she said they were all three there.

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Entered at the Post Office at Philadelphia,
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PUBLICATION OFFICE,
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J. ROBERTS . . . PUBLISHER AND EDITOR

For rates of Advertising and Terms of Subscription, &c., see advertising column on third page.

Mind and Matter Free Circle.

It will on Monday afternoon next at 3 o'clock, be free to all in circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred Mes will sit as the medium. A portion of the time will be given to the answering of questions concerning the controlling spirits.

Dr. J. V. Mansfield's Offer.

61 W. 42d Street.
New York, Oct. 4, 1879.

DEAR FRANKLIN BROWNE.—In writing to the departed, the Spirit should always be addressed by full name and the relations they be left to him, and your signature to Col. Bundy, as it defaces the writing matter. The letters to secure attention must be written in the English language.

The Approaching Crisis.

In the November number of the *Atlantic Monthly*, a remarkable article by that learned and thoughtful writer, Prof. Goldwin Smith, entitled "The prospect of a moral Interregnum," he points out the crisis in the world of thought, which we have at hand, which will probably bring with it a political and social crisis. Taking a rapid survey of the history of civilization he shows that a collapse of religious belief has always been followed by a sort of moral interregnum, an era of transition, during which one side has watched the progress of discussion and the indications of opinion in literature and in social

revenue can doubt, that in the minds of those whose views are likely to become—and in an age when all thought is rapidly popularizing, so likely to be—those who believe in God, in humanity as a revealed and supernatural religion has given way." The mortal blow, he considers, has been given by criticism in disproving or rendering uncertain, the authenticity of the historical books of our New Testament.

The article is written in almost a despairing tone. In regard to the immortality of the soul, for instance, all that Prof. Smith ventures to say is that the question for the present remains open, and attention must not be refused to such a phenomenon as the extirpation of the soul from the body, leaving behind us this life and the opinions of our fellow-men. But this, he takes care to repeat, "is a very different thing from any animistic fables about disembodied spirits and ghosts." Of course the author of the article is unconverted, but the phenomena of Spiritualism does not seem what we see that the Almighty Father has not deserted his children, and that our extremity now, as ever before in history, is God's opportunity. It is true that there is serious danger both for the church and state, and nothing but a great revolution from above can save us from imminent destruction, but no man despair.

In the first place, we have the solid result of science that from the first traces of the existence of man on the earth, hundreds of thousands of years ago, to the present time, continuity, progress and evolution are the keys to the history of the human race.

In the second place, the phenomena of Modern Spiritualism, soon to be generally accepted by mankind, have not only furnished logical demonstration of the truth of the soul, but also laid the foundations for the edification of the individual in morality.

The crisis is indeed serious and it is imminent, at the coming revolution of the soul, and the millennium of which the Hebrew poets dreamed, shall yet be an accomplished fact. We Spiritualists have solid reasons

looking for new heavens and a new earth herein dwelteth righteousness; in the meantime, let us all be good and of high character, to earn us through the trials which spirits have predicted for the world in the next few years. The real blow between Ormuzd and Ahiram, between Light and darkness, is going on in heaven, but the unconquered Sun will yet arise, as he has ever done, victorious over hell and the grave.

Mr. Wm. Denton takes a Hand, and a Losing Hand He Will Find it.

In the last issue of the Jesuit organ, Col. Bundy publishes a letter from Mr. Wm. Denton, the Prince of sensational lecturers. This pseudo professor fearing he would be entirely deprived of the puffing which Col. Bundy has so lavishly bestowed upon him, has got up a stout defense of his treacherous purposes, after nearly a month's evasion of his obligations to his dictator, comes to his rescue with the following fulsome, bold and gushy Addressing Bundy he says:

"I cannot express to you the satisfaction with which I have had a thorough exposure of the infamous villains, who have been carrying on their all but internal traffic at Terre Haute. In exposing them, I have done my best to expose the motives that are in thy brother's eye, but consider not the beam that is in thine own eye? How wilt thou say to thy brother, Let me pull out the mot out of thine eye; and behold a beam is in thine own eye? And then shall that soul clearly see to cast out the mot out of thy brother's eye?"

Whether that invective comes to us from Jesus or from Matthew or from whom it may, it certainly does afford a most natural criterion by which to test the honesty and good faith of the time-worn Pharisees of old. We question very much whether two men could be found to so completely fill the measure meted by Col. Bundy and Wm. Denton to Mrs. Stewart, Miss Morgan and Messrs. Pence, Hook and Conner, and their employers, than the two men concerned in their own natural depravity of heart, they call those faithful and time-tried upholders of Spiritualism and helpers of the spirit world, "infamous villains." "With what measure you meet it shall be measured to you again." That then, what is justly due to you again? That the soul which has clearly seen to cast out the mot out of thy brother's eye?"

We command to Mr. William Denton the following ethical injunctions attributed to the Nazarene (Matthew viii, 3, 4, 5, 6.)

"Judge not, that ye be not judged. For with what judgment ye judge, it shall be judged; and with what measure ye mete, it shall be measured to you again." And then, lest thou the mote that is in thy brother's eye, but consider not the beam that is in thine own eye? How wilt thou say to thy brother, Let me pull out the mot out of thine eye; and behold a beam is in thine own eye?"

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"infamous villains" and those who are carrying on what you judge to be your own occupation—an infernal traffic," are properly adjudged accordingly. Could anything be more selfish and corrupt than Mr. Denton's pandering to the views of Col. Bundy that people do not into his coffers? There may be some that mean to remain neutral, but we hardly think so. Col. Bundy with Wm. Emmette Coleman on one side of you and Wm. Denton on the other, the figure you are cutting is pitiable. Can you not raise a corporal's guard of such egotists?

As We Feared.

We noticed the fact, in our last number, that Col. Bundy had made a most Jesuitical proposition to Mr. Samuel Watson and Dr. Allen Pence, which we quoted enough of that so-called *proposition* to make evident its hypocritical, dishonest and disgraceful character.

It will be seen by the letter of Dr. Pence to Col. Bundy that the *Independent Age* had been a straight-forward defender of Spiritualism spurned the insult that was given him, and refused with scorn to become Col. Bundy's tool to further outrage the rights and feelings of Laura Morgan and her party.

Not so, Mr. Watson. With an infatuation that seems almost incredible, the latter gentleman gulped down the bait with which the Jesuit Bundy went fishing for him, and there he hangs upon the hook of that wily angelized Spiritualist ergo, in reply to Dr. Pence's letter, Wm. Watson wrote, "Your 'advantage proof' of editorial was received this evening and read with interest. Your *proposition* is both fair and liberal," and in a postscript he says:

"If you are disposed, you are at liberty to publish in *the Independent Age* your *opinion* on the *testimony* of the genuineness of the materialization. IF THEY DO NOT, I will give you an opportunity in *my test* of the genuineness of the materialization."

Mr. Watson, With an infatuation that you may say to all that will send you a new subscription for \$3 they may send with it a sealed letter and "I will write to it free of charge." This offer may stand open from October 1st, to the fourth month of every year, January 1, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respects, J. V. MANSFIELD.

Instructions to those who desire answers to sealed letters.—In writing to the departed, the Spirit should always be addressed by full name and the relations they be left to him, and your signature to Col. Bundy, as it defaces the writing matter. The letters to secure attention must be written in the English language.

That Dodge will not Serve the Je-suit Slanderer.

With that penance for filth and nastiness that seems to be the natural penchant of Col. John C. Bundy, that journalistic boor and monstrosity of the day, he has resorted to what he also did to the foundations for the edification of the individual in morality.

The crisis is indeed serious and it is imminent, at the coming revolution of the soul, and the millennium of which the Hebrew poets dreamed, shall yet be an accomplished fact. We Spiritualists have solid reasons

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The first case of spirit writing on record is also the most important: it is that of the Ten Commandments, written on two tablets of stone—a kind of a double slate. The account of it as preserved in the sacred books of the Hebrews runs as follows: "These words the Lord spoke unto all the people, saying, 'I am the Lord thy God, who brought thee out of the land of Egypt, and I spake unto thee in the fire of the cloud and of the thick darkness, with a great voice, and he added no more; and he wrote them in two tables of stone and delivered them unto me." This occasion appears, in modern parlance, to have been kind of a circle held in the sky, for the spectators from the visible world, illuminated by flashes of lightning and accompanied by the voice of the trumpet exceeding loud." Some Biblical critics have tried to explain away the phenomena as a kind of thunderstorm, but Spiritualists have no difficulty in accounting for them, for they have witnessed the like, though not on so grand a scale.

Now the question arises, who wrote the two tablets of the Law? Moses believed it was God, and that is what we believe. But what infallible reason has he to believe it? And to whom is he entitled to have seen the writing as it was going on, but the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." And when affirning that he writing was divine, was not Moses lying or fool? Why not? Because of the internal evidence. Because the laws of Sinai are the expression of the highest and purest reason; because the "ten words" were engrossed on the conscience of man before they were written on the tablet of stone. God, who we know very well, has no fingers to write the lightnings and thunders which accompanied the revelation, and the like, though not on so grand a scale.

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The second question arises, who wrote the two tablets of the Law? Moses believed it was God, and that is what we believe. But what infallible reason has he to believe it? And to whom is he entitled to have seen the writing as it was going on, but the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." And when affirning that he writing was divine, was not Moses lying or fool?

Why not? Because of the internal evidence. Because the laws of Sinai are the expression of the highest and purest reason; because the "ten words" were engrossed on the conscience of man before they were written on the tablet of stone. God, who we know very well, has no fingers to write the lightnings and thunders which accompanied the revelation, and the like, though not on so grand a scale.

The third question arises, who wrote the two tablets of the Law? Moses believed it was God, and that is what we believe. But what infallible reason has he to believe it? And to whom is he entitled to have seen the writing as it was going on, but the Lord "gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." And when affirning that he writing was divine, was not Moses lying or fool?

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their treacherous attempt to betray the cause which it is the business of those watchers to uphold.

It was not D. M. Bennett and infidelity that you started out to hunt down, Messrs. John C. Bundy and company, but the Terre Haute mediums and Spiritualists. Your intended victims are at bay and you are in earnest to make them go to ground, you yelping after a less dangerous quarry. You will find this time that the hunters are to be forever done for Anthony Comstock and the Young Men's Christian Association, change the name of the Terre Haute friends. Col. Bundy with Wm. Denton on the other, the figure you are cutting is pitiable. Can you not raise a corporal's guard of such egotists?

As We Feared.

We noticed the fact, in our last number, that Col. Bundy had made a most Jesuitical proposition to Mr. Samuel Watson and Dr. Allen Pence, which we quoted enough of that so-called *proposition* to make evident its hypocritical, dishonest and disgraceful character.

It will be seen by the letter of Dr. Pence to Col. Bundy that the *Independent Age* had been a straight-forward defender of Spiritualism spurned the insult that was given him, and refused with scorn to become Col. Bundy's tool to further outrage the rights and feelings of Laura Morgan and her party.

Not so, Mr. Watson. With an infatuation that you may say to all that will send you a new subscription for \$3 they may send with it a sealed letter and "I will write to it free of charge."

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