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For Mind and Matter

THE INNER LIFE.

BY MRS. E. P. THORNDYKE.

I walk a land of beauty; beyond the jarring whirl, I see a band of angels their bunners bright unfurl; I almost hear their footsteps press closely to my side; Their voices die in music, above the rolling tide-The tide of carthly being, that leaves their lower strand, And surges o'er our human hearts with purpose high and

grand; Relentless in its seeming, yet buoyant in its power, It brings the meed of recompence to gild each passing hour

Again I walk in shadows, fraught with some mystic power; Athwart the dim horison life's solemn fate-clouds lower; The angel voice is silent, my courage almost gone. My bark before the raging blast in tury dasheth on ; Before my mental vision the dusty wayside teems With struggling, tolling millions, whose hopes are only

I feel the heartful yearnings, the deep, desponding tone, That cometh from those sinking souls, on life's rough billows

Again, 'mid scenes of beauty I rove with angel guides; The calm is o'r my spirit thrown-no earthly care divides wonder of our being! O, mystery none may know Whose future is the ages, whose past is long ago; Whose symbol is the ocean, the mountain tops screne; The grandeur of the forest, the valley thrown between; The majestic rolling river, the bright and flowery lea; The lake in placid beauty, the calm and tranquil sea.

All these are emblems truly of the wayward heart of man, As he struggles upward blindly, yet ever in the van: Now proud ambition lures him, now falth serenely guides: Anon his noble nature is surging like the tides; Then lowly in the valley his spirit seems to lie Until we start in terror to his sharp desponding ery. But on, forever onward, toward the higher goal, Sweeps the never-ceasing current—'Tis Man's Immortal Soul

A MOST IMPORTANT SPIRIT COMMUNICATION THROUH ALFRED JAMES, MEDIUM.

Ulemilas, (A Catholic Bishop,)

1 AM HERE; -You may succeed for many years in keeping back the truth, but a time comes when that which is hidden must be revealed. I was a bishop in the fourth century. I was also a writer, and I translated a set of gospels and epistles from the Samarifan tongue. They are now in the University, at a place called Upsal, and they are are called silver tablets. In truth, the fact is that brought by him from Singapoor, India, in Asia, That is he wrote versions from the originals himself, but these teachings of Apollonius bore not the names that the Christians have given them, I used the names that the Christians wished to have at the head of their different books. I was paid well for doing this, and managed to gain great popularity and preferment by it, on this mortal plane; but my condition as a spirit has been one of torture. And know this; there is an influence amongst progressed spirits that forces all evil-doers back here to confess their sins, and show just where they lied and where they told the truth. This they are obliged to do finally, although they may defer it for a long time. I have stated here, as a spirit, exactly what I did as a mortal, hoping that it will bring out the truth.

[We translate the following account of Uiphilas from the Nouvelle Biographic Generale.—En.

"Ulphilas, or Wulfilms, that is to say, Little Wolf, bishop of the Goths, was born in A. D. 311 among the Visigoths, beyond the Danube, and died in the beginning of A. D., 381, at Constantinoble. According to Philostorgius, his parents, originally of Sadagothinam, Cappadocia, were, toward 267, carried into captivity by a band of Cloths, with other compatriots who were Christians like themselves; but there is much reason to doubt this recital. It is more probable that Ulphilas was originally purely a Goth, and that he deseended not from slaves, but from a distinguished family. In 328 A. D., indeed, he was one of the hostages that the king of the Goths was forced to send to Constantinople. It was during his abode in that city that he thoroughly learned the Greek and Latin tongues and became converted to Christianity. From that time he tells us himself he professed Arianism. He was ordained a reader and employed in religious service among the Christian Goths scattered over the provinces of the Roman Empire. It was at this epoch that, having conceived the idea of translating the Scriptures, as was the custom of his compatriots, he invented an alphabet adapted to the Gothic tongue, and began his work. This enterprise was so much the more difficult, because that language lind never before been written, and as it was not calculated to express Christian ideas, this drew public attention to him. In 341 he passed directly from the employment of a reader, the lowest office in the church hierarchy, to the dignity of bishop, and was consecrated at Antioch by Eusebins, then of the council held in that city. He then returned to his compatriots beyond the Danube, and preached to them with a devotion which caused him to endure with patience the vexations and violence with which the pagans overwhelmed him. In 348 he gathered together all those whom he had converted, led them across the Danube, and obtained for them from the Emperor Constance some lands in Masia, in the neighborhood of Nicopolis. This prince when he presented himself, treated him with the greatest respect, and compared him to Moses, for having like him withdrawn the believers from the persecution of the pagans. Ulphilas went to reside in the midst to enable the reader to appreciate the unpreceof his faithful flock, who were afterwards called | dented importance of that communication. Com- | Samaritan language, in which to hand down his the Little Goths. They revered him as a father, ling as it did through a medium who had never doctrines and teachings,

his efforts for the conversion of his compatriots the Christian priesthood and clergy, and all who descendant of Capadocian parents, held in captivwho remained beyond the Danube. Those among believe in the truth of the Christian religion, to ity by the Western Goths, nothing is more probathem who adopted Christianity, were persecuted successfully question the genuineness and authen- ble than that he was even more thoroughly conby Athanarie, which led them in 370 to join the ticity of that communication. If they cannot do versant with the Samaritan tongue than with the bands, who under Fridgern went to ask of the this, then we have a right to insist that this spirit Greek and Latin tongues, of which he could at Emperor Valens, to live in the territory of the has spoken only the truth in regard to the source most have acquired only a smattering. Now, it empire. From negotiations on this subject UI- from which he derived his Bible, or rather the has never been explained how the Christian gosphilas, according to all probability, was deputed copy of it, in manuscript, from which he made his pels came to have been originally written in by the Gothic chief, to represent him near the translation. We are told that "he followed word Greek, originating, as it is claimed they did, emperor; but they understood him not and he for word some Modern Byzantine text;" which among the Semitic peoples living cast of the Medwithdrew to Masia with his flock, whom he had leads us to inquire, what is here called Modern | iterranean Sea. It has puzzled Christian theolocaused to lose their inveterate habits of pillage. Byzantine text? In McClintock and Strong's "Cy-gians in all ages to account for this anomalous which they had acquired as barbarians, and had clopedia of Biblical Literature," we find it to be fact. To meet this ruinous difficulty, it has been made peaceable shepherds of them. At the close defined as follows: "Byzantine recension, the claimed that the original of "The Gospel accordof 380 he was called to Constantinople, to assist in text of the Greek New Testament in use at Con- ing to Matthew," was in the Hebrew language, and a dispute against the psatyropolists, if new Arian stantinople after it became the metropolitau see that a copy of it was found in India by Pantienus, sect, which was about being formed; but hardly of the Eastern Empire. * * The Byzantine | the preceptor of Clement Alexandrinus, and for had he arrived there, when he died, regretted by text is found in the four gospels of the "Alexan- nine or ten years master of the catechetical school all good people. He had translated into Gothic drian Manuscripts;" it was the original from which at Alexandria. It is highly probable that that the Bible, with the exception of the Book of the Sclavonic version was made, and was cited by copy of "St. Matthew's Gospel" was not in He-Kings, the Old Testament according to the version | Chrysostem and by Thophylact, bishon of Bulga- | brew, but in the Samaritan tongue, and that it of the Seventy and the New Testament from the ria." Now it is a fact that cannot be disputed that was written in that language by Apollonius of Greek text, Unfortunately the greater part of his, the Bible of Ulphilas was written more than fifty Tyana, and sent by him to the Brahmins, from translation is lost; there remain only some con- years, and perhaps a hundred years, before the siderable fragments of the Gospels, all the Epistles Alexandrian Manuscript was written. This fact of St. Paul, excepting some passages, and some gives rise to many questions. Were the Codex that the theological puzzle, that has so long perfragments of a psalm from the book of Esdras Argenteus of Ulphilas and the Alexandrian Manand of the book of Nehemiah. Mutilated as it is, uscript, copies of the same Byzantine Original, or this translation is not less a treasure for its lin- were they not? If of the same Byzantine original, guistic value. It is the most ancient document of from what Byzantine original were they taken? the Germanic idioms. Although Ulphilas be- If they neither was taken from any Byzantine longed to the Goth of the West, his version was original, in what language was the original of the adopted by all the tribes of that race, and was Byzantine copies used by Ulphilas and the writer borne by them into Spain and Italy, The Gothic of the Codex Alexandrinus written? It is claimed tongue became extinct in the 9th century, and after the fall of the great empires founded by these barbarians, the translation of Ulphilas was lost and forgotten. But a manuscript of the 15th century was preserved in the Abbey of Werden, and towards the end of the 16th century, Arnold | yented, adapted to the Gothic accent to express Mercator, attached to the house of the Landgrave literally, "word for word," the original from which of Hosse, drew from the dust this old parchment, he copied. Now it is said that the Codex Argenwhich contained large portions of the gospels on tens is, "word for word," the same as the text of 330 leaves. This manuscript, known under the the Codex Alexandriaus, and thus it becomes tifle of Codex Argenteus, was afterwards deposited panifest that the two Codices are from the same called the Codex Argenteus. It was written on what at Prague; and when the Count of Konigsmark, original, or that one is the literal copy of the other. overcame this city in 1618, he hore away the pre I copied the gospel and epistles of Apollonius of cious manuscript from which they had already adopted, it must be admitted that the result will be was noted for his exceeding beauty; that even Tyana, not originally written by himself, but carried away nearly 140 leaves, to Upsal, where it | be equally confirmatory of the statement made by is yet preserved. The parchment is purple, the the spirit of Ulphilas, that the original was not in letters are of silver and the binding is in massive silver. The text of it was published in 1655 by was convertible into both the Gothic and Byzan-Mareschal Dordrecht, in 4to. It was reproduced | time texts of Ulphilas and the Codex Alexandrinus. with an interlinear German translation, a glossary and a grammar by Reinwald and Zahn, Leipsic, 1805, in 4to. In 1808 the Cardinal Mai and Count | that the originals from which it was taken, were Castiglioni discovered other important fragments the writings and epistles of Apollonius of Tyana, of the Bible of Ulphilas in five manuscripts of the or rather the interpretation and yersions of older Abbey of Bobbio. They were printed with the Testamenti versionis iragmenta cum commentoris et in Further India. The question then arises; in glossario; Leipsic, 1836-43, 2 vols. in 4to, by what language did Apollonius write the books Lobe and Gabelentz."

Feller's Historical Dictionary, etc., says: "This prelate has become colebrated in the church and literature, by the translation that he tongue. It follows word for word the texts that

come down to us in the northern dialects. The translation of Ulphilas has not reached us entire; What remains to us is contained in two manuscripts, one of which is the Codex Argenteus and the other the Codex Carolinus. The first was the Christian hierarchy. published with the Gothic text and the Anglo-Saxon version, Dordrecht, 1665; Amsterdam, 1684; 2 vol. Ito, with the Gothic text, and the Swedish, Irish and the Vulgate rendering, Stockholm, 1671, in 4to with the Greek and Latin version, Veissenfels, 1805, in Ito. In the Codex Argenteus, which comprises only the Gospels, the evangelists are placed in the following order: St. Matthew, St. John, St. Luke and St. Mark. The Color Carolims, which comprises only some chapter truthly

translations, German and Latin, Brunswil Day, Upsal, 1763; London, 1772, and Leyden, 4to. In the edition of Veissenfels, all th respecting this monument, so precious as literary and religious treasure, are to be xtends a

epistle of St. Paul to the Romans, has four suff with the Gothic text and with the in doing

In the Historical Dictionary, published an Marby Menard & Desenne, 1823, we find the 15 next-ing concerning the Bible of Ulphilas:

"The opinion has long been entertained that there remained of the Bible of Ulphilas only the lospels, of which a precious sample formerly belonged to the Abbey of Werden in the dutchy of Berg and is now deposited in the library of Upsal; but latterly another fragment of the same translation has been found in the library of Wolfenbuttel, embracing a part of the Epistle to the Romans. Koutal, archdeacon of Wolfenbuttel, published this fragment which concurs in proving that Ulphilas had without doubt translated the whole Bible. As to the manuscript of the Gospels which is at Upsal, it is called the Codex Argentene of Ulphilas because it is written in letters of gold and silver on velium."

facts concerning Ulphilas and his Bible, in order there can be no doubt. It was, therefore, most He was their chief, both spiritual and temporal. Leard of Ulphilas, to one who was totally ignorant

that long before the latter Codex was produced, the Byzantine text was used at Constantinople, where the Metropolitan see had been established for more than a hundred years, and yet that Byzantine text was not used by Ulphilas, but one in-Greek or Byzantine text, but in some text which The spirit tells us that his Bible was translated from manuscript, in the Samaritan tongue, and Brahminical writings by Apollonius, who had obdospels under the title of Uphila Viteris at Novi tained the originals of his gospels, at Singapoor setting forth his religious doctrines and teachings? Speaking of Ulphilas and his labors a writer in for these he must have left behind him in some language. No authentic trace of them is to be found in the Greek or any other language made use of by the Christian hierarchy. He must theremade of the Holy Scriptures into the German | fore have written them in some language with which that hierarchy were unacquainted. Himthey call Modern Dypantine. His translation is self a Cappadocian, and versed in all the languages all the more precious to the learned who study of Western Asia, Apollonius would undoubtedly the antiquities of the northern nations, as it pre- have chosen a language to perpetuate his teachings sents the most ancient written document that has | which approached the most nearly to being a polyglot language. Such a language was the Samaritan, which held the place in Western Asia among the priesthood, as did, subsequently, the Greek and Roman languages, in Europe among

What then was the nature of the Samaritan tongue? Of that language McClintock and Strong's

Theological Cyclopaedia says: "The Samaritan is chiefly a compound of the Hebrew, Chaldee and Syriac. Among the words derived from these sources are to be recognized a great number of Cuthean words, imported, doubtlessly, by the new colonists. We must therefore not be surprised that Greek, Latin, Persian, Arabie, and possibly other languages as well, have each contributed something to enrich the vocabulary. The grammar bears all the signs of irregularity which would characterize that of an illiterate people; the orthography is uncertain; there is a profusion of quiescents and a complete conasion between the several gutterals and cognate etters respectively; the yowels are uncertain, he A sound being the most prominent. Such cas the dialect spoken in Samaria till the Arabian onquest of the country in the seventh century A. D, when the language of the victors was introduced, and by its superior vigor gradually overpowered its rival, till probably by about the eighth or ninth century, it had entirely taken its place. The old language, however, still continued to be understood and written by the priests, so that, like the Jews, they had two sacred languages, which, however, they had not the skill completely to distinguish from each other. The Hebrew. consequently, which appears in the correspondence of Samaritans with Europeans, is largely impregnated with Aramaisms; Arabisms also are not by any means unfrequent."

That Apollonius of Tyana, who was educated at Tarsus and in its vicinity, in comparative proximity to Samaria, was thoroughly conversant with We have thus given at length these historical the Samaritan language, and used it with facility, natural that Apollonius should have chosen the

Whether or not Ulphilas, who was, like Apol-

He at the same time continued, and with success, that such a man had ever existed, we challenge | lonius, a Capadocian or Mesopotamian, or only a whom he had obtained the original of it. This conjecture, sustained as it is by all the facts, shows plexed the Christian clergy, has been solved. That the original gospels were written in Greek is wholly unsupported by facts, while on the other hand, that they were written in a Semitic tongue, is rendered most probable, if not certain, by those facts. The Codex Alexandrinus is not a copy from some Greek original of the gospels, but from a copy in some other language; otherwise it . would not have been written in the Byzantine Greek text, but in that of the Alexandrian Greek text, then in use in that famous center of Greek learning, we regard this, of itself, sufficient to show that the original from which the Alexandrian manuscript was copied was not in the Greek But, in addition to all that has been said, it must

be remembered that it is historically and authentically recorded of Apollonius, that he was born at the very time when it is said the Jesus of the Christians was born; that he was educated at arsus and on the very borders of Judon; the in early youth he showed the most exalted desire to attain to moral excellence and purity, and to perfect himself in the knowledge of philosophy then attainable; that he gave up the vast wealth. bequeathed to him by his father, while yet a minor-bestowing it upon the poor and needy without stint; that he sought the society only of the learned and virtuous sages of his time-for a period residing with the priests of Esculapius in the temple dedicated to that Grecian divinity; that while there he confounded the most learned and gifted among that priesthood by his great wisdom and miraculous powers of healing the slek; that he adopted the philosophy of Pythagoras, submitting to the fearful ordeal of penance instituted by that severely ascetic philosopher, keeping entire silence for the long period of five years, travelling up and down through the countries of Mesopotamia, Capadocia, Syria, Judea and Egypt, wearing only the plainest linen garments, with uncropt beard and bare and unshodden feet; that he every where visited the temples and listened to the teachings of the various priesthoods, and heard the inculcations of philosophers of every phase and school of philosophy; that having exhausted the resources of learning in Western Asia, he went to Persia to learn wisdom of the Magi, and to India to master Brahminic lore; that he was everywhere welcomed by princes, priests, and people, who yied with each other in imparting to him the knowledge for which he thirsted; that having spent years in digesting and systematizing the vast materials he had acquired, he went forth claiming to have divine authority to teach the people of every clime and kindred; that he travolled all over Europe, Africa and Asia, teaching, preaching, and establishing institutions for propagating the religion he had formulated, ordaining disciples and teachers of the people; that he was everywhere recognized as a divine being, and was venerated, if not worshipped as such during his life; and that finally, after having flyed out the first century of the so-called Christian ora, and performed an amount of personal labor such as no man before or since his time ever performed, to reform the religion, morality and politics of the world, he was deitled and worshipped by the Greek and Roman speaking nations of the world; and we have a character equal to the launching of a religion, which afterward, even in its corruption and perversion, so long has held sway over the minds of the ignorant masses of the human race. But that Jesus, the illiterate Jow; said to have been born at the same time, but who, if known to the world, could have been only known to it for three or four years at most, should have effected such a mighty result is too improbable for belief. That Apollonius of Tyana was the author of the Pauline Epistles, we clearly showed in a previous paper, in connection with a spirit communication previously given, asserting that to be the fact. The spirit of Ulphilas testifies positively to that fact, and not only declares that the canonical gospels and epistles are identically the same as those written by Apollonius of Tyana after the Brahminical gospels brought by him from Singapoor; but that at the instance of the Christian hierarchy, he, in the fourth century, translated them from the Samaritan original of Apollonius, changing the names according to the wishes of his Christian employers.

It was for condering this detestable service to

the Christian hierarchy, none of whom were competent to translate the Samaritan originals of the more extensively, and I suppose I analyzed all grandizement, that Ulphilas the poor and comparatively unknown reader in the Roman Catholic church, was advanced to the dignity and influence of a bishop, a promotion hardly parallelled in the annals of priestly advancement.

We will only notice one more fact stated in that remarkable communication, and that is the statement of Ulphilas, that sooner or later every consecrated error and falsehood will have to be disclosed by returning spirits; and this because the spirit friends of truth, justice and right have at last acquired the power to compel it.

Friends do all you can to strengthen our hands, and to promote the objects which co-operating spirits are seeking to accomplish through MIND AND MATTER, by extending its circulation and making known the importance of the work it is doing. We ask nothing for ourself, but oh! we plead for humanity, who need the truth and who have it not. To help them into the light, that is blazing from the spirit world to melt the flinty

A RICH EXPERIENCE.

What a Prominent and Well-Known New York Physician Told a Reporter.

His REVELATIONS UPON A SUBJECT OF VITAL INTEREST TO ALL.

[Detroit Free Press.]

The experience of any one of education and learning extending over a long period of time must necessarily be valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest orator declared that he knew of no way of judging the future but by the past; and past personal experience is of the same nature as that

of history which repeats itself.

A representative of this paper while lounging in the lobby of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the quill had last seen this gentleman, he was giving his entire time and attention to an extensive medical practice, and was on the crest of the wave of popularity. From Detroit he removed to New York where he could find a more extensive field for his talents and experience. Although several years had passed, the doctor's physical condition had evidently very much improved, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation and uttered some truths so scientific and valuable. as to justify their reproduction in print,

"Yes," said the doctor. "I have improved in health since you last saw me and I hope also in many other ways. One thing however, I have succeeded in doing, and it is one of the hardest things for any one, and especially a doctor, to do; and that is I have overcome my prejudices. You know there are some people who prefer to remain in the wrong rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century when people were burned at the stake. Now I am a physician and of the 'old school' order, too; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stand in the way of truth, so much the worse for themthey are certain to be crushed sooner or later. Why, when I knew you in Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of amputating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proven to be such."

"This is rather an unusual way for a physician to talk, is it not, doctor?"

Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all I can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why, I prescribe medicines every day, some of them socalled patent medicines, which would render me liable to expulsion from the medical fraternity, but I am supremely indifferent to their laws."

"Are the medical fraternity of the country combined against proprietary medicines, doctor?"

Invariably, and it is sufficient ground for expulsion from any medical society in the land to prescribe any patent medicine whatever, no matter if it is made from an exact formula, such as physicians are using every day. You see the code is established and sustained by old physicians like myself, who make the rules and insist upon their enforcement in order to keep the younger doctors from obtaining a foothold and encroaching upon the already established practice of the older ones. This is largely the reason why young physicians have such a hard time of it; they are fettered by the code, and have only their personal influence to depend upon in securing practice."

How did you come to get such heretical Ideas

as these, doctor?" "Oh, they are the result of my experience and observation. I obtained my first ideas upon the subject, however, from having been cured after all my care and the skill of my professional brethren had failed to relieve me. Why, I was so badly off with a complication of troubles, including dyspepsia, and consequently imperfect kidneys and liver, that I feared I should have to give up my practice. For more than a month I could not sit down or go out of the regular channels and try a remedy that was becoming quite famous for the remarkable cures it was effecting; but my prejudice was altogether too strong for that. However, I did quietly begin trying the remedy, but I promise you I said nothing to my brother physicians, or to free mankind from the incubus that is crushing even to my family about it. Well, sir, it was a it, the tap-root of the monster Upas has not been revelation to me; for in all my medical experience extirpated—its young shoot crops out vigorous and I never saw anything operate so rapidly or so strong, to poison the atmosphere of every nation effectually as that did. I owe my health to-day; and clime. It is to-day the "sum-total of all viland for all I know, my life also-to the remedy lainies," the heinousness of which springs from known as Warner's Safe Kidney and Liver Cure, the fountain of human ambition, That was the starting point with me, and my prejudices faded very rapidly after that, I can assure to all others, and so acknowledged by the lives a time in Jewish history when mediums were so mented Jennie Leys; they are hoodwinking many

books they sought to steal to promote their ag- the leading proprietary medicines that are made. Many of them I found perfectly useless, being | treasure have been taxed to their utmost capacity, compounded simply of water with a little flavor-ing. A vast majority of them all, however, I found made up of prescriptions used by physicians have fallen martyrs to the truth, simply because in their every day practice; but out of the entire their teachings impinged upon the tenets of ambinumber I found only two that contained absolutely harmful ingredients and then in very slight quantities. Indeed we are prescribing things constantly that have more deleterious matter in than they had. After discovering this, I said to myself: why should the medical fraternity be prejudiced against those prescriptions which they are writing every day, simply because they are put up by wholesale and are sold with a government stamp on the wrapper. I saw its manifest absurdity and resolved that I would be bound by it no longer. Since that time, I have prescribed proprietary remedies nearly every day, in my practice, and I have no reason to regret having done so. Why, only a few days ago I advised a lady who was suffering from a serious female difficulty and disselfishness which is permeating the church, the state and society, and start the blood of human which cured me. I saw her this morning and she brotherhood to flowing, will bless you, friends, as is nearly well; the pain and inflammation are all well as those who will profit by your efforts. gone and she is around as usual. We have no gone and she is around as usual. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid fever, rheumatism or other complaints, when in reality it is from trichina, and the result of eating poorly cooked and diseased pork. A vast majority of all diseases arise from imperfect kidneys or liver. The liver becomes clogged, and its work is thrown upon the kidneys; they become overworked and break down, and so the poison gets into the blood instead of being thrown from the system. No one with perfect kidneys or liver is every troubled with malaria; and it is the poisonous particles which these diseased organs allow to get into the blood, that clog the capillaries of the lungs and cause tubercles and consumption. Thousands of children are dying every year from dropsy as the sequel to scarlatina, when in reality it is diseased kidneys which have become weakened by the fever they have just had. Here is another strange thing: not one in ten people who have diseased kidneys notice any pain in the vicinity of the kidneys, for these organs lose their nervous sensibilities when they become diseased, and the symptoms are shown in hundreds of other ways."

"Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to

"Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise by doing so. Any man, be he politician, preacher or physician, who is so considerate of his pocketbook or of his own personal ends as to stultify himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."

MIND AND MATTER-No. 16.

BY CHARLES THOMPSON.

THE PERVERSION OF IDEAS. Once again my talented friend, Mrs. C., has

favored me with a test for my piece, as follows: "The perversion of ideas, or wrong ideas, and the cause of them, is the subject presented to my mind at this time. The question arises: Why ful ones? Simply because it is not within the natural capacity of individualized mind to grasp more than a little of the Infinite, and that little through the law of growth or development and evolution. Therefore our earlier prehistoric brethand mind, could not develop or understand cor-

"It seems to me that the ideas sent down to us, of tradition and belief, are the most tenaciously and perniciously destructive, in preparing the mind to perceive and accept the truth of actual study and thought, and to rely upon these results of her researches, endeavors and convictions, which are the safeguards to correct principles and right ideas. The conception and study of natural law will ever undermine the idea of miracles and traditions and all theories founded therein. History will expose belief, and science will prove or disprove it. History or written books are man's readings of nature. Some read well, and some badly; for the truth itself is not confined in any book, and books are only the records or readings of the truth as presented by different minds. And for these records and efforts, produced by earlier writers and thinkers, we are indeed grateful, although they contain both error and truth. They are the stepping stones to higher achievements and attainments. I believe it is not in the nature of things that one shall be able to unfold, or epitomize into one condensed mass, all knowledge or truth to which the other inhabitants of succeeding ages must return for salvation and wisdom. Every age produces its demand and supply; and the supply of eighteen hundred years ago is inadequate to meet the demand of the nineteenth cen-

To thee, oh Brahma, and to thee, oh Buddha to thee, Mohammed, and to thee, Jesus, -do we render our thanks for every effort or idea presenfed as legitimate themes, to quicken us to higher efforts and nobler works."

First, then, I am to explain the leading error of the past, the rock upon which so many nations same route; and second, the duty of the hour pertaining to the most vital questions ever presented to the leading minds of a progressive age.

First, the dominant sin of the past is the crying evil of to day. With all the struggle of the ages

If there is any one subject of enquiry paramount

and teachings of men of all conditions, that subject is Immortality; and yet, from the dawn of reason to the present moment, time, talent and to bury the truth out of sight and mind. But every age has produced its honest thinkers, who tious rulers, who ever deify the Christs of the past in order to hoodwink their subjects to the clearer vision of the present. Even the noble old philosopher, Socrates, was not suffered to live when it became known that he was teaching a purer philosophy than the rulers of his day and generation desired to see put into practice. When the world had so far progressed that the idea of a Supreme Being was taking possession of the minds of men, and reason pointed to Nature everywhere as the dwelling place of Deity, then priests, prelates and tyrants joined hands at once to formulate a new mythology, in order to retain their hold upon the masses, and compel them to pay tribute to the usurpers of right, light, liberty, justice and life.

Of all the creeds or mythologies then extant that of the Jews was the most simple, the most authoritative, the most overbearing and cruel, the most blood-thirsty. If the priesthood had demanded, in the name of Jehovah, the death of one-half the population, the other half would not have hesitated to attempt to execute the diabolical decree. And, to make the thing still more appropriate, the Jewish prophets had foretold the coming of a Messiah—a temporal spiritual despot, who was to "put all things under his feet."
By fastening upon the minds of the people the belief that in Adam all die, and that in Christ all are made alive, and that there is no other name given under heaven whereby man can be saved,they become willing slaves to the worst and most relentless despotism that ever enslaved mankind Hence this scheme, with the leading principles of mythology, as believed in by other Eastern nations, was formulated so as to form a creed best calculated to harmonize the many hostile sects that were then making war upon each other. For, at the commencement of the Christian era, there was no union of Church and State in Pales-tine; neither was there harmony or concert of action among the various religious sects; but on you, He will save you!" Has been preached, in bloody persecution, riot, litigation, fine, imprisonment and crucifixion. Hence, if there really was such a humble medium and teacher as Jesus, who, under the guidance of the spirit world, was teaching a purer religion—a more humane philosophy than the priesthood,—what more natural than that some scheme should have beendevised to get him out of the way?

Whether or not such a person did teach and heal the sick in the streets of Judea, makes but Such is the result of the perversion of ideas. Is little difference, since he was no such god-man as priot our duty plain enough? Shall we, in view of religionists claim him to have been. Doubtless many who aided in the introduction of Christianity were honest in their intentions, and Spirit Potamon, a philosopher of the Alexandrian schools, returns, controlling the organism of Alfred James, to acknowledge the mistake he made in his attempt to formulate a new creed out of old ones-vainly hoping thereby to put a stop to religious persecution by uniting all men under one catholic faith. He did not then foresee that a worse state of affairs was to grow out of this futile attempt than had ever existed before, as with sorrow he now acknowledges to be the fact.

the scheme was to set before the world a godman, all-powerful, and at the same time a possessor and teacher of the Christian graces. To carry out the programme, a system of plagiarism was instituted upon a grand scale, and all the highest teachers and philosophers of all previous times were compiled in a book as a sample of the have not all the ideas of the past, which have teachings of Jesus, who, it is claimed, "spake as been handed down to us, been correct and truth- never man spake." And when the work was completed to the satisfaction of its authors, the Alexandrian library and all other literature calculated to reveal the fraud of Christianity, was condemned and destroyed, as far as was possible.

The next move of religious tyrants in their atren, who lived in the prehistoric epoch of planets | tempts to make their theocracy complete, was to so modify and change the reading of the so-called rectly the basic and eternal principles of nature, word of God, as to make its teachings correspond that necessarily surrounded the first stages of to the fabrication of their creed. It is well known that the Jews were a jealous people, and that the known to the Jewish priesthood. Hence, when the Jews became Roman subjects, and a copy of their scriptures was demanded for the Alexandrian library, what more natural than that the scribes should be induced to suppress the secret characters which accompanied every word in the original Hebrew, defining the meaning of the word.

Here let me explain that it accidentally came to my knowledge a few years ago, and from pretty good authority, that "every word in the original | have progressed out of faith into knowledge? Hebrew scriptures was so written as to show the reason of its formation," and the learned linguist who imparted this information to me, said: "1 cannot sufficiently express my surprise when this fact dawned upon my mind.

For example, he affirms that for "warmth, light, heat, fire," in the present version, there is but one spelling, but that a convertible sign acnied each, fixing its definition. But in the he Jewish scriptures furnished for the rine library, and from which our Bible is rds, vague and uncertain. Thus at every int of villainy that marks the path of nity from first to last. As to the person-Jesus, Gamaliel, the Jewish philosopher, pril 2, M. S. 34, says :

"There were more than thirty men holding positions as priests, philosophers and seers, named had charge of the vestments of the high priests.

the Sadducees.' Jesus executed for his crime. Take these facts in connection with the names of some of the deities to our cost. in mythology, and what more natural than that ! ple? Gamaliel further says: "At that time Jerusalem was approaching its dying days. The thousands in spirit life saw this, and the millions

plentiful." Affording still another reason for supposing that some of these mediums may have performed unusual feats of mediumship which an ignorant people would ascribe to supernatural powers.

But to-day the spirit world is coming nobly to our assistance in unraveling the tangled web of Christian mythology. Casar Baronius, in his message, says: "The Christian story, as born out by the facts, was derived from a Grecian tragedy, the hero of which was a dying god, and the first man who taught such a doctrine was Apollonius of Tyana; and he, according to his own manuscripts, got the idea from the narrative regarding the Hindoo god, Chrishna, which is in reality the Christ of the Christians." Gamaliel further says: It is no wonder to me that the originators of Christianity chose that particular period as the alleged time of its commencement, and the birth of their so-called Saviour; because there was hardly a home, however humble, in Jerusalem, but what had its physical manifestations, and whose inmates did not converse with the spirits of their ancestors, who told them that the time of their overthrow had almost arrived. I give this communication to help spread the light.

Second. The duty of the hour. As Spiritualists -as scholars who have sat at the feet of the teachers and savans of the ages, we are no longer blinded by empty offers of salvation. We have opened our eyes to the stubborn fact that Nature, and Nature's God, have constituted us our own saviours. Even Deity himself cannot save us from the fearful consequences of our own acts. Ourown spirit guardians and friends, assisted by higher intelligences—those who can come in rap-port with us—are the only spiritual beings who can assist us in any way whatever, the opinion of learned Christian scholars and Christian Spiritualists to the contrary notwithstanding; and the sooner we discard all such unfounded hope, if we have not already done so, the better will it be for us and the world around us. We have seen that according to the teachings of current theology, the example of a pure life is of no account. He who neglects to get initiated into the order of Christianity is damned already.

"Come to Jesus, come to Jesus! He will save

the contrary, the bitterest hostility, culminating shouted, chanted and sung, from the dawn of Christianity to the present; and the only result accruing from it, has been, to people the spirit world with dupes who must suffer a hell of remorse indefinitely, or until they can get educated out of their deplorable condition and commence the work of development by the performance of noble acts. An unlimited eternity spent in singing psalms and shouting glory can only rivet the chains of superstition still tighter than before. the fearful consequences of the fallacious teaching, that has been and now is being enforced upon the public mind, hesitate to strive to open the eyes of the people so far as we are able? Shall we shirk this duty, however unwelcome it may be? Shall we fear or even hesitate to do right, simply because the ignorant multitude point the finger at us, saying, "there goes the man, or the woman?" For, thank God, man does not stand alone in this noble cause, woman is his peer. Reader, if a murderer stood before you pleading

only the guilt of a lifetime, and you possessed the power awarded to Christ, would you think it in The next movement necessary to the success of accordance with justice and reason to say to that e scheme was to set before the world a god-guilty wretch, "Your victim is in hell; he was cut off in his sins by your diabolical act, but you shall become a peer of the saints and angels by the simple act of acceptance of mercy right here at this moment." What would you think of the spiritual utterances and beautiful precepts of the skulking, cowardly sycophant who would accept of mercy and chant your praise on such ignoble terms? Would you—could you entertain the least degree of respect for such as he? Nay, could you respect yourself while instituting a scheme of salvation like that? Have not the ignorant, unthinking masses been fascinated by the glowing story of the cross, and led blindly on to ruin, long enough already? Alas! not only the ignorant, but also the so-called wise and learned have been taught to believe the silly story of the cross, and even made to believe that to doubt is to be damned;" that even the doubt is the work of the devil, and must be discarded as such. Hence they believe it their duty which they owe to Almighty secrets of Fremasonry were not the only secrets [God, who has saved them so cheaply, to keep the church machinery in full blast, and, if possible, to institute "doctor's plots" and get God into the Constitution of our Government-so that its protecting legis shall no longer be extended to all, without respect to the honest convictions of those outside of the Christian ring. These blind Christians actually believe that the great mass of mankind, who are out of the church, are also out of the Ark of Safety; and their zeal is commensurate with their faith. Shall we be less zealous, who In the early history of the church, the hottest

revival meetings-with a few exceptions-only psychologized the ignorant and unlettered; and the coalition between church and state was effected to strenghthen the hands of both. Next, the army and navy were called into requisition, and the world deluged with blood. Talk about the devil! preach hell and all its horrors! What was this fair earth converted into by these loving, plous Christians during the long reign of terror of the dark ages? Is the demoniac spirit behind the tion, the convertible sign is omitted, throne of the Christian's Jehovah any more behe meaning intended by the writer, of nign or just to-day? Nay; not one whit. The only reason of the present clemency of the church n by the investigator, he is surprised by | lies in the fact that she has fought her way into power and is able to dictate such terms, to the outside world, as best serves her worldly, not her spiritual, interests. But, as at the closing scenes message, as published in Mind and Marter of the Jewish dynasty, the present rule of the Thristian Theocracy is approaching its end; and while its members, upon the mundane side of life, are ignorant of the fact, their spirit friends are no Jesus. One of these was Jesus Mallathiel. He longer blind to the growing power of the spirit of reform, and are making a desperate effort to get up without the most intense agony, and I was have made shipwreck, and that still threatens to But none of these named Jesus were crucified. defeat us, or at least to perpetuate their power as suffering all the while. Some one advised me to destroy all succeeding nations who follow in the Three or four of them met death at the hands of long as possible. To accomplish this, every device that promises to further their ends will be Josephus says there was a thief by the name of adopted, no matter how unjust or cruel it may be. Some of these methods we have already learned

They are trying to get control of as many medi-Jesus should be selected as being more likely | ums, and turn their God-given powers against us. than any other to mislead the minds of the peo- as possible; they are intimidating many more by the withering frowns of Mother Grundy; they are attending our seances to destroy conditions and institute bogus exposes; they are trying the flankof the spirit enemies of the Jews saw it also, and the struggle between these opposing spirit forces by the church; the are practicing the pious fraud was fearfully awful at that time. There never was game upon all credulous mediums, like the laby the pharisaical selfishness of Christian Spiritnalism; they are playing the "Diakka" game wherever and whenever they can influence a writer or speaker to adulterate the most important truths with unmeaning trash; they are destroying the usefulness of many a medium by appealing to his or her selfishness, inducing the practice of exposing Spiritualism for filthy lucre; and they are destroying the usefulness of many more through the evil machination of obsession. Is it to be wondered at that so many phases of Spiritualism seem ridiculous to the world at large?

These are serious obstacles which are to be met and overcome as best they may, and the sooner Eliza B. Roberts, was called, when in earth-life, we take them resolutely in hand the better will it be for the cause of truth. We know we are in the right and that the truth is on our side of the ques tion, and against that, no power can always prevail; and according to the logic of reason, as presented by Mrs. C., notwithstanding the evils of the past, its noble efforts have laid the foundations of our success. Every age has produced its martyrs who wrought better than they knew, and who became martyrs because neither reason nor consciousness within them would admit of their bowing like cringing slaves to the popular evils of their time; because they stood up bravely in defence of the rights of man and went to their death,

often in the worst form of torture that men and

devils could invent. Their wrongs have stirred

the minds of the people to demand a better state

of things. Those noble reformers of the past are in our midst to-day, and, according to my friend, "For the records and efforts produced by earlier writers and thinkers are we grateful, although they possess both of error and truth, they are the stepping-stones to higher achievements and attainments. It is by their labor that it has been possible for us to take a step in advance," and if we prove faithful to our trust, the generations that are to come after us will rise still higher in the every worker who has sent a noble example to our day, "do we render our thanks for every legiand nobler works."

Herein lies the duty of the hour, to emulate the example of every good and true reformer of the past, and to join hands with those of the present in the performance of all honorable means of promulgating the cause of truth and the best interest of all mankind.

> If in supineness, day by day, We pray and shout, sing psalms For purer life; who'll clear the way? Who silence hell's alarms? Who heaven survey and count the stars, And measure heights sublime? Who compass earth with Iron-bars? Who build the lofty rhyme? Not rightly he who fills the mind With superstitious fears, Nor lie who tortures all mankind With sorrow, pain and tears. There's nobler work awaiting all Aspiring to be men Who law expound, or till the soil, Wield hammer, sword, or pen.

A NEW AND MOST REMARKABLE MEDIUM IN THE FIELD.

St. Albans, Vermont.

Crindle, of San Francisco, has been creating widespread interest in the Spiritual movement, by the wonderful spiritual manifestations that have taken place in her presence. The power of the spirit band that have adopted her as their medium, seems to have no limitation, each succeeding seance resulting in some new and different manifestation of their power to demonstrate the truths that it is their mission to teach. The one unusual feature of Mrs. Crindle's mediumship is, that the manifestations are produced in a full and strong light. Those who have never witnessed those manifestations of spirit power, cannot possibly imagine the occurrence of this fact; and even those who witness it are overcome with astonishment. That Mrs. Crindle is a natural medium for spirit control seems very evident, from the fact that her son Henry, now just coming to man's estate, has been developed in a comparatively short time to be one of the most remarkably gifted mediums we have ever met with, or whose mediumistic capabilities we have ever tested. The facts which we are about to relate, will suffice to show that we do not over-state or over-value his remarkable traits as a medium. Mr. Crindle is a young man of much promise-his honest face and modest bearing attesting his worth and prospective usefulness. But to the facts we set out to relate. By the request of our spirit daughter, made while present in materialized form at one of Mrs. Crindle's seances, we procured a sitting with Mr. Crindle, her son, with the following result:

On our way to keep an appointment with the medium, we were made conscious of the presence with us of some spirit that was strange to us, but could not conjecture what was the import of that visitation. On reaching the residence of the medium-1128 Vine street, this city—he and ourself at once proceeded to comply with our daughter's request. He produced two slates, every surface of August, at his cottage, " lyy Dell." which we examined, to see that there was no writing upon them. He then said: "I propose to try an experiment this marning. I do not know whether it will succeed or not." With the slates close before my eyes, he then placed a small piece of pencil on one of the slates, and laid the other slate upon it, the space between the slates being only the distance made by the two inner sides of the slate frames, less perhaps than an eighth of an inch. Without changing the position of the slates, to the inner sides of which he had no possible access, he carried the slates, in my open view, and with my whole attention fixed upon them, a distance of twelve feet from the table at which we were about to sit. Then he placed them in an almost erect position, on a sofa seat, their tops resting against the back of the sofa. The slates remained without being a moment out of our sight. Mr. Crindle then returned to the table, where he sat with pencil in hand and paper! Ohio, will hold a meeting at Norwalk, on Satur- | MATTER.'

before him. Soon we heard the sound of writing day and Sunday, June 11th and 12th; to be adupon the slates. Mr. Crindle's hand was then dressed by Prof. Gunning, of Boston, Mass., A. B. controlled by his chief spirit guide, a Mr. Gordon, French, of Clyde, Ohio, and other eminent speakwho wrote as follows:

"There is a lady spirit here who is writing to Michigan, are also expected to be present. her husband, who lives in Chicago, and it will be a grand test to him if he should see it.

". Gordon."

A short time after, he wrote: "Lily is also writing to you.

"Gordon," "Lily is the pet name by which our daughter, and the name she now bears as a spirit.

A moment or two after Mr. Gordon wrote as On and after June 9, and until further notice, fellows:

"'Star Eye' says that she has a picture of one of your daughters, and your daughter does not know it. It is a card picture. She has on a white

"Star Eye" is one of Mrs. Crindle's band of her medium's seances, at one of which she had usual address, No. 713 Sansom street, Philadelsome week or ten days previously, told us to ask our eldest daughter whether she had not missed one of her photographic pictures. Mrs. Crindle and ourself urged "Star Eye" to bring us the photograph, if possible, and drop it upon the table, correspondents to have the communications purtelling her that we would not deprive her of it, porting to come from ancient spirits, bearing To this we received the reply, through the melium's hands:

"We cannot now; after awhile."

This was signed by an excellent representation of a calla lily, the chosen emblem of our spirit daughter. When we heard the writing on the slates Mr. Crindle was so delighted that he called scale of being. "To thee, oh! Brahma," and his mother, who was in another room, to come and see the success of his experiment. When timate theme that can quicken us to higher efforts | Mrs. Crindle came into the room we told her that we were waiting for "Star Eye" to bring our daughter's photograph, which she claimed to have, and which Mr. Gordon and "Lily" had promised she would try and bring. Mrs. Crindle suggested that perhaps "Star Eye" could place it between the slates, near which Mrs. Crindle had not gone. After conversing a few moments and hearing no further writing, Mr. Crindle wont to the slate, and in my constant view, brought them to me in the same position to each other as they were in when he placed them on the sofa. On opening them we found the underside of the outer slate entirely written over, and between the slates the photograph picture of our daughter Susan. The latter was a photograph taken of her when dressed in the Revolutionary costume of our female ancestors of a hundred years ago. Those communications and that photograph were placed between those slates in the broad sunlight of day, the sun shining directly into the room through the open windows. The communications, both of which were written in legible female hands, were | should have been ashamed to write over his own

"Frank Johnson: - My Dear Husband: - I attended Mr. Roberts, on his way to a medium's house this morning, and find I can write on the slates. I hope he (the medium) will go to Chicago | the matter is, that this correspondent of the Joursoon, for I will be able to communicate more fully than I have ever yet done through any other medium. I am very happy, dear Frank, for I am surrounded only by congenial spirits, and am done with pain and sickness; and I know that in a little while more, you will come to me. Juno tor has been a good while getting his muddled and Juna, we could not be certain which.—En.) is with me hand in hand. Hand in hand we travel together, for we are made akin by the love we bore you. Your wife, Tana Johnson.

communication from our spirit daughter. It will he seen she is "a chip off of the old block," and is with us, with all her generous, ardent, and persevering nature, in the work we have in hand, dread these miscreants have of the sentinel that With such encouragement and assurance as this keeps watch and ward of their doings boneath the blessed spirit daughter brings to us of the correctness of our course, why should we for a moment doubt of the ultimate and complete triumph of have before us the work of the surgeons and

truth and right? She wrote: "DRAR PAPA: -The lady wanted to write, so stood back to give her a chance. If you publish this in the paper, Mr. J. of Chicago will see it. Dear papa, go right along fearlessly and do your duty. You need not care for your persecutors for the angel world supports you. Your enemies hate you for your truthfulness, and fear you for your power. They have sunk in their own filth and mire, and will only be remembered for their good for a run of some generations more, of less villainy, You will unfurl the bunner of Truth in holy books. We have neither time nor inclination triumph, and the angels will rejoice for your suc-Dear papa; grow not weary in well-doing. Your dangliter,

EDITORIAL BRIEFS.

Du. W. L. Jack, of Haverhill, Mass., extends a hearty welcome to all friends of MIND AND MAR-TER visiting Lake Pleasant Camp Meeting, next It may be in place, however, to quote just one

The New Hampshire State Spiritual Association will hold its first meeting in Ferren's Hall, Manchester, on Saturday and Sunday, June 11th and 12th. Its Secretary is Anna M. Twiss, M. D.

Dg. W. L., JACK, of Haverhill, Mass, spiritual medium and magnetic healer, will be at No. II Birch street, Biddeford, Maine, from the 2nd to the 6th of June only; most positively, as other engagements prevent his stay over that time.

Miss, Chindle and her son Mr. Henry Crindle, will hold a seance at Dr. Rhoads' Hall, N. E. Cor. Eighth and Buttonwood streets, for spirit form materializations, flower and other test manifestations on Saturday evening next, June 4th at 8 Ladies 50 cents.

SPIRITUAL AND LIBERAL GATHERINGS.—The Spiritualists and Liberalists of Norwalk and Milan,

ers. Mrs. Mead and Mrs. Lydia A. Pearsall, of

Our renowned medium, Mrs. Elsie Crindle, leaves our city this week for a visit to New York and Boston, where she will devote herself to giving seances for materializations and other physical manifestations, public and private. She may be addressed, for the present, at 205 East Thirty-sixth street, New York, from whence she expects to visit Boston in about two weeks.

Mr. James A. Bliss will spend Thursday, Friday and Saturday of each week in New York city, and will give magnetic treatments at No. 61 Irving Place, under the control of his Indian guides, Red Cloud and Blackfoot. Terms for treatments, spirits who does so much to add to the interest of \$3.00. All letters to him should be sent to his phia, Pa.

> THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES .- A desire having been expressed by several of our upon the subject of the origin and truth of the Christian religion-as published from time to time in MIND AND MATTER-in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroberate information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

We thought it would be very strange if the R.-P. Journal did not find some excuse for renewing its efforts to create prejudice against Mrs. Elsie Crindle, regarding her seances during her recent successful visit to Chicago. It has come at last in a tissue of falsehoods from an anonymous liar, regarding one of the seances given by her in that city. One whole column of that slanderous sheet is devoted to laying before its handful of readers a scurrilous and self-evidently false representation of what the nameless writer pretends took place at the seance in question. That he name is something in favor of this poor creature; but this renders the publication of it by the Journat people wholly without excuse. The fact of nal, whose falsehoods are made its own by reason of his anonymous authorship, went to that circle drunk, and behaved so much like a blackguard that he was compelled to leave the seance. He finddled wits together sufficiently to biccough and belch forth his overloaded spleen. It is perfectly harmless, and we would not notice the disgusting Immediately under the above was the following | thing, if it were not to show two things; first, the depths to which the conductors of the Journal will descend in their efforts to injure an honest and most useful medium; and second, the very proper shadow of Old Independence Hall.

New Books.-The long agony is over and we physicians, who have been doctoring the diseased body of the old book called the New Testament, which we are bound to believe after the manipulations of the wise doctors, lopping off an excrescence here, plastering over an ugly scar there canterising a sore that wouldn't heal in another place; has come out sound and rejuvenated and to compare the old and diseased body with its rehabilitated, self or to look into the merits of the enres or at least the changes that have been made in its constitution; being perfectly satisfied to accept the work upon hearsay and content with the new as far as we are concerned in place of the old, passage, the closing one of Revelations, and of the book, which reads as follows: "I testify unto every man that heareth the words of the prophery of this book, if any man shall add unto them. God shall add unto him the phigues which are written in this book; and if any man shall take away from the words of the book of this prophesy. God shall take away his part from the tree of life and out of the holy city which are written in this book. The copy before us is a handsomely printed pocket edition, published by J. B. Lippincott & Co, and is for sale by James A. Bliss, 713 Sansom St., Philadelphia, at the low price of fifteen

Sarah Ann Engle, Leavenworth, Kunsus, writes with renewal: "Please be particular to not let us o'clock sharp. Admittance for gentlemen \$1.00, lose a back number, for we value it and the Voice of Angels, more than any we have ever taken. * We shall feel lost without it. As soon as we get permanently situated, we intend to try to enlist the minds here to send for MIND AND

In Memoriam.

Passed to spirit life, May 15th, 1881, at Newport, Ky., Mollie W. Donahower, daughter of Louis R. and Mary Donahower.

This dear spirit while in the mortal form, blessed many through her mediumship, as long as her health permitted. She passed on, fully grounded in her Spiritualistic belief, and it proved ner light in the hour of dissolution. She had no doubts or fears; was well assured that indeed there is a land of pure delight and usefulness beyond the river, where she will meet her loved friends gone before. This young lady made all the arrangements for her burial; did not desire a long prayer, or to be extolled for any virtues she might possess. Good and true, our beloved medium has entered upon her higher mission; not as a stranger, but as one who has already held sweet converse with the beautiful immortals. Her parents, brother and sisters will miss her mortal presence, but their tears will be wiped away; for dear Mollie will oft-times visit them, and in their recognition of their child and sister, will exclaim:

Dearest Mollio Heaven seems brighter, ince a starry crown you wear; And the golden gates seem wide Since your loved form entered there.

Oft be with us precious daughter, Let thy spirit hover near; Breath sweet words of consolation To our hearts that now are sere.

The services were conducted quietly and peacefully. The floral tributes were a beautiful cross and anchor, all well befitting the memory of our ANNIE C. RALL. beloved sister medium. Cincinnati, Ohio, May 22.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

No. 1119 Watkins St., Philada., Pa.

KIND WORDS.

Wm. Wickware, Cass City, Mich., writes with renewal: "Consider me a life subscriber, we like your paper; can't do without it."

J. Overton, Arkadelphia, Arkansas, writes: "I am bound to have Mind and Marrer if I go hungry, therefore please find enclosed \$2.00 for

Geo. M. Scott, Westborough, Mass., writes: "I am in full sympathy with your paper and its work, and will do all I can to advance the greatest work on earth."

John A. Jost, Ogden, Utah, writes with remittance: "I like your determined stand against the opposers of the grand cause we have espoused. Outside and inside énemies must be met. I think sometimes you are too severe, but when I consider the villainy of our enemies, and the outrageous persecution and scheming treachery used to decoy the sensitive mediums, and destroy or hinder the progress of Spiritualism in shedding light on the dark superstitions of the past, and placing the truth uppermost; I have concluded that no effort can be too vigorous and no denouncement too severe on the outside enemies who would entirely annihilate the work, or even on inside professors who would entangle it in the coils of priesthood, or make it subservient to the cause of a mythical Jesus or the pretended followers of the same, or the teachings of that holy myth in the garb of Christianity. Go on Bro. Roberts, you are the right man in the right place. You have a very arduous duty to perform, and should you strike rather hard sometimes or in the wrong place once in a while, we can afford to make an allowance as you seem to stand so much alone, while some of your fellow officers, holding the same rank in the grand army of progress, seem to be straddling the fence with the exclamation of either "Good Lord or Good Devil" at their tongues and. Wishing you every success in your good work, etc."

PHILADELPHIA SPIRITUAL MENTINGS.

A CONFERENCE AND CIRCLE willi be hold every Sunday afternoon at 3 o'clock, at the Thompson St, Church, below Front. Public cordially invited. Circle at 8 a'clock by Mrs. Powell.

RHODES' HALL. Spiritual Headquarters, 50314 N. Eighth Street. A religious spiritual meeting and circle at 215 p. m., and circle at 715 p. m.

PHILADELPHIA MEDIUMS.

Mrs. Mary A. Nueneman, M. D., Clairvoyant and Magnetic Healer. Consultation free, 467 North Fourth St Office hours from 10 A. M. to 3 P. M.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernen Street. MRS. LOOMIS, Tranco Tost and Healing Medium,

Diagnosis of disease or business reading from look of hair by mail, 53 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila, Pa. Dr. Henry C. Gordon, Materializing and Slate Wri-

ting Medium, 691 North Thirteenth street, Philadelphia, Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and

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PHILADELPHIA, SATURDAY, JUNE 4, M. S. 34.

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J. M. ROBERTS

PUBLISHER AND EDITOR

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THE "BANNER OF LIGHT" TO THE FRONT AND IN ITS PROPER PLACE.

Under the mistaken idea that a course of patience and forbearance would finally exempt it from the hostile attacks of the Religio-Philosophical Journal, the Banner of Light has, for more than two years, allowed the editor of the Journal to misrepresent and calumniate its veteran editor. Made bold by his impunity in the past, Col. John C. Bundy seems to have bid adieu to all discretion truth of what is asserted. or decency, and by a series of provocations, the result of envious malice, has sought to blast the fair fame of his overshadowing contemporary, by charging it with mercenary subserviency to crime the bigoted English authorities in the nefarious and immorality. Thank the Spirit of Justice and Right, the Banner, a true and sincere advocate of Spiritualism, is no longer willing to allow the conduct of Col. Bundy to pass in silence, and replies to his slanders of week before last in the following scathing and crushing editorial. It says:

"We pronounce the Religio-Philosophical Journal an unreliable sheet. It has traduced us for months; it has slandered some of our ablest correspondents; it has, through one of its agents in Boston, endeavored—but signally failed—to prove us frauds; it has brought to its aid anonymous the Chicago paper deliberately misrepresent us by writers, especially "one of the most eloquent and popular Eastern lecturers" to belie us; it has them, and gravely assigning such reasons for our other hornets in its interest; its leading editor (sub rosa) writes from five to seven columns each week, he says without remuneration, solely "for the good of the cause," when in reality it is to gratify his inordinate vanity and vicious self-esteem.

ing in collusion with a Philadelphia publisher, in them before the public with a Mephistophelian order to induce its readers to believe we were heer, in the hope to mislead the unwary, and admercenary. We brand the calumny as an infamous falsehood. We have always counselled peace in our ranks, and none have striven with more assiduity than ourselves to promote it. Still the the spiritual mediums whenever attacked, and we asseverate that we have not, either by voice or pen, counselled with Mr. Roberts in his attacks upon that paper and its management." [It would day, to reverse the maxim of common law, and to have been better had they done, as Mr. Roberts | declare every one of said mediums guilty (or did, without counselling with them.—ED.] "We | fraudulent) until proved innocent (or genuine)make this statement only because our veracity and we understand that he of Chicago considers has been called in question. If the publisher of the Western sheet had fulfilled his duty, he would have set his readers right upon this point long But policy is his governing feature, and sensationalism for gain his impelling motive. This is self-evident.

uncontradicted, some might infer that we were | ualism itself was not for the time being placed on culpable. Hence we enter upon the disagreeable duty of holding up these Chicago conspirators, these Spiritualistic leeches, that honest men and honest women all over the world may no longer be deceived by them.'

The reason for those recent vileslanders upon the conductors of the Banner of Light was the fact that they nobly took their stand in defence of Mr. J W. and Mrs. Susie Willis Fletcher against the conspirators, who, within and without the lines of Spiritualism, have sought to destroy the good name and deserved influence of those two distinguished and faithful mediums, than whom there are none more useful to the cause of truth. In taking their stand promptly and fearlessly against the mean and contemptible jealousy of so-called Spiritualists, and the malicious prejudice of Christian bigotry and popular ignorance so pitifully manifested towards Mr. and Mrs. Fletcher, the Banner of Light did just what any journal ought who will, seek to carry a little cheap and fleeting to have done, that has any just claim to be re- favor with the enemies of Spiritualism, by joining to the ruin of himself and the Journal,

garded as a true and faithful advocate of Spiritualism. That act was nobly done on the part of Brother Colby, and we know the angel-world bless and honor him for his cordial and generous defence of Spiritualism, so desperately assailed in the persons of Mr. and Mrs. Fletcher, in the interest of bigotry and error. In an editorial entitled "Justice First-Individuals Afterwards," the Banner very justly says:

"It is sad to see here a man, or there a woman who is doing or has done good work for Spiritualism, unsparingly vilified and overshadowed (either in the columns of Spiritual newspapers or in the more limited domain of social conversation), with clouds of the most opprobrious language, conveying dark suspicion or open calumnies, and to feel that in nine cases out of ten this wanton assault upon the character or peace of mind of the victim is not founded in any enduring principle of justice, but in the bitter and baleful soil of personal and professional jealousy. * *

"We are impelled to these remarks in the present instance by a perusal of the unmerited abuse which has just been visited upon individuals, themselves laborers in the Spiritual vineyardwhose alleged, but far from proven, shortcomings have been trumpeted forth, without reserve or question, in the columns of a paper published in Chicago, and claiming to be a Spiritual journal. We allude to Mr. and Mrs. J. W. Fletcher. These mediums, originally from America, made their home in London, built up, by their influence and labor, a thriving Spiritual society at Steinway Hall; faced whatever public opposition to the spiritual cause could do against them, and came off conquerors. Then ensued what, in so many cases, is the lamentable result, viz.: the advent of personal jealousy concerning them, among some of those with whom their lot was cast; and the memory of all the good they accomplished at the English metropolis was at once put in abeyance, in some minds, and made secondary to the desire for their injury as individuals. This jealousy will, we believe, in time be proved to have been the spring in which originated the action of certain parties in England and America, which action has ultimately borne such grievous fruit for these persecuted mediums.

"The British nation will be ashamed of this gross act of injustice in coming time. But what shall we say of those in America, who, for reasons best known to themselves, sink all idea of justice in this case, and take individual and bitterly denunciatory ground by the side of the English bigots who have condemned a spiritual medium unheard, on the word of one single person, and that person now under a grave indictment? We mean those professed Spiritualists who as has the paper in Chicago to which we have referredseek to conduct the matter into the channel of a personal quarrel, and unsparingly denounce Mr. and Mrs. Fletcher individually and collectively, without stopping to reflect that it is much easier to make a charge against any one than it is to prove it. The journal of which we speak has by anonymous correspondents, (a most cowardly system of attack) and by editorials, besmirched Mr. and Mrs. Fletcher in the most unmeasured terms; but in the main the assertions are all (unfounded?) -the readers of them are left singularly in the

'While it is astonishing that people can be found who, as the managers of a (claimed) journal devoted to Spiritualism, can yet find it in their hearts to join work (in sympathy at least) with service of suppressing spiritual mediums by law. it is not surprising to those acquainted with its history for some years past that the paper to which we refer should make the Fletcher case a cover under which to attack the Banner of Light itself, and endeavor to injure its reputation as far as the limited power of this petty Chicago censor can go, by seeking to deceive the public as to our position in the premises. Taking for granted certain reports regarding the Fletchers, which are not up to the present writing substantiated to our knowledge by any more direct testimony than the scandal-mongers; "they say," the managers of calling in question our motives in defending action as best suits their convenience: which reasons so attributed to us we repel with righteous indignation, as utterly false in every particular; -and we go further to state that the writer or writers of those scandalous papers concerning us That paper has accused us several times of be-knew better themselves, but have brought vance the waning interests of the journal they conduct.

> The Banner of Light has persistently defended general and the Chicago paper in particular have seen fit, when treating of the mediums of our that he has a patent on the how a medium is to be proved genuine; we have always believed the proper method to be, and have reduced it to practice, to consider every medium honest until proved guilty—and proved so beyond a doubt.

We have defended Mrs. Fletcher, because we "Did we allow these attacks to pass any longer | can see no evidence to the contrary, that Spirit trial in her person as a spiritual medium. Signor Damiani, whose name is well and favorably known to American Spiritualists, expresses the truth clearly in his article which we give below, when he refers to the conduct of Mrs. Davies, who, while professing to be a devoted Spiritualist needlessly dragged Spiritualism," (She is a narrow minded Catholic bigot.—ED.) "into the mire of a court of justice—a step totally unnecessary, as an equity court would easily have settled the matter without such a harmful proceeding. If any of our readers on this side of the Atlantic have doubts that it was a trial of Spiritualism, they have only to read the extracts we give below, selected almost haphazzard from our various London jour-(Extracts from London Standard, London Daily News and London Times,) and bristling as they are with the baldest untruth, ignorance and bigoted sentiments. Was it any wonder that in our capacity of conductor of a Spiritualist newspaper, we at once came to the rescue, when such defamatory reports were being circulated broadcast throughout the British empire? Let those

their cheerful chirp to the chorus of the theological, legal anathema maranatha as it resonantly rolls out in the great dailies against our cause-we shall ever, while we have a voice, be heard proclaiming our friendly and devoted adherence to Spiritualism, and our steadfast determination to secure, as far as we may, just and honest treatment for its medla everywhere!"

Words worthily, truly, bravely and justly spo ken. Side by side with our veteran contemporary of Boston, ever recognizing its right to lead the Spiritual host to victory, we rejoice to take our stand in the very vanguard of the army of pro gress and reform. Never doubting, never falter ing, we have ever promptly moved forward to meet the enemies of Truth, feeling sure that, like Blucher at Waterloo, hastening forward to the sound of Wellington's cannon, or like Buell at Pittsburg Landing, pressing forward to the support of Grant, the Bunner of Light, with its heavy artillery, would come up in time to save the fight and earn the laurels of victory and peace. God bless you, Brother Colby! Forget every unkind word or ungenerous thought that our weary and worn temper may have called forth, and remember only that yourself and the Banner of Light has no truer friend than he who thus addresses you. Whatever we have said or done that may have grieved you, was said and done in the belief that our duty required it, and that in the end we would be all the stronger friends. In this we may have erred; but if so, it was an error of judgement, rather than caused by an unworthy thought. Let us be friends; and peace will speedily reign in Spiritualism, to the good and glory of humanity.

'THE WAY OF THE TRANSGRESSOR IS HARD.'

In the Religio-Philosophical Journal of May 28 we have the following personal announcement of its editor and publisher:

"By the advice of my physicians I am about to take a three-months' sea voyage. I expect to sail from New Bedford, on the 17th inst., for the

"It is with great reluctance that I leave my family and business but a proper regard for the best interests of all concerned, demands that I give immediate attention to the recuperation of my over-worked body.

"Only very few who have had opportunities for personal observations, can know, or indeed conceive, how unceasingly I have wrought for what I believed the best interests of the public, and now tired, exhausted nature cries halt! and

must be obeyed. "I have every reason to hope for a speedy return to perfect health, and I hope to greet you again through the Journal some time in August. In view of the largely increased expense of the office, may I not ask all those in arrears to promptly remit the amount due, together with a subscription for a year in advance, and thus help to sustain and cheer Mrs. Bundy in the arduous task which she trustingly, courageously and lovingly assumes in order that I may rest? Will not those kind friends whose subscriptions are about expiring, renew at once, and also send a new sub-

To the Journal's able corps of writers I return my most profound thanks, and publicly acknowledge my deep obligations for their unwearied, unselfish assistance. I hope they will give to my associates the same hearty and valuable assistance I have so long received.

"I sincerely believe that each individual reader above appealed to, will exert himself to the utmost to do as requested, and as he would like to be done by under similar circumstances. And thus believing, I consign my family and the Journal to your keeping in perfect confidence,

JOHN C. BUNDY. "Parker House, Boston, Sunday May 16, 1881. "Letters to the office will be addressed as heretofore, and money orders and drafts continue to

Fraternally yours,

be made payable to my order, In that spirit of fair play that we have ever sought to make a rule of our life, we publish the above touching appeal of Col. Bundy. If it does not call forth the earnest and united efforts of his Bundyite followers to save their only journalistic organ, they will be guilty of a degree of treachery that should place them lower than they have, in the past, stood as professed Spiritualists. But for these delinquent and other patrons of the journal, Col. Bundy would not have worn himself out, Journal deliberately misrepresents us; and again demanded justice for them. While the world in body and soul, in slandering and persecuting defenceless and unoffending mediums, and thus be compelled to leave his wife to struggle wearily on in the same insensate and destructive course. In the name of justice and fair play we urge upon you not to let Mrs. Bundy sink under the heavy burden that has driven her husband from his post and home to encounter the perils and vicissitudes of a voyage at sea, to seek that health which would not have been lost, had he labored less dilligently to circumvent the spirit friends of Spiritualism in the performance of their mission, and less arduously to win your plaudits and approving smiles. Does he not tell you: "Few can know, or indeed conceive how unceasingly I have wrought for what I believed the best interests of the public, and now tired, exhausted nature calls halt! and must be obeyed." Had that unceasing effort of Col. Bundy been made in the interest of. instead of against Spiritualism, he would not to day be on his way to the Azores, and he would not to-day have to depend upon so forlorn a hope of being able to resume his vicious work, as the honor and honesty of the mere handful of Bundyites who have cheered him on in his war upon Spiritual mediums and upon the good name and fame of Spiritualists and Spiritualism. If there is a spark of manhood left in you, pay up your delinquent arrearages at once, and at least do that much towards sharing the responsibility you have incurred in encouraging Col. Bundy to go forward

It would have been better for Col. Bundy had he, before he sailed on that uncertain voyage, not forfeited every claim to the sympathy of true and right-minded Sriritualists by his most relentless and cruel effort to injure Mr. and Mrs. Fletcher. and by devoting the last issue of his paper before starting, so largely to the anonymous slanders of correspondents, extracts from Bundyite English journals, and editorial vituperation and misrepresentation without stint. It is better that Col. Bundy should never return, and that the Journal should cease to exist than that this unpardonably vicious course should be continued.

We heartily wish that the departure of Col. Bundy in search of restored health, had been signalized by some manifestation of a purpose to change the disasterous course of the Journal, but we are already made to know that Mrs. Bundy, if it is really she who now controls the policy of that paper, is not a whit more wise nor true to the cause of Spiritualism than was her husband. We would have felt great relief if the editorial responsibility had been left in the hands of bearded men and not a woman, but our line of duty in dealing with its perverseness, will not diverge a hair's breadth, because a woman sees fit to place herself in the way of our defence of truth. Col. Bundy, in his farewell appeal, speaks of his "associates" meaning we presume, Messrs. Francis and Stebbins, or Messrs. Stebbins and Francis, as the case may be, whose names are at the head of the paper as associate editors, but as he only mentions Mrs. Bundy, as his representative in the editor's chair, gallantry requires that we shall recognize her as the apex of the three-cornered concern. The first performance of this editorial trio, to which we take exceptions, is the publication in the editorial columns of last week's issue, of the following malicious and disgraceful attack upon Mr. and Mrs. Fletcher. The paper which would publish such a beastly exhibition of envious malice, except to expose its infamy and denounce its heartlessness, is unfit to receive the countenance of any lover of decency or honesty, or we have no proper estimate of those common virtues. Under the head, "The Fletchers," the Journal says:

"Not one of the three Spiritual papers of England has one word to say in defence of the Fletchers. The Spiritualist, published there, says: This journal did all it could to discountenance

Fletcher and his doings during the latter portion of his career in London. He came here in indigent circumstances, and for a time made an honest living as a trance medium, who sometimes gave most excellent clairvoyant tests to inquirers of good critical capacity. His wife was a strong physical as well as trance medium, and was stated at the Old Bailey, to be a rubber at Turkish baths. When suddenly this couple took a large house at Gordon Square, furnished it expensively, and Mrs. Fletcher went about blazing with diamonds and in most costly laces, it was clear that all these did not come from professional mediumship, and so far as the London Spiritualists in general were concerned (however different it might have been been with Fletcher's intimate friends), the cause of this remarkable change of circumstances was not known. We therefore ignored the public work of Mr. Flecther as much as possible, expecting a crash of some kind sooner or later, and once we printed letters exposing him-a professed religious teacher—for publicly slandering an honest man. Nobody had any right to inquire into his private affairs, but the external conditions were such as to induce caution in recognizing his. doings, by those who had the interests of the movement at heart."

The first point to which we want to call the attention of the Journal trio, is to the attempted deception of its readers in leading them to believe that there are only three Spiritual papers in England, and that they have said nothing in behalf of Mr. and Mrs Fletcher. This is a wilful and positive falsehood. There are four professedly Spiritual journals in England. These are Light, the London Spiritualist, the Medium and Daybreak, and the Herald of Progress. Of these, the only one of any character or influence is Light, which did treat Mr. and Mrs. Fletcher with commendable fairness, and throughout their unjust and intolerably mean treatment by the three last named journalistic nothings, stood by Mr. and Mrs. Fletcher against the bigoted prejudices of English officials. The confession contained in Harrison's base attempt to injure the character of Mr. and Mrs. Fletcher-which the Journal trio make their own -shows that Harrison, with the Spiritualist, was in full "cahoot" with Bundy and the Journal, in urging on the vile, weak and untruthful woman, Mrs. Davies, to injure them, and they are equally responsible with her for the moral guilt attaching to her base conduct. In another column we publish the letters of Dr. and Mrs. T. L. Nichols. which are amply sufficient to answer the base insinuations of the English Bundyite, Harrison, of the Spiritualist. If he keeps on as he has begun, he too will soon have occasion to visit the Azores for the benefit of his health. Shame upon you one and all. Have the decency to drop the pretence of friendship for Spiritualism, or stand branded as heartless hypocrites.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE.--We have the pleasure of announcing that we have secured as speaker for our next quarterly meeting to be held in Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. Lynn, of Boston, one of the finest orators in America. Other speakers have been invited to participate; and there will be good instrumental music. The meeting will be called to order Friday at 10 o'clock A. M., sharp: so please govern yourselves accordingly. All lovers of truth are invited to participate. The Omro friends will entertain free as far as possible. Wm. M. Lockwood, President; Dr. J. C. Phillips, Sec'y, in which he says:

" THERE IS NO ACCOUNTING FOR TASTES." We are reminded of this saying by a letter in the last issue of the Journal from Mr. Henry Horn,

"I can conceive of nothing more heartless than the misuse of the divine gift of mediumship in practicing an imposition upon the unsuspecting heart of the believer who is so awed by the grandeur and beauty of the cause as to sacrifice for it public mind is being diverted from the real issue of the case by one of our contemporary Spiritual journals, to a misplaced sympathy for Mrs. Fletcher, and thus is fraud relieved of its odium, and the cause of Spiritualism made to suffer.

"Could you have witnessed, as the writer has, the sad and piteous spectacle of Mrs. Davies's spirit mother pleading for assistance to enable her child to become free from the environment that surrounded her, your deepest sympathies would have been touched. In Dr. Mack she found an advocate who, though he has been slandered without stint, stood up bravely against the 'op-

pressor's wrong,' and has earned the approbation of all men who detest fraud and injustice.' a snag, in your efforts to get ahead in the race of defamation upon which you have too rashly entered. We can conceive nothing more heartless than the slandering of innocent and unoffending mediums by those who hypocritically pretend to regard mediumship as a divine gift; and this heartless crime Mr. Horn has certainly been Mr. Horn outside of what he makes plain concerning himself and his wife, in this public assault upon Mr. and Mrs. Fletcher. For Mr. Horn to pretend that there is one particle of sense or propriety in the following specimen of hypocritiis contemptibly untrue. Referring to the base and untruthful pretences of Mrs. Davies, he speaks of her as possessed of "an unsuspecting heart" and as a believer in Spiritualism "who is so awed by the grandeur and beauty of the cause as to sacrifice for it everything poseessed." Mrs. Davies and Mr. Horn, her gushing endorser, would greatest scandal against Spiritualism that hypocritical enemies of truth were ever guilty of; and this without a particle of excuse for their despicaunblushing effrontery to pretend to favor. The fact is that Mrs. Davies is a weak, narrow-minded bigot of the Catholic Christian Church and the supple tool of the Catholic Church in her whole facts in this affair become known, the conduct of Mrs. Davies can be accounted for upon no other by influences, mortal and spirit, that render her almost irresponsible for her actions. This woman, friendless and alone, married to a man whose society she loathed, comes to Mr., and Mrs. Fletcher beseeching their friendship and confidence, and using every art to entirely disarm them of dissympathies and asks their protection as against the husband whom she had deserted. Not willing to consent to her request without first knowing whether it was legal and proper, counsel was consulted and her proposition approved. Then, and then only, did Mr. and Mrs. Fletcher consent to part was basely abused by Mrs. Davies's efforts to go between Mrs. Fletcher and her husband. Inheriting from a dissolute mother a morbid weakness for the opposite sex, Mrs. Davies, whose past life, then wholly unknown to Mr. and Mrs. Fietcher, was artfully concealed from them, finding that her base designs were likely to come to nought, was ready to take up with the first scoundrel she should meet. That man proved to be Jim McGeary, a person whom she had never known, and about whom, if she had inquired, she could have learned little that was worthy of an nonest or trustworthy man. Knowing that Mr. and Mrs. Fletcher contemplated making a visit of .a few weeks to America to attend the camp meeting at Lake Pleasant, and that Mrs. Davies contemplated accompanying them, McGeary, accompanied by a rejected suitor of Mrs. Davies, sailed for America in the steamer that left five days prior to the departure of the Fletcher party, and were at the Lake Pleasant camp ground when the latter arrived. Staying at the camp was Henry J. Horn and family, with whom McGeary had managed to scrape an acquintance. Mrs. Horn professed to be a medium, with what propritely we have no means of knowing. Like many genuine mediums, however, she has not escaped the equivocal tongue of Madam Rumor. Mr. and Mrs. Horn had been informed of the anticipated coming of the Fletchers and Mrs. Davies, and were on the qui vive to take a hand in the scandal that McGeary and his travelling companion had come from England to America to bring about. Those who know the impecuniosity of McGeary, who swore that he was wort nothing whatever, will readily see that some injure Spiritualism, employed this disreputable adventurer to effect, if possible, that object. Who furnished him with the money, can only be a Mrs. Davies, leaving the Horns and returning matter for conjecture. McGeary is a bigoted Catholic, without one particle of honesty or truth-

escape from the consequences of dishonesty in business, and took a assumed name on that account. The man who is ashamed of his own name, and assumes another, generally has the very best reason for it. McGeary's case is not an exception. It was this wholly untrustworthy man, whom Mr. and Mrs. Horn, on a day's acquaintance, took into their confidence and friendeverything possessed. And, strange to say, the ship; which affords ample evidence of the natural sympathy existing between them. "Birds of a feather flock together," and instinctively seek each other's society. It was entirely natural that Mr. and Mrs. Horn and Mrs. Davies and McGeary should be drawn together by a common bond of motive and purpose, which was to unite in seeking to injure Mr. and Mrs. Fletcher, in the interest of those enemies and spiritual tyrants of mankind—the bigoted Christian priesthood. Ready to make the acquaintance of any one she could find, of congenial habits and tastes, McGeary had no difficulty, in a single interview, of becoming Let, us see about all that, Mr. Horn. Unless Mrs. Davies's accepted bosom friend; and as had we are greatly mistaken, you will find that you been previously arranged with the Horns, took have gotten into the wrong boat and have struck him at once to Mrs. Horn, who volunteered her mediumistic services to place Mrs. Davies in the power of as unprincipled a scoundrel as ever abused the confidence of woman. Mrs. Davies was taken to Mrs. Horn, by McGeary, and the spirit-mother dodge, alleged by the Horns, Mrs. Davies, McGeary, and others, as having been played by Mr. and Mrs. Fletcher, was worked guilty of, as we shall show. We know nothing of most successfully and ruinously by these worthics for the first time. Whether Mrs. Davies's mother's spirit did or did not control Mrs. Horn, we will not undertake to say; but this we do not bestate to say: that the communications given, or which it is alleged were given, were such as no eal "gush," is simply absurd. The whole thing loving or truthful spirit mother would have given a daughter for whom she felt the least interest or love. Let Mr. Horn, if he dare, make public, truthfully and unreservedly, the facts connected with "the sad and piteous spectacle of Mrs. Davies's spirit mother pleading for assistance to enable her child to become free from the environment that surrounded her." If he will do so, we figure a little more consistently as Spiritualists, if | yenture to say that the sympathy of all intelligent they had not conspired together to create the and experienced observers of spirit deception will truly sympathize with poor, weak and frail Mrs. Davies, at the wicked deception that was there practiced upon her, to induce her to stab to death ble treachery to the cause which they have the the only true and worthy friends she had ever found. If Mrs. Davies's mother's spirit never controlled Mr. and Mrs. Fletcher to communicate with her daughter, then it is absolutely certain that she did not control Mrs. Horn, as Mr. proceedings in the affair with Mr. and Mrs. and Mrs. Horn pretend she did. The com-Fletcher. In saying this we do not mean solely the | munications purporting to come from the spirit of Catholic Church as it is operating upon the mor- Mrs. Davies's mother, through Mr. and Mrs. tal plane of life, but in spirit life as well. As the Fletcher, and which were read at the trial of ion over his own name. We have made it a rule is amazing. We are not aware that we were ever Mrs. F., were just such communications as an interested and loving spirit mother would give her theory than that she is controlled and governed | child, whose unhappy life and condition was owing to the latter pursuing mistakes that had caused herself great spirit unhappiness. There was nothing in those communications that had the least appearance of duplicity on the part of the mediums, or of spirit personations of Mrs. Davies's spirit mother by inimical or deceiving trust in her sincerity and good faith, enlists their spirits. Not so in the case of the communications given through Mrs. Horn, Here we see a spirit, as is alleged, purporting to be the spirit mother of Mrs. Davies, advising her to place all her property in the hands of a man whom she knew nothing of, and instructing her to implicitly conform to his judgment in all things appertainbefriend Mrs. Davies, which generous act on their | ing to herself and her property. Is it likely that a spirit mother would have given any such advice? It is sheer madness on the part of Mr. and Mrs. Horn or any one else to pretend so. If the whole affair was not concocted by mortals, then it certainly was by spirits whose sole aim was to injure the Spiritual cause. We leave Mr. and Mrs. Horn and McGeary and Mrs. Davies to choose between these alternatives, as to which they will accept. Whether Mrs. Horn and Mrs. Davies were guilty agents in the transaction or not, we will leave out of the question, but that the conduct of Mr. Horn and McGeary in the premises was most reprehensible and damnable is clearly evident. What right had Mc-Geary to ask Mrs. Davies to make him her confidential and sole adviser? What right had he to assume to advise Mrs. Davies as to her legal rights or personal duties? What did he know as to the one or the other? None but a conscienceless scoundrel would have advised Mrs. Davies to pursue the illegal and criminal course that characterized every step of their proceedings. How far those illegal and criminal acts were advised and counselled, by Mr. Horn, we may never know, but we do know that he has done what he could to show that he approved of, even if he did not aid and abet them. How much better is Mr. Horn than Jim McGeary, in his connection with this affair? Had Mr. Horn sympathized with Mrs. Davies, as he pretended he did, he would never have connived at the scoundrelism of Mc-Geary, who sought to get control of Mrs. Davies body and soul, and who didget that control of her while she was under his Mr. Horn's assumed protection. It was a fact, testified to by McGeary person having a deep interest in this scheme to himself, that while Mrs. Davies was on her way with Mr. and Mrs. Horn to the home of the latter at Saratoga, N. Y., they were surprised to find

McGeary upon the same train, who insisted on

with him alone. If Mr. Horn felt so much sym-

who, for all he knew to the contrary, was a black hearted villain? This pretence of sympathy for Mrs. Davies, on the part of Mr. Horn, is but poorly borne out by his acts. A pretty set of people are these to seek to drag Mr. and Mrs. Fletcher, down to that level of moral degredation, above which truly refreshing this warm weather. If this they seem unable to rise.

In view of all the circumstances, it is very evident that Mr. and Mrs. Fletcher, owing to their to compare with the pretence of the conductors of high standing and success in London as spiritual mediums, and as public exponents and advocates of Spiritualism, had created the greatest consternation and alarm on the part of sectarian christian bigots, the downfall of whose idols was being clearly foreshadowed. They at the same time aroused the mean contemptible envy and icalously of many of those whose standing and influence was far below them in the spiritual movement both in England and America. These | four years ago to betray it, under the hypocritical two clases of the enemies of Spiritualism, seem | mask of friendship for it. For more than a year to have combined to make good a common purpose, and that purpose was to strike down those way, there being no one who was willing to throtwhose services they could neither emulate nor otherwise destroy, than by the base method adopted

These poor blind and foolish people forget that the source of the power and success of Mr. and Mrs. Fletcher, is with them, and not of them, and disregard of his last will and testament, the Bunhereafter as heretofore it will remain and abide dvite conspiracy was formed to devote that paper with them.

We cannot but think Mr. Horn has added very little to his reputation for good sense in becoming | ers in that conspiracy was Hudson Tuttle, who, the justifier of, and apologist for, the disgusting less bold and reckless than Col. Bundy, worked misconduct of Mrs. Davies and her proprietor behind him with a zeal worthy of a more honest Jim McGeary. As between them and Mr. and and honorable object. These men, with William Mrs. Fletcher, we have no other object in view than to see that justice is done, so far as it is our duty to do so, as the editor of a paper largely devoted to the propogation of truth as it is made manifest from the spirit world. As the matter now. stands, so far as we understood the case, Mr. and Mrs. Fletcher are in every way justly entitled to the confidence and sympathy of all right minded people; while, on the other hand we cannot see how any person having any claims to honesty as a spiritualist, can regard the conduct of the Davieses, the McGearys, the Harrisons, the Bundys, the Browns, the Brittens, et id onne genus, towards | headed the waterlogged hulk for the beach, Mr. and Mrs. Fletcher, in any other way than with loathing and contempt,

WHO IS THE COWARDLY SLANDERER?

dressed to the editor of that paper, by a person A Critical Article Published in the Interest of whose name is suppressed. Not being willing to Truth." That even such a conscienceless falsifier think that the letter is a fraud of the editors of as Wm. Emmett Coleman has habitually shown the Journal, we conclude that it is gonuine, and | himself to be, should have the assurance to prethat its author was too cowardly to write his opin- I tend that truth is of the least consequence to him, to publish nothing of a personal nature over an in the presence of Wm. Emmette Coleman more assumed or anonymous name, and cannot see how | than once, and that was at a seance given by Mr. any journal justly claiming the respect of decent land Mrs. Holmes, at which time we had no knowpeople can be conducted upon any other rule, ledge of Wm. Emmette Coleman. When the The R.-P. Journal seems to think otherwise, and I Jesuits attempted by fraud, perjury and conspiracy hence loads its columns with anonymous personal | to discredit Mr. and Mrs. James A. Bliss as me-

In order to make plain the only mode of warfare that can be carried on with impunity against Mr, and Mrs, Fletcher, we publish the following | ing us with defending knowingly the dishonest specimen of skulking Bundyism.

"The Views of a Prominent Spiritualist of

Massachusetts." "To the Editor of R.P. Journal:

"I have received and read the Journal. Some-

body has done just what I have been hoping would be done in regard to the Fletcher case. have received the English papers containing ful accounts of the trial and sentence, and have been heartily glad she was convicted, but have felt that the sentence was entirely too light. I have been pained and disgusted with the means that have been taken to convince the public that Susic W Fletcher was a martyr to Spiritualism. Last night when I got the Banner of Light, and saw the letter all," is a rule that should not be disregarded in of sympathy sent her by the First Association of any matter of a slanderous character. We will Spiritualists of Philadelphia, I was still more disgusted. I see by the Banace that Willie Fletcher is to lecture for the Lake Pleasant Camp Meeting Association. I know of many that regret this. I rity of Dr. Mansfield as a medium and man. To am heartily glad that there is one paper that is ready and willing to expose frauds and knaves found in the ranks of Spiritualists, whenever the facts are fully proven.

Yours truly, ----

It is well for this base hypocrite to suppress his name, for if it were made known, it would render anything he says, more damaging to those with | mediums or his self-apparent falsehoods. As it whom he affiliates than to those whom his whitelivered venom was intended to injure. It is very | rents and other friends succeeded in convincing manifest that the skulking coward has a proper | us of the absolute truth of Spiritualism, we feel dread of the lash of justice, or he would have enough manhood left in him to openly avow what he pitifully whines from his place of concealment. We venture to say that if the writer of that shamefully brutal lefter could be identified, it would be found that he is a Bundyite Jesuit, and no more entitled to be regarded as a Spiritualist, "prominent" or otherwise than Cardinal McCloskeythe head of Jesuitism in America-is. What a pity it is that this infernal brute could not have lived in the age of the rack and stake; he could | friends of the writers of the letters; but this I am have so relished seeing the subjects of his envy and hatred punished to the extremity of death. And this heartless brute and hypocritical bigot, has the unblushing effrontery to pretend he is a Spiritualist, and the editors of the Journal are so lost to sense and decency as to endorse his pretence by calling him a "prominent Spiritualist." Thank the spirits who are searching the hearts of the answers to letters of Mr. M." and laying bare the true inwardness of those who in the name of Spiritualism have sought its de- is and what is not necessary, to obtain the

Mrs. Davies did not fall in, to the hands of one and very soon there will not be enough Bundyite spies and traitors left to wag a slanderous tongue against mediums, Spiritualists or Spiritualism.

For this anonymous wretch to talk about exposing frauds and knaves, and at the same time trail at the heels of the editor of R.-P. Journal, is anonymous clacqueur of the Journal can refer to any fraud or knavery in connection with Spiritualism, that paper that it is edited in the interest of truth, we want him to do so. That he is himself a fraud and knave he acknowledges by his concealment.

BUNDYISM ASSAILS "THE SPIRITS' POSTMAS-TER," UR. J. V. MANSFIELD.,

The most formidable obstacle that Spiritualism has had to encounter has been the opposition that Col. John S. Bundy and his followers set on foot these gentry had matters pretty much their own tle the would-be assassins of truth, and make them bite the dust. Having obtained control of the Religio-Philosophical Journal, through the assassination of its proprietor and editor, and the utter to the utter perversion of the Spiritual movement or to its destruction. Prominent among the lead-Emmette Coleman, have from time to time, as they thought they saw an opportunity to promote their self-exalting schemes, assailed every prominent and faithful medium and every sincere and honest Spiritualist in a manner entirely consistent with their low and selfish aims. Of this trio of marplots Col. Bundy is on his way to the Azores, broken down in health; Hudson Tuttle is hung out to dry, to give place to Giles B. Stebbins; not during to stand at the helm of the deserted journalistic craft, of which he was the first mate; and the second mate, William Emmette Coleman, has where it will soon go to pieces, as we are prepared to show, here and now.

In the last issue of the R.-P. Journal, is a threecolumn article from the pen of William Emmette In the R.-P. Journal of last week, is a letter add Coleman, entitled "J. V. Mansfield's Mediumshlp. diums, and to drive them from the Spiritual field, and when we stood unyieldingly by the latter, | Coleman had the impudence to write to us chargpractices of mediums. In that letter he referred to the seance given by Mr. and Mrs. Holmes at which we were both present, and stated that not a single Spiritual manifestation occurred at that sounce; that all was the result of trickery on the part of the mediums, and that we must have known this to be so. His whole statement from beginning to end was false and without a color of excuse, as we personally know, and therefore conclude that any statement he may make to the prejudice of any medium or Spiritualist is equally without foundation. "False in one thing, false in now make a few extracts from Mr. Coleman's puerile and impotent attempt to impeach the integthose who have had the opportunity to judge personally of Dr. Mansfield's claims to the confidence of honest inquirers and investigators of Spiritualism, this would be wholly unnecessary; and, indeed, we feel like making an apology to them for taking any notice of this Bundyite slanderer of was through Dr. Mansfield that our revered paunder especial obligation to defend Dr. Mansfield against the annoyance of the snapping and snarling of this Bundyite cur, whom, we hope, he will not so much as notice. Snap on! snarl on! if it will do you any good, for that is all you can do. Your power for harm is ended.

Among other things Coleman says:

" Mr. Snow and many others seem to think that these fraudulent answers to letters are due to the presence of lying spirits, using Mr. Mansfield as an instrument through which to impersonate the certain is an untenable theory. There is no necessity to introduce a collection of systematic liars, in spirit, surrounding Mr. Mansfield at all times, or even one grand liar, his familiar spirit, using him automatically year after year in wholesale deception of the people and for the purpose of filling Mr. Mansfield's pockets at \$5.00 a head for a term of years, and latterly at \$3.00 a head. No spirit intervention is necessary as regards most

What does this presumptuous fool know what fulness about him. He left the United States to thy, why, did he not himself return and see that struction, the sifting process is going on rapidly; answers to sealed letters through Dr. Mansfield a He cannot possibly know anything about it, or he would be able to demonstrate his knowledge by the exhibition of the facts, which can alone warrant such positive a assertions. If Mr. Coleman could be persuaded to assert less and demonstrate more, he might yet become of some little use to himself and to others; but he is so given over to the possession of senseless egotism that he thinks his empty and groundless assertions are a proper substitute for facts. Mr. Coleman being himself destitute of common sense, he imagines the hundreds of thousands of persons who have had the amplest evidence of the genuineness of Dr. Mansfield's mediumship, to be as destitute of common sense as himself. Like all habitual liars Mr. Coleman decidely overshoots his mark, when he says that Dr. Mansfield's numerous friends have quietly submitted to being deceived year after year, by Dr. Mansfield's "familiar spirit, at \$5.00 a head," etc. Spiritual investigators are not as much like Mr. Coleman in stupidity and want of self-respect, as he imagines. That untruthful communications have been given through Dr. Mansfield, as they have through every other good and genuine medium, is undoubtedly a fact; but with this untruthful conduct on the part of spirits, Dr. Mansfield has had no more to do than he has had with the authentic and truthful spirit communications given through him, which almost invariably come to those who seek, in a spirit of candor and unselfishness, true spirit commuion through his mediumship. But let us follow Mr. Coleman a little further. Who but a hopeless fool would have written as follows:

"The foregoing considerations in my mind completely negative the idea that the spurious answers to sealed letters, by Mr. Mansfield and other mediums, are written by lying spirits, and prove that they are of the earth, earthy in origin. It may be noted that all the unsatisfactory answers to letters by Mr. Mansfield are written in the same general style, it would seem. The same peculiarities of expression and diction are found in every such answer I have ever seen or heard of, evidencing that they all proceed from one mind. So, on the evil spirit hypothesis, but one spiritual deceiver is required to account for all the deceptive answers to letters made by Mr. M. during the past thirty years. Mr. M. having answered, it is claimed, several hundred thousand letters, an overwhelming majority of which are, doubtless, of the character outlined above, we are to conclude, on the spiritual hypothesis, that this one spirit has for nearly thirty years engaged daily in using Mr. M.'s hand to write lying communications, in many cases deceiving the 'very elect' in our ranks; and this one spirit has in that time personated several hundred thousand different spirits, none of which spirits have ever attempted to check his nefarious practices. Just think of it! One spirit devotes his time for thirty years almost, in writing several hundred thousand bogus letters, for each of which Mr. Mansfield receives five or three dollars, and four postage stamps! How ac commodating this spirit must be, and what an accomplished scoundrel must be be. And during all this time, no other spirit steps in to interfere with his evil doings, and no spirit communicating with earth utters a word of warning concerning this systematic fraud."

Here we have a specimen of the false and vicious methods that Mr. Coleman habitually resorts to, when he sets out to discredit a spiritual medium by falsehoods and defamation. Every person at all acquainted with the experiences of those who have availed themselves of Dr. Mansfield's mediumship to commune with their spirit friends, knows how utterly untrue and groundless is Mr. Coleman's allegation, that an overwhelming majority of several hundred thousand answers to sealed letters through Dr. Mansfield were deceptive and untrue, We will state a fact within our own knowledge that is sufficient of itself to show the magnitude of Coleman's falsehood.

It will be remembered that Dr. Mansfield, at the close of our first publication year, offered to write to scaled letters free for all who would send three dollars to MIND AND MATTER for one year's subscription therefor. In response to this liberal offer, hundreds of persons availed themselves of it, the correspondence all passing through our hands. Out of the whole number who received answers to their sealed letters, there was not one in twenty who did not express themselves satisfied with the result; and in the exceptional instances where complaints were made, it was found in every instance that the fault was with the writer of the letter, and not with the spirit answering nor the medium. There are some persens who are so constituted that no truthful spirit can approach them or anything they have ever had anything to do with. We infer from what Mr. Coleman states, regarding the experience of himself and friends, in the sealed letter experiment to which he alludes, that they were one and all of that class. It is the misfortune of any medium to have to sit for such people. It is their good fortune that this class of persons is, comparatively, so small.

We have recorded, and in our possession, a volume of evidence received through the mediummediumship of Dr. Mansfield, in which are contained thousands of the most positive tests of the genuineness and fidelity of Dr. Mansfield's mediumship, and which demonstrate that good and truthful spirits can and do communicate through him in the vast majority of instances; and that in no instance where there was spirit interference with the sittings, of an unfriendly or untruthful character, had the medium anything to do with it, nor could he have possibly had, so far as voluntary action of his own mind was concerned. If Mr. Coleman disputes this fact, we will gladly exhibit that record to him or to any Bundyite

enemy of mediums who approves of Mr. Coleman's treatment of them. Choose your man and send him along, and you will never again have the assurance to question the honesty of Dr. Mansfield or the friendly spirit forces that are with him.

That Wm. Emmette Coleman is a hypocrite when he pretends to be a Spiritualist we propose to show, by the words of his own pen. He says: "Now what is the philosophy of the whole matter? Are we to consider these answers given by Mr. Mansfield, as due to deliberate fraud on his part, as Mr. Snow's correspondent was inclined to think? Does he in some manner open the letters and thus is enabled to answer them? This would be unjust to Mr. Mansfield; for there is no doubt he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part. He and the other mediums for answering sealed letters, undoubtedly possess a peculiar power, the rationale of which is but dimly understood. It belongs to that mystic realm of occult forces, the true philosophy of which we are just beginning to understand. The powers of the human spirit in the body, are greater than have been supposed, and it is very unfortunate that all phenomena embodying abnormal psychic powers and forces should have been, by nearly all Spiritualists, relegated to the domain of the super-mundane. Man is a spirit here and now. The soul, even while confined in its tenement of clay, is possessed of and at times manifests, supra-material functions and activities, transcending those of its ordinary, normal condition. The facts of mesmerism, clair voyance. psychometry, automatic writing, double consciousness, somnambulism, the trance, ecstacy, the double, etc., etc., are examples of those occult powers of the human spirit while in the material body; and in cases of answering sealed letters, reading closed ballots, etc, in which no proof is given of a spirit being present, the phenomena

direct action of a disembodied spirit." As if conscious of his exposure of his hypocrisy by that theorizing in professing to be a Spiritual ist, he continues:

being merely exhibitions of clairvoyance, auto-

matic writing, double consciousness, in such cases

it is irrational to attribute the phenomena to the

"But, it may be said, I am getting rid of all direct spiritual phenomena" (the very thing he was absurdly trying to do.—Ep.) "in so asserting. Not at all. Render unto Casar the things that are Casars, and unto God the things that are God's." (The dogma of bigoted priests in every age of the world.—ED.) "Those phenomena which merely indicate the action of mundane psychic forces, and potencies should be attributed to their true source, but those phenomena giving proof of the action of disembodied spirits should be so attributed; and of this character, I take it, are some of the cases of answering scaled letters, ballot tests, etc. I think" (he don't know it.-Ho.) "that occasionally the psychic powers of Mr. Mansfield and other sensitives are used by spirits in giving convincing proofs of their identity and continued existence. These are evidently few in number, in comparison with the very large number of merely psychic phenomena daily being exhibited through Mansfield Flint, Foster, etc.; but that they are occasionally met with I think there is sufficient proof to establish. Would that they were oftener given us, must be the sincere wish of every Spiritualist."

We insist that the man who wrote that is no more a Spiritualist than Drs. Hammond, Beard, Carpenter and openly avowed enemies against Spiritualism, who, have used precisely the same train of groundless assertions, as those Mr. Coleman has strung together to injure Dr. Mansfield, to throw doubt upon everything connected with Spiritulism and to show Spiritualists, as a class of persons, to be natural and insensate fools. These men. William Emmette Coleman included will find that facts have more potency than their insensate hypothe-izing and theorising, and that they but make themselves the laughing stock of all reasonable and intelligent Spiritualist, at least, What right has this man to claim to be a Spiritualist, or expect Spiritualists to recognize him as such? We want to know?

But not content to attack Dr. Mansfield's honesty and reliability as a medium, Coleman has assailed his personal honesty. It is "the viper biting the file," over again. It will take something more than the insinuations and assertions of this dishonest and untruthful man, to lower Dr. Mansfield in the estimation of any person who knows his rare honesty and worth as a man, as we do. We scorn to notice this part of Coleman's last splurge in the interest of Bundyism, through the "Bundyite organ," whose editor is now fleeing from the wrath of the aroused Spirit world. How long it will be before the rest of the Bundyite fraternity and their organ will follow their chief in that Better leave the sinking craft before it is too late, Sic jacet Coleman, which we translate so lies Coleman, Bundy's second mate.

WHAT IS THE MATTER WITH HIM? HAS PSY-CHOMETRY RENDERED HIM "DAFT."

strange conduct of the editor of Miller's Pageometering lines, ric Circular, in seeking to place us in a false light before his readers; but as our usefulness depends upon our claims to respectful and just treatment from those whom we have in no just sense aggrieved, we will again set ourselves right by noticing his repeated misrepresentations. In the last number of the Circular (May 15), just issued, a half month after it was due, Mr. Miller again attempts to squirm from under the castigation we administered to him in our issue of April 9. In that paper we noticed the following falsehoods of one Cora A. Syme concerning Mr. Alfred James and ourself, published by Mr. Miller with editorial commendation. She wrote:

"The dark and evil spirits of both worlds do not hate and fear the lectures, with their flourish

of oratory and philosophy, as they do the ocular demonstrations of materialization, since the one will not seriously damage their church citadel, while the other will shake it to its foundations like an earthquake. Consequently, they oppose the unanswerable demonstrations with all their might, while the polished and nearly harmless lectures they permit to go on without much interruption from them. From this cause our poor friend James has not held any materializing seances, this winter, but, on the contrary, has been deeply involved in the useless, unseemly quarrel about certain garments the spirits wore, which has for months been going on between the gentlemen, Messrs. Roberts and Tice, and a lady, a certain Mrs. Pratt. All of them, I believe, under the control of dark church spirits, on the other side of life, as well as this. Consequently his usefulness as a demonstrating medium has been entirely destroyed, while his happiness, prosperity and ambition have been kept down to the lowest ebb; for he has been not only excessively harassed in mind, but has been almost entirely without a home, and from exceeding depression of mind, body and health and pecuniary means, he has, I am sorry to say, fallen a prey to conditions which others are far more responsible for than himself."

It was this series of unmitigated falsehoods published with the following commendatory endorsement of Mr. Miller that we protested against. He said:

"Mrs. Cora A. Syme, of Philadelphia, again places the Circular's readers under obligations to her for a most important communication, which will be found in another column."

As Mr. Miller refuses to retract his share in the propagation of those falsehoods, after our having him as a mean, contemptible liar and slanderer, not in the power of himself or his congenial cor- and quiet. respondent, by any amount of lying and defamation, to injure either Mr. James or ourself. Our acts are our vindication against all such vile and disgraceful untruthfulness.

the nonsensical character of a great deal of the matter that he has been publishing as the quintesence of spiritual and journalistic wisdom. Alluding to the impression that those criticisms have made upon the minds of those who felt their justice and propriety, Mr. Miller says:

of the country, we are informed that MIND AND MATTER's persistent misrepresentations of the Circular and its position are creating wrong and injurious impressions, which we now see, that justice to the cause we advocate, no less than our own self-respect, demand that we should correct."

til he comes to his once passably good sense, for it he acquired all his glory, that he has allowed his certainly has sadly departed from him. What between Claudius Appius, Belshazzer, Beelzebub, Sciolo Africanus, the "Nigger in the Wood-pile," Sallust, Horace, the Muses, and Cora Syme, poor friends of the Brooklyn Spiritual Society over which he has so long presided, have tenderly " put him in his little bed," where they will no doubt allow him to remain until he sleeps off the psychometric nightmare, under which he is laboring, in his depression. Psychometry and ancient spirit literature are a very unsafe diet for people with weak heads as well as weak stomachs. A trin to the Azores will be in order very soon, in the case of Mr. Miller, if he continues his reckless stuffing of psychometric and poetic titbits.

We have only space for the last specimen of his gluttony. In the last Circular is the one-half of a poem occupying three full columns of the circular which is headed, "The Ancients and Moderns meeting in Prospect Park, Prospect Park Immortalized in Song. The grandest of Roman Poets, Speaking to the Modern World, through the Medial Instrumentality of Mr, George Cole," Mr. Miller then introduces this wonderful Spirit production as follows:

"Recognizing the fact that there are formidable existing obstacles to their recognition, the Ancients, passing over the intervening centuries have selected as a method of their introduction to the Moderns a most popular topic-Prospect Park The Ancients not able to indentify themselves! Read the Poem, inspired by the greatest of latin poets, and then tell us, whether in variety and sublimity of thought in loftiness of conceptionartistic construction of language-in the depth and breadth of its humantarian sympathics—in its familiarity with historical data,-or in the proflight, is only a question of a few months at most. [fundity of its philosophical reflections, where is the contemporary poet, writer or orator, who can equal, in all the excellencies we have named the Prospect Park Poem, written through the Cole medium under the influence of the Muses,"

As we read that outcome of the Psychometric night mare that is so fearfully exciting the dreams We deeply regret to have again to notice the of Mr. Miller, we could not but recall the follow-

> To laugh were want of goodness and of grace, But not to hugh exceeds all powers of face," We will here introduce a few specimens taken haphazzard. Speaking of some new building near the Brooklyn Court House, "Horace" says

To judge from show and freshness there displayed. Which throws the "hall and court house is the shade, A Frenchman built it, I have just been told, Without regard to classic schools of old Whose templed glories, 'mid the wreck of time. Are yet unwelcome to this age and clime. Why sing the same of Athens, Corinth, Rome? The genil here have found a better home, Where they may revel in their youthful gush, And call up Phidias to behold and blush."

"Another structure fooms up to the view, Surpassed by none and equalled by a few; Brooklyn may boast, and on its massive wall, A legend utters "Brooklyn Music Hall!" Here Arion presides, and strikes his Lyre; And molting strains of lows the soul burner. And melting strains of love the soul inspire. But stay! What sound is that that thrills the sir,

A Locomotive, un cheval de fer, Down here in Brooklyn, heavens! what a change Now busy people haste as if for life, And trade and commerce ev'ry where are rife; venue de Flatbush as the French would say, To Prospect Park is now the only way;
And this broad ascent to that vernal goal Renews the vigor of the very soul,

Shades of the poetic dead! What do you think of the sanity of the man who has no more reason left than to see in that burlesque doggerel, the poetry of Spirit "Horace" inspired by the Muses?"

Speaking of the statue of Lincoln, this spirit pun-maker says:

Here, is the Plazza, with its greenwood bands, There, forum-like, its hero statue stands; Grand in proportions, solemn in its cast, Sad memorial of a mournful past. Lamented Lincoln! thou who vainly sough To stay the perils ages past have taught, Of ruling empires torn by civil strife, With clash of arms and cries of widowed wife When hate and vengeance take no breath to pause And sacred altars perish in the cause; Brother 'gainst brother, father 'gainst a son, Victor and vanquished both alike undone. Mars claimed a victim to appease his wrath, (Why didn't he choose Jeff. Davis?— km.)

And dread Nemesis crossed their honored path. Lincoln, as Cæsar, by death's fatal hand Fell—and convulsed a horror-stricken land— One by a Brutus, and one by a Booth One for ambition, and one for truth."

But why peruse this manifest piece of Spirit mischief. We strongly suspect that our Spirit friend "Squib," formerly of the Brooklyn Ragle, has gone back to Brooklyn, and finding Mr. Miller at work trying to injure us, in his anger has again taken to his cups, and while on a spirit "bender" has run across Mr. Cole and turned shown them to be so, conclusively and at length, him to account by using him to fool Mr. in our issue of April 9th last, there is but one Miller to his heart's content. "Souib." in his course left for us to pursue, and that is, to brand drunkest moments, would have been fully equal to that maudlin performance. Brother Miller, if and one that is beneath any further notice from you will not believe us, at least believe your us. We assure this poor conceited ass, that it is Brooklyn friends, and realize that you need rest

MR. J. W. FLETCHER'S BENEFIT.

A parting benefit was given to Mr. J. W. Fletch er on Tuesday evening, May 31st, at the corner It seems that the ground of Mr. Miller's of Spring Garden and Eighth streets, which was malignity toward as is our criticisms of largely attended. The exercises of the evening consisted of singing by several fine performers, who in solos and duets acquitted themselves with great credit, to the delight of the large audience. Mr. Fletcher then gave a most entertaining and amusing account of his visit to and sojourn in "The Holy City" of Jerusalem; which, from his "Through correspondents in different portions account, is about as God-forsaken a settlement as can be found on the face of the earth. Can it be that the "Lord Jesus Christ," who "was one with the Father from the beginning of the world," and who is worshipped by his Christian devotees us equal to the Great Universal and All-sufficient That correction Mr. Miller can never make un- Spirit, is so disgutsted with the scenes amid which to become the residence only of lepers, swindling priests, beggars, and barbarous slaves of ignoranceand superstition. Such would really seem to bethe fact. We venture to say that, with the spread-Miller is "sad and weary," and his whilome ing light of Modern Spiritualism, the time is nor far distant when those impious, swindling Christian priests will have to find some other more useful and decent calling than swindling weakheaded travellers out of their ducats, by contrivance, fraud, and false pretences, that would disgrace a band of Gipsey vagrants.

But hold on, our pen; this is no occasion for an anti-friendly phillipic. After the close of Mr. Fletcher's lecture, Mrs. Elsie Crindle, the materializing medium from San Francisco, gave one of her always convincing seances for that phase of manifestations, and although the hour was late. held the close attention of the audience with the phenomena that ensued through her. Several forms appeared, having little if any resemblanceto the medium in size, form or dress. Notwithstanding the very unfavorable atmospheric conditions and bad arrangements of the lights of the hall, for the purpose, the success of the spirit forces behind Mrs. Crindle was remarkable. Mrs. Crindle was dressed in a black silk dress, which was another drawback. The first form to appear was so promptly in view after the medium entered the cabinet as to preclude the possibility of its being the person of the medium. One of the forms that appeared was that of one who stated; she was Miss Lucille Western. The dress worn by this spirit would have caused the envy of our greatest theatrical stars. It seemed ablaze with jewelry. Two forms were in view over and over again, and seen by all, some who sat nearer the cabinet-insisting that they saw three at one time. Mr. Gruff, the guide of the medium, spoke very audibly from the cabinet, explaining the difficulties under which the spirits were operating, and directing the raising and lowering of the lights. Most of the audience being Bundyites, they were disqualified, both by ignorance and prejudice, from understanding the significance of the manifestations, and with such persons an entertainment of that kind was like "casting pear's before swine." Mr. Fletcher had every reason to feel gratified with the mark of approval and sympathy he received.

WE sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar

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JESUS OF NAZARETH.

A Lecture Delivered Before the First Association of Spiritualists, Sunday May 22, by J. Wm. Fletcher.

The subject to which we invite your attention tonight is the consideration of the life and work of Jesus of Nazareth. Probably there has been no life in the history of the world that has affected mankind more than the story of this one. For nearly nineteen hundred years the power and beauty of this light of other days has shone down the corridors of time, illuminating the dark places in life, and revealing to man that which it was possible for him to attain. A life so beautiful in itself, so filled with self-sacrifice, working continually for others in the forgetfulness of self,that we, as we study it to day, as we traverse the same pathways, are reminded how very far we are yet from attaining in our own life anything like that purity and grandeur of his.

Now, in consideration of this subject, I am met by two obstacles, and I propose to dispose of them first before I enter very largely upon the spiritual phases of this subject. There are a few, not in reading all that is placed before them. consisting of the history of the past and present time, have come to the very wise conclusion that the only way to settle this matter is to ignore its existence altogether, to say there was no such person ever in the world; and that the history as it now exists is only some shadow or some phantom, which haunts the minds of men, and sustains no the people believe, exactly true? They do not realize the presence of any such power; they ignore his existence; and I am onite willing for them to follow out their opinions, formed from other standpoints and from the evidence that is presented to them. But they stand, so far is

Again there is another class of people known as Christians, who assume that the life of Jesus of of their fellows, but as a God who has stepped time being with his children upon the earth. In order to make this more wonderful and marvelous they bring this Jesus into the world in a very marvelous way. And if the Holy Ghost is guilty times and saying, "Jesus died for me."

Have you ever merited anything in your life to spirit are we enabled to climb heavenward and make you worthy of such a sacrifice as this? come nearer and nearer to God. The reply is, "Oh, no, the wisdom of God and be Blessed are the peacemakers: for they shall the love of God and the power of God are so be called the children of God," Has God many great that he sent his only begotten son," not children in the world, think you? With this himself, finto the world to pardon the sins of standard before us of kindly feeling, kindly mankind,"-to buy for them everlasting forgive- thoughts one towards the other, can we feel that ness. Why what is Jesus to save mankind from? many are in reality the children of God? Is not therefore, he demanded he should see the prints Is he to save mankind from ills? Oh, no! From this the truth of Jesus life? We have not found misfortunes? No! What then? Why God has any evidence of ontward teachings given us. We hands upon the wound in his side; and when sent Jesus into the world to save mankind from are merely to be peacemakers, to eliminate himself. Did you ever hear of such a thing? all evil and unkindly feeling and bitterness from He has sent his only begotten son into the world our hearts; to smooth out the rough ways of life to stand between God the Father and man his and bring men nearer and closer together; to be child whom he despises and hates-his only child. angels of God, so far as we have conquered hate, He needs to have the influence of another to so far as evil thinking and evil speaking are concome in and plead with him in order that the cerned. suffering of his children may be made commen-

surate with his vengeance and his will. With this idea of Jesus we have nothing whatever to do. He does not, to our mind, become a Saviour in any sense of the word. So we dispense with the thought and enter into what we believe to be the true relation of the life of Jesus of Nazareth to human kind and human interests. And here I state that it does not matter whether nineteen hundred years ago any such man lived and suffered and died or not. We have the history of his life. We have the example given out to us that all may read and study and understand for themselves. And while the man may no longer

be with us, or may never have had an existence, the gospels which were taught remain, and these we intend to consider, to see to what are to be blessed for the evil-speaking we hear degree they can affect and influence us in the present time. In that time, nineteen hundred years ago, the people were a little more bigoted the growth of liberalism than now. They were under the control of the priests and under a bigoslaves. They were crying out as people of other loudest. If we wish to know concernstudy the history of the Jewish nation, you will than one who has made it a life study. The asshackles of slavery until their hearts seemed als subject, will go further than that of the hour of their anxiety, when all things seemed to the bad one is lost in the distance while you are be lost, they sat down to dream. And, lo! the looking at it, while the good one creeps along; so heavens open. The shadows flee the "joy that few people care to carry good news, and everythe world. Thus it has ever been in the his-

hundred years ago, when the reign of superstition

was seen over Bethlehem heights, and through in forgetting that they should always join their the light of that star the revelation was given unto the world, and a child was born whose life would be so pure, so grand, so holy, that it should embody within itself the divinest possibilities of human kind and human life,—a life sublimely pure and grand, whose unfolding should be to each one reading the pages of the great history, an object for their example.

We do not find Jesus manifesting any peculiar power until he arrived at about the age of twelve. when we find him confounding the wise men in the temple. They came to consult spiritually, they tried to confuse him, if possible, as a great many investigators at the present time have come-not to learn the truth, but to try to prove as much falsity as they possibly can. He confounded them by the wisdom of his answers to their various questions.

We lose sight of him until he is nearly thirty years of age. He is not seen in any miraculous works among his people, because the hour of his appointment has not yet come to him. Now we are told that up to that time he worked as a carpenter; that he learned the joiners' trade and many, who deny the existence of any be sarcastic in regard to this. I feel like asking such person as Jesus of Nazareth; who, the Christian if Jesus was the Christ and God, what you think of the picture of God working at the carpenter's bench and making tables and chairs and everything of the sort that belonged to that peculiar occupation. If he was God, do you think he would come down to any such work as this? If he was a man we can understand in what condition of life he may have been, and how he exalted this work. There is no disgrace relationship whatever to reality. Is that which in labor. It is only when we consider the possibility of God's doing these things that that the absurdity appears to our mind. At thirty years of age we find him going among the people, because then he realized their suffering, what they endured, and how heavy were the burdens they were forced to bear. We can see him we are concerned, entirely alone in any such laying his hands on the sick and healing them. He goes to those who are suffering and they are made well and strong. He speaks words of comfort to those who need them, and calls out in loud Nazareth was nothing more nor less than the life tones against those who are endeavoring to serve of God, and that he does not stand in this world the | God through words and much speaking. So, representative of a perfect man, an embodiment of again, when we study the lessons which he taught all that is possible for humanity to attain, but he we find this love to man ever revealed in his stands here in the world with the power of the In- teachings. Who among you can ever read finite Spirit, and he moves among men not as one those words which fell from his lips upon the mount and not feel their truth, and that down from his throne in heaven to mingle for the he was an inspired man speaking unto the world of men.

How beautiful are those words, "blessed are the pure in spirit: for theirs is the kingdom. Blessed are they that mourn: for they shall be comforted," of some other things, as he is here accused of, he has Think of that, you who have stood, as all of you violated laws, the violation of which in the pres- must have done, over the graves of your cherished ent day we are only too loud to condemn. If the lones, When you cry out in your pain and hear idea of the immaculate conception of him of these words echoing back again, "blessed Nazareth is true, then the ten commandments we are they that mourn: for they shall be comforted." are all supposed to obey, have been violated by Even in the hour of sorrow as these words are the Holy Ghost himself, and if the Holy Ghost spoken, some influence is cast upon you that goes around doing such bad things as these makes you feel as if, through that history, a grand, we must not find fault if men follow in the same | sublime and holy comfort had come to you. Many footsteps. This man-god comes into the world for times do we feel that God has been cruel to us. a time, and passing through it, living out the Many times do we look upon a new made grave, pect to go to heaven. They are not going ones have not been taken away for idolatry--not life, and may be rewarded when victorious, perto enter into those glorious conditions in the fu- because we layed them too well-but because chance; while women at home endure and suffer, ture life, because they are worthy of any such re- their life's work was all complete and they have ward, but they are expecting to enter there be- been called to be angels -- to come up higher -- and cause somebody else was good, and because the they responded to it. "Blessed are the pure in life of another was pure, and that he paid the heart: for they shall see God." What higher He said to her, "Go and carry the tidings to the debt of their own sinning, of their own wrong standard shall we find for viewing the goodness (world, Tell them I have returned, Carry the news doing, and of their own sad mistakes; and that and merey of God than that of purity. How far and wide," Glad tidings indeed it was! We through his payment of that debt they expect to londly do those words ring out against those of find his disciples gathering together in a little room, be made happy. Thus he becomes the Saviour of the present day, assume that outward form the world; and all the Christians, from the be- and stately and grand ceremonials are stepping ginning to the end are folding their hands, rolling stones to God. Not by words -not by serviceup their eyes, and recounting the story of the past not by prayers -not by the counting of heads-are we brought nearer to him, but by the purity of Who are you that Jesus should die for you? our own thoughts by the unfolding of our own

There is, perhaps, more injury done by slander and evil speaking than in any other way. When one strikes you openly you can meet him and explain. But those who go and gossip and spread scandal everywhere, bring more ruin and more unpleasantness than any other class of people in the world.

Not only the words which are lightly spoken of another, but every word which goes from you, carries its effect and makes its power felt upon all. It behooves you to guard well your hearts and words so that you may not consciously or unconsciously wound the heart of a single life.

Blessed are you when men shall revile you, and say all manner of evil against you." What a blessed thing Modern Spiritualism must be, it we to be angels very soon, flying toward heaven at a moment's notice,

subject of Spiritualism? There are very few indeed. It has been those people who know nothing try, the power of which made them little less than about the subject, who have condemned the times have cried, for more light. And if you will ing Spiritualism, such a one will tell you more find that the people were bending beneath the sertion of him who has never investigated the most breaking. They waited for a long weary time one who has thoroughly investigated it. Set the for deliverance to come, but it came not. In the two stories going, the good one and the bad, and cometh with the morning" bursts upon body delights in pointing out the fallings of others. Many have looked upon Spiritualism as only antory of the world, and when nineteen other phase of belief, another strange phenomenon, another subject enlisting their attention. Many and bigotry held the people beneath their power, have dragged the cause in the mud, but the great and they were crying out, as the shadows of night | body of the people have endeavored to carry it | there, not because in the spirit world he was to

hands together; for united we stand against the world, and divided we fall. If we only hold together, no power can break us. It is only when pathy, peace and mercy, unto all the world.

sented in what he had done and what he is likely tained. to accomplish. They cried out then, as many did nineteen hundred years ago. [Applause.] remembering those words, "Feed ye my lambs? spirit life. The great drama is ended.

the people is satisfied, they have killed the outcomprehended the full import of those words, "I shall return unto you." With eager eyes those and receive outwardly no reward for it. [Ap-

planse. I He appeared. Mary saw his form before her. for they were afraid of the people, they too being persecuted, and when the doors were shut, lo! Jesus stood in their midst. His first words were, "Peace be unto you." They recognized him! But there was one in the number. Thomas by name, who resembles the modern investigator to a very great degree. His example has been followed and emillated by those wise people who are renowned for what they do not know-and he desired to test the matter-for tests were already in vogue-to be certain and sure that there was no deception taking place. He did not wish it to be said afterwards that he was deceived, and of the mails in his hands and feet, and place his this had been done he could not fail to believe. Jesus said, "You are wise. Blessed are you for your belief, because you have seen. Blessed are those who have not seen and yet believed." What did he mean by that? He meant that those who believed without seeing are those whose spiritual vision is so unfolded that they can understand and realize without holding within their hands and pressing their fingers against the marks, and that tests, as we call them now, which may be given and are unnecessary. There is a higher condition of spiritual perception which is far beyond material influence, and there are certain people who are endowed with this spiritual perception. They understand enough about Spiritualism and manifestations to investigate; and they treat your mediums like common criminals, whom you call false, because they will not allow their mediums to be insulted by tests, by tying them with ropes, etc. But if the thing is false you can soon settle the matter in the light of investigation. Now, many people are brought into connection with Spiritualism and mediumship, and everybody who has a power is to exercise it to any degree they against ourselves and our cause. We shall come may like. By and by, the standard of our mediumship shall be a pure life and a pure spirit, and those who dwell among you will have no than they are now, if possible; and they understood less of the law of the spirit, and the law of knowledge by those who have investigated the to you. The time will come when you will look back upon the period when you investigated Spiritualism as a time, when like a child, you were playing with edged tools. You will laugh at your own stupid folly. Three-fourths, of the people go to the spiritual scance with the same spirit that they go to the opera and the theatre, only that they may be amused, and if it amuses them it has been a grand success. But if those who believe through seeing, are blessed, infinitely more blessed are those who believe when they

have not seen. This appearance showed to us plainly that while these people gathered together, as a sort of spiritual circle, Jesus was nothing more nor less than a materialized spirit for the time being. He returned with the same earthly conditions as others have done since.

The marks were there, and that condition was were about them, for light to come, -lo! the star forward; and they have only made this mistake, bear those wound marks about with him, but it

was taken on for the time being in order to answer such questions as Thomas asked of him.

Again we find that while the disciples were out fishing, and they caught no fish that day, Jesus personalities come in and we surrender ourselves | stood upon the seashore and appeared to them. up to the influence of the outside world, that we weaken our powers and fail to accomplish good. He said to them, "Cast the net on the right side weaken our powers and fail to accomplish good. of the ship, and ye shall find." They did so, and "Blessedare youwhen men shall revile you." Blessed it was filled with fishes. They drew the fishes are you when prisons and stocks and the gallows out, and as soon as they were come to the land mean nothing to you, before the grand and they found a fire was burning there, and bread splendid monuments of truth. Suffering may last and fish were already prepared and a meal for the moment only, but truth is eternal. He arranged. Jesus sat down and ate with who suffers in the cause of truth, suffers in the them. Not very long ago a wise Christian, and a cause of heaven. He who is willing to hear a man who knows everything, said, "How is it poscrown of thorns, realizing in doing so that the light sible that this should occur? I have read that of a later truth is shining upon the world, is the one of your spirits took an orange at a spiritual chosen of heaven. Well will be be rewarded for seance and actually ate a part of it; what do you what he has suffered and endured here. From think about it?" Just what I think of Jesus sit-Mount Zion came forth those words of love, sym- ting down and eating of the bread and fish by the athy, peace and mercy, unto all the world.

So time passed on, and we find at last that the terial as any of those around him, and sustained people realized the great power of Jesus, pre- the same relation to the outer life as they sus-

to accomplish. They cried out then, as many Before he left them he said unto them, "Feed times they cry out now, "Crucify him, crucify ye my lambs," "Feed ye my sheep." How worked with his father. I am rather inclined to him." And, lo! the cross is raised, they placed many are there within the sound of my voice tobe sarcastic in regard to this. I feel like asking upon, it the thieves, and he whose only night, who remember that command? How the Christian if Jesus was the Christ and God, effort was to bring light to the world is many are there who have realized the glory of placed between them. He was a victim to the the new truth and their carrying it forward to the bigotry and ignorance of the age in which he atmost in their power? There are those among lived. I am certain that if he lived to- you, indeed, to whom much has been given and day, he would suffer a worse death than he from whom much will be demanded. Are you He died because the people could not realize the Those who have never yet realized the truths of lessons he had to teach them. He would die now Spiritualism-those who have never seen the because the people of the present day, with all glory of another world-what are you doing to their pride and egotism, could no more compre- render that state possible? There is scarcely hend those divine lessons than the people of the a single day passes but that people comages agone. Through his life the splendor of his from all parts of the country to our mediums savdivinity shone upon the world, and made the ling, "Where can I join some circle? Where can world feel a hamed of its own littlenes and igno- I learn something of this subject? Where can I rance. There is one thing that humanity will be brought in closer connection with it?" Our never forgive you for. That is, for proving that answer is, where indeed! Where is there a single they are wrong. If they have an opinion of their place in this or any other city where those who own, and you proceed to show them that there is desire to learn (aside from your public lecture a better way, a broader pathway, that moment halls) are permitted to come? Are we rememyou become their enemy. They say, "This man bering to give the spiritual food, that costs as little knows more than we do, let us put him to death;" and so he is crucified between the thieves, as every place-in every society-a large circle to Jesus was-a victim to the impulses of envy and which investigators may come and receive the hate of the people. He died and passed to the very best we have the power to give; that we are to consider the wants and necessities of others. Ah, no! But one act is ended-the prejudice of and yield to them so far as we possibly can.

Now, Jesus showed to us in his return the close ward man only—the principles of right which he relationship extended to this life. He demontaught are eternal, and the world had not yet strated the power of materialization plainly and unmistakably all through his return -all through his resurrection. Through the demonstrations that loving hearts await his coming with faith and were given, we have what his life teaches to us., hope still strong within, they await the promised What do we find as we go back mineteen hundemonstration—as in the early dawn they stand beside the tomb wherein the "master what in Spiritualism is realized. The life of Jesus was laid." We find woman was the last at is not to save markind; he does not in any sense the cross was the first at the tomb. So of the word stand as a Saviour; but he stands as has it ever been with woman. There is a grand- prophecy, and modern Spiritualism is the fulfileur, a sublimity, a truthfulness and love, in the ment of that prophecy. Thou shalt, do the same woman's heart. She has ever suffered and felt things and greater, because I go unto my father for the very meanest and lowest. It was Mary rings out upon us as clearly now as when those who sat at the foot of the cross, and her's was the words fell from his dying lips. The same things last face upon which his dying eyes rested. As are being done and greater through the demyears of his life, returns to his home in the spirit and feel that God has unkindly taken from us Mary stood at the tomb waiting for him to return, onstrations of our own time. Look upon him as world, and his life, his birth and his death are as some loved one, some cherished one, forgetting nothing to mankind only so far as he saves them, the great and grand influences that that departed one may be noble and strong; women are tender world to bring life and immortality to light—to the great mass of the Christian world to-day, ex
one may have upon our lives—that those loved and true. Men may light in the great battle of show the whole world a higher life than they had known of, if it was possible that they could realize it. Jesus will not take you to the God or heaven; only a pure life will do that, as your soul becomes ready for heaven.

Will be come again? How many are waiting for the second coming of the Christ? My answer is, when the world is purer—when from your heart all selfishness is eliminated-when you are governed by the laws of harmony, justice and love, -lo! the spirit of the Christ-the Jesus of the past-will be present with you again. It depends not upon him but upon you. It depends not upon that world but upon this; and when he comes again, he comes to bring the glory of heaven, when all the suffering, when all the pain, all the misery will be as nothing, and the world will look upon his face as they now look. mon the sun. The shadows of darkness willtake to themselves wings and fly away, and then will man realize that God is the father of all mankind; that he has saved himself because he has carned salvation and become worthy of heaven and of peace. [Applause,]

Special Notice from "Bliss' Chief's" Band: M. E. Red Cloud, speak for Blackfoot, the great Medicine M. Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go, Go quick,

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 Manetized 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-ct, stamps.)

List of cures operated through and by Red Cloud and Blackfoot's Manetized Paper, James A. Bliss, Medium: Asthma-Woman 07 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis-Woman 24 years, cured, time of sickness I year. Stiffness in know joints-Girl 8 years, under treatment, benefited a great deal, stiffnes 6 years. Falling of womb-Two women, 48 and 23 year years, cured where-M. D.'s pronounced incurable. Pains in Back-Man and woman, both cured, 23 and 24 years. Inflamation 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 COUPER.

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. Jos. F. Tounoir,