

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. III. {MIND AND MATTER Publishing House, No. 713 Sansom Street, Phila., Pa.}

PHILADELPHIA, SATURDAY, JULY 2, M. S. 34.

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THE "IMPENETRABLE WALL."

(Impenetrable no longer.)

From Herbert Spencer's Theory of Sociology, by President Porter of Yale College, from the *Frinceton Review* for September, 1880.

"At the end of every road there stands a wall,
Not built by hands—impenetrable bare.
Behind it lies an unknown land." And all
The paths men plod tend to it, and end there.

"Each man according to his humor, paints,
On that bare wall strange landscapes; dark or bright.
Peopled with forms of fiends or forms of saints—
Hells of despair or Edens of Delight.

"Then to his fellows, 'Tremble' or 'Rejoice!'
The thinner cries, 'for lo, the land beyond!'
And ever acquiescent to his voice,
Faint echoes from that painted wall respond.

"But, now and then, with sacrilegious hand,
Some one wipes off those painted landscapes all,
Muttering, 'O fools, and slow to understand,
Behold your bourne, the impenetrable wall!

"Whereat an eager, angered crowd exclaims,
'Better than you dead wall, tho' pale and faint,
Our faded Edens! Better fiends and flames
By fancy painted in her consort paint.

"On the blind, bald, unquestionable face
Of that obstruction, then its cold unclad
And callous emptiness, without a trace
Of any prospect, either good or bad."

"And straight way the old work begins again
Of picture painting. And men shout and call
For response to their pleasure or their pain.
Getting back echoes from that painted wall.

[Spiritualism has knocked a whole in that wall, large enough for all who will look through it to see what really lies behind it.—Ed.]

AN IMPORTANT SPIRIT COMMUNICATION FROM DEVA BODHASTUATA THROUGH THE MEDIUMSHIP OF ALFRED JAMES.

DEVA BODHASTUATA, (A Buddhist Prophet.)

SALUT, I SALUTE YOU.—In all things pertaining to the spirit and mortal life, experience must be the guide and reason the teacher. It is my duty as a spirit, being appointed by the higher order to come here, to tell you what I know of what are termed the Christian Gospels,—more particularly those relating to what are termed Matthew, Mark, Luke and John. Right here I might go into a personal history of myself, in order that you may understand more thoroughly what I herein set forth. In the Sanskrit tongue I am the twenty-seventh of a line of teachers or prophets from Buddha down. Whether you can obtain, through the encyclopedias of to-day, the information I shall give you I cannot tell. But if you can obtain the Japanese Encyclopedia of 1821, translated by Abel Remusat, you will be able to learn a great deal about myself. In the Sanskrit tongue my name was Deva Bodhastuata; in the Chinese tongue my name was Pushwa, and in the Hindoo tongue it was Naw-Ming. I commenced exactly as this man I am using to-day—a trance medium, in the Mahabarata country; and it was I who first taught, two hundred years before the Christian era, the metaphysical-allegorical style claimed to have come from one who never existed, called Jesus of Nazareth. These gospels were transferred by me to Singapore, where they afterward fell into the possession of Apollonius of Tyana. Their original names, in your modern tongue, would represent the four seasons; but were afterward used, or misused, to typify a saviour of men. The originals, as understood by the Hindoos, was in this way. First, the preparation of the ground—the planting of the seed—the harvest time and gathering in—and the feast time or harvest home. This was what these books, interpreted by the aid of certain stars, in what is now termed the zodiac, meant. The "Star in the East" was simply a signal of seeding time or planting time. Now, these mysteries were used by Hindoos, to show certain things occurring in the life of man that resembled the offices of nature, such as the infancy, youth, maturity and old age or death, of man. You see the beauty of these things when properly understood. First, the stars used then as an almanac; second, the seed time and harvest, and third, their analogy to the life of man. These writings or gospels were given to me, first, as I have set forth in the beginning of this communication, by experiences in the way of trance; second, by my reasoning upon them; and third, by my intuitive nature coming in contact with the higher relations of spirit life. And here again, I must remark that in my time they were not original, but they were simply the reflex of spirits on my receptive organism. In an allegorical sense these writings can injure no one; but when used by priests to gain power—and as they keep the key to themselves—end in enslaving the intellects of their fellow-men. We believed in re-incarnation; we believed, in the language of Buddha, that, as long as there was a decline of virtue in the world, a good man was raised up to re-establish morality; and that this man was either Buddha himself, or that, at his conception, he was overshadowed by the holy spirit of Buddha. These epistles or gospels brought from India by Apollonius, were modified by him to suit his spiritual nature. Much of the force and sublimity of language in them is lost in their translation through so many different tongues. As near as I can give you their name, they would be called, in your language, translated from the Hindoo, "The Code of the Initiated." There was at that time, in India, a sacred order, in which all persons of good blood—not that there is anything in caste—were to become pupils, and gradually go from one degree to another, similar to modern Freemasonry. No one was admitted as a pupil unless first examined to see whether he

had any spiritual gifts, and this was tested in different ways. One of the principal tests was looking through a hollow tube on a piece of glass or piece of skin. If he discovered any sign on either, this was evidence of clairvoyance. Others were tested by a tube shaped like a horn placed to the ear. If they heard a voice, or any noise, or anything was photographed upon their brain, they were admitted on the ground of clairaudience. By this method we were always enabled to have mediums that not only preached our philosophy, but proved it also. I have certified to all I think that is necessary, and I have fulfilled my duty to the best of my present ability; and if I am not mistaken, this communication, which is launched in this humble home to-day, will undoubtedly be looked upon, in the future, as one of the marvels of Spiritualism, considering the source from which it comes. Wise spirits—not that I lay claim to wisdom—never enter where pride shuts them out. Humility is the best preparation any medium needs to receive the whole truth and nothing but the truth.

[We can find no historical reference to any such person as Deva Bodhastuata, Pushwa, or Naw-Ming, and are therefore compelled to confine our test of its genuineness and authenticity to what we can learn regarding Abel Remusat, referred to in the communication. All we positively know in relation to that communication is, that neither the medium nor myself had anything to do with inventing it. We take the following facts concerning Remusat, from the *Nouvelle Biographie Generale*.—Ed.]

"Jean-Pierre-Abel Remusat, a celebrated Orientalist, born at Paris the 5th of September, 1788, died of cholera, in the same city, the 4th of June, 1832. The circumstances that awakened in him a taste which was soon to develop into a true vocation, were as follows: The Abbey of Tiersan had united to the Abbey-aux-Bois a precious collection of antiquities and objects of curiosity, to which was joined a library composed of rare books, relating to the different objects in the museum. Amid these amateur treasures was a Chinese pastoral poem. Abel Remusat being permitted to visit this collection of the Abbey of Tiersan, from the first gave special attention to that work and determined to give a translation of it. Animated by his tastes and his desire for the distinction, because it had defied the learning of the time, he surrounded himself with all the works, small in number and insufficient as they were, which treated of sinology or the Chinese writing. The track was rough and almost impracticable in the state in which he found the undertaking; but he persevered because he felt he had found the way. Without neglecting his profession of medicine, he found time to learn the Tartar language, copied all the alphabets he could procure, and in a manner made a vocabulary for his own use. After five years of labor he published his *Essay on the Chinese Language and Literature*. In doing this he gave his attention particularly to the Chinese writing, the composition, origin, form and variety of characters. From this he pursued the art of reading and writing the Chinese tongue; and finally treated of the influence of accentuation exercised over the phonetic value of words."

[This essay was followed by a work, in 1811, entitled, *The Study of Foreign Languages among the Chinese*, which attracted the greatest attention. In 1813 he published his *Uranographie Mongole* and his *Dissertation on the monosyllabic nature commonly attributed to the Chinese language*. On the 19th of November, 1814, he was appointed Professor of Chinese, in the College of France. From that time his life was devoted to the study of the languages of the extreme Orient. In 1820 he made public his *Researches Concerning the Tartar Language*, or *Memoirs on different points of the Grammar and Literature of the Ouigours and Thibetans*. After mentioning several other essays and works of Remusat, the writer in the *Nouvelle Biographie Generale* says.—Ed.]

"The study of Chinese documents, both printed and in manuscript, enabled the learned sinologue, to indicate to Cordier, according to the Japanese Encyclopedia, the locality where the Calmouks collected the salts of ammonia, and to reveal the existence of two burning volcanoes, situated in Central Asia, four hundred leagues from the sea, information of which Humboldt, traveling in Chinese Tartary, was pleased to recognize as correct. The Japanese Encyclopedia, is the most important work in relation to information concerning the state of the sciences, arts and occupations in China. Its entire civilization is therein described. Abel Remusat early gave a translation of the titles of the chapters of it, with that of an entire article relative to the tapir, that the imagination of the Chinese had transformed into a sort of fabulous animal. * * *

"Historically Abel Remusat was particularly occupied with the Tartar nations, and he knew how to profit by the relations of the Chinese with them to solve many historical problems. Instead of making the barbarians who overrun the Roman Empire descend from the North he showed their oriental origin and the different localities of them in the countries of Asia. * * * The true object of the researches of Abel Remusat concerning the religions of China was Buddhism. Three memoirs from his pen appeared on this subject in the *Journal des Savants* of 1831. Soon after he published his translation of the "Book of Rewards and Punishments," of the popular moral code. His labors on the history of Buddhism are numerous. The discovery that he made in the Japanese Encyclopedia of the list of thirty-three first patriarchs of Buddhism, with the date of the birth and

death of the greater number among them, relative to the Chinese chronology, entitled him, at least approximately to fix the epoch of the death of Buddha, which would have taken place nine hundred and fifty years before Jesus Christ. One of the centers of Buddhism was Rotan, which also became a great centre of civilization. Abel Remusat translated the history of that city. It was at this period that the pentaglot dictionary, called by the author the "Somme or Whole of Buddhism," was conceived. The translation of that collection, undertaken by Abel Remusat and E. Bournouf, was only begun. The former of these savants also intended to translate the journeying of the religious votaries of China, going on pilgrimages to visit the places consecrated by the Buddhist legends. Death surprised him, so to speak, with pen in hand."

Such was the learned Oriental scholar to whom the Hindoo spirit prophet referred. Whether this Buddhist patriarch either under the name of Deva Bodhastuata, or Pushwa, or Naw-Ming was found recorded as the 27th patriarch of Buddhism, by Remusat, in the Japanese Encyclopedia, or not, we cannot tell. Should it be there, it would hardly be possible to doubt the authenticity of this strange, and as we incline to believe it, most important communication. In the absence of positive knowledge upon this point we are warranted in giving great weight to the reference of this Buddhist spirit to the Japanese Encyclopedia, and its partial translation by Remusat in 1821. But most significant of all is the fact that Remusat in his labor of translating that noted Oriental work, discovered a chronological list of the names of the thirty-three first Buddhist patriarchs with the time of the birth and death of most of them, so fully given as to determine with considerable certainty, that the Buddhist religion had its origin about nine hundred and fifty years before the Christian era, so-called. If we could obtain that chronological list of the thirty-three patriarchs of Buddhism, and if it should prove that the twenty-seventh of them was Naw-Ming, and that he was the Buddhist patriarch about two hundred years before the Christian era, as the communication seems to imply, it would be impossible to doubt the genuineness and authenticity of that communication.

We will now proceed to analyze this very remarkable communication, when the indirect evidence of its authenticity will become almost irresistible. The spirit tells us that he was a trance medium, and that under the control of spirits he wrote several books—that they were written in the Mahabarata country, which we understand to mean in that portion of India, where the Vedic Poem called "The Mahabarata," was composed and held as sacred—that he it was who first taught in the metaphysical-allegorical style, two hundred years B. C.—that he afterwards sent the books thus written to Singapore—that Apollonius of Tyana two hundred and fifty years afterwards found them in that center of Buddhism—that Apollonius bore them away with him, making such alterations in them as better suited his spiritual philosophy—that they were originally used to typify the four seasons, caused by the annual revolution of the earth around the sun, but that they were used, or misused to typify a Saviour of men—that as understood by the Hindoo priesthood they implied the time for preparing the ground, planting of the seed, the harvest and gathering in time, and the feasting time or harvest home—that those books were interpreted by the successive appearance of the Stars of the Zodiac, "the Star in the East," simply being the signal of seeding or planting time—that these books were also used by the Hindoo priests to show certain things in the life of man that resembled the offices of nature—that stars were used by them as an almanac, as a rural calendar, and as relating to the life of man—and he might have added a fourth use of them as relating to the atmospheric or meteoric changes of the four seasons.

No one who has given any attention to the subject of the Brahminical, Buddhist, Zoroastrian, Egyptian, Grecian, and Roman religions, which all preceded the so-called Christian religion, can doubt or question the fact that they were one and all based upon the annual revolution of the earth around the sun, and the natural changes which were thus produced on the earth, and which especially affected the comforts, interests and happiness, or the misery, misfortunes and calamities of the human race. Such were the religions and philosophies, everywhere met with by Apollonius of Tyana, in his long and active journeyings throughout the then civilized world. That the books obtained by him at Singapore, India, were of that nature, cannot be reasonably questioned.

Those Buddhist books were afterwards written, as has been alleged by the spirit of Ulphilas, bishop of the Goths, and Apollonius himself, in the Hebraic-Samaritan tongue: the written language of his native country. They were afterwards copied by Hegesippus in the same tongue, and from the copy of Hegesippus, Ulphilas made his translation into the Gothic tongue. This Gothic bible of Ulphilas is sufficiently extant today in the Codex Argenteus to show that it is identical with the canonical books of the New Testament. We have thus a direct connection between the Gothic bible of Ulphilas and the Hindoo writings brought from India by Apollonius. This singularly disclosed transmission of Hindoo theology to Europe seems to be fully confirmed by the otherwise meaningless decorations of Christian churches, and the ceremonial num-

meries of the Christian hierarchies, which are identical with the decorations of the caves and temples of India, and the feasts and fasts and ceremonies observed and enforced by the Brahminical and Buddhist Hindoo priesthods.

Now it is a positive fact, especially noted by the learned Charles Francis Dupuis in his great work, "The History of All Systems of Worship," that upon the door of the main entrance to the Church of Notre Dame, at Paris, dedicated to the worship of Mary the alleged mother of Jesus Christ, are delineated in basso-relievo, our series of ideas, alluded to by the spirit purporting to be Naw-Ming. They consist first of a series of twelve panels arranged around the outer margin of the door, corresponding with the signs of the Zodiac, arranged in groups of three, each corresponding with the four seasons. The panels of eleven of those signs contain each the respective symbol representing it, to wit: Aries, Taurus, Gemini, Cancer, Leo, etc. But in the square corresponding with Virgo or the Celestial or Zodiacal Virgin, the symbol, a young woman, is absent, and in its place is a figure of the sculptor himself, at his work. The Virgin of the Zodiac which should have occupied that panel, is placed in the large central panel of the door, holding in her arms an infant effigy or representation of the new born Sun, which, according to all the so-called heathen systems of religion was supposed to be born of the zodiacal Virgin, at midnight, at the winter solstice, an event which Christians celebrate, in concert with the heathens of every hue, or condition of savagery or civilization, at that precise hour. The church of Notre Dame or "Our Lady," stands on the site of a sacred grove of the ancient Gallic Druids, consecrated to the mother goddess of the northern nations; afterward appropriated by the Roman conquerors of Gaul as the site of a temple consecrated to Venus, the Roman goddess of love and beauty, and now consecrated to Mary, the Christian successor of the same zodiacal virgin mother of the Sun. On the same door of this noted Christian church is another series of panels, in which are arranged figures of men, denoting the different stages of each individual life on earth, the dress and garments of which denote the changes of the temperature of the seasons. On the same door is still another series of figures showing the various rural occupations of the year. Similar devices, says Dupuis, ornament the doors of the church of St. Denis, also in Paris, showing beyond all question that the Christian religion is nothing more than the same old theological Monsieur Tonson of heathendom come again in a Christian garb. In view of such facts as these, who can doubt the pagan origin and nature of the Christian religion. We feel sure, as these spirit revelations are continued, that every possible doubt as to this point will be done away with.

What this Hindoo spirit says as to the incarnation of the Deity, the mediumistic character of the Buddhist priesthood—their methods of selecting their priests and teachers—the spiritual origin of their religion and sacred writings, and indeed, all that he says, is worthy of the deepest consideration of all who desire to know the truth, the whole truth, and nothing but the truth, concerning the mutual relations of the world of mortals and the world of spirits. If they will give it this consideration, they will wonder more and more how such important information is given through the mediumship of an unlearned man; and why it has been so long withheld. We confess our own amazement as we proceed in our researches, at the prospective store of knowledge that is soon to be poured in one unbroken flood upon the minds of thoughtful and intelligent people.—Ed.

An Exposer Exposed.

Editor of Mind and Matter:

DEAR SIR:—On the 11th of May, I wrote you a short account of a seance, held by one Granger, at 505 1/2 North Eighth Street, Philadelphia. I had at that time some doubts of the honesty of the man, and though he assured me in the most positive manner, that he had given up all psychical and mesmeric performances, I have kept my eyes open, and from positive evidence, I can assure you that the said Granger is a scoundrel.

One T. B. Miller, late agent of Jesus Christ, and later a bogus diploma quack, has him in tow, and two more precious knaves it would be hard to find. Miller probably thinks to reinstate himself in the good graces of the church, and by flattering and alluring proposals, has induced Granger to come out as an exposé of Spiritualism. As Mr. Granger lied to me to induce me to report his seance, I feel it to be no more than my duty to expose him, and thus on the start, the exposé is exposed. Yours for truth, A.

Alfred James' Relief Fund.

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

Previously acknowledged	\$87 58
Mrs. H. W. Ballard, Malone, N. Y.	1 00
Mrs. H. Whiting, Stratford, Ct.	5 00
I. E. Simpson, Chattanooga, Tenn.	2 00
I. V. Pedron, Camden, Ark.	1 00
Eliza Sellon, St. Louis, Mo.	1 00
W. A. Mosley, N. South Lyme, O.	1 00
A Friend, Yuba City, Cal.	1 50
Benj. Keen, North Turner, Me.	5 00
H. D. McCutcheon, Atlanta, Ga.	3 00
Judge Packard, Riverside, Cal.	1 00

EDITORIAL BRIEFS.

A GROVE MEETING will be held July 16th and 17th by Spiritualists and Liberals in Crawford county, Kansas, two miles from New Pittsburgh.

FRIENDS visiting the city will find comfortable and home-like accommodations, with or without board, at 223 North Twelfth street, Philadelphia.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 505½ North Eighth street.

A. F. ACKERLY, the Brooklyn medium for materialization and other physical phenomena, will visit Philadelphia in about a week from this date, of which due notice will be given through the papers.

PIERRE L. O. KEELER will visit Philadelphia, the coming week, remaining from July 6 to 12, and will give public seances for physical manifestations at the residence of Mr. and Mrs. Wiley, No. 1128 Vine street.

CORRECTION.—In the communication of F. J. Briggs, "The Synod or Council of Nice," published in last week's issue of MIND AND MATTER, appears a typographical error. In fourth line from bottom for "virtuous," read "riotous."

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6:30 P. M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschl, Vice President; G. F. Rumrill, Secretary.

GROVE MEETING.—There will be a Grove meeting of Spiritualists and Liberals in Cherry Valley, Ashtabula county, Ohio, on Sunday, July 17, 1881. First discourse at 10:30; then intermission of one hour and a half, and picnic dinner, to be followed by two discourses in the afternoon. Moses and Mattie E. Hull, of Linesville Station, Pennsylvania, are engaged as speakers. Their reputation here will insure a large and enthusiastic meeting. Come early and bring your baskets. MELVIN SPRAGUE.

Cherry Valley, Ohio, June 14, '81.

THE Michigan State Association of Spiritualists and Liberalists will hold their next annual camp-meeting on the beautiful camping grounds on the banks of Gogua Lake, 1½ miles from Main street, city of Battle Creek, Mich., commencing Aug. 12 and closing Aug. 22, 1881. Rev. J. H. Burnham, of Saginaw City, Mich., and A. B. French, of Clyde, Ohio, are engaged as speakers, and we expect to complete the list soon, of which we will speak later. Gogua Lake is a beautiful sheet of water, carrying on its bosom two steamboats, with several sail craft. Friends of humanity everywhere are invited. Let us make a heaven here and now. L. S. Burdick, president, box B, Kalamazoo; E. L. Warner, secretary, Paw Paw.

We again appeal to our readers on behalf of Mr. Alfred James, through whom the spirit world are making the important revelations that we are publishing from week to week in these columns. He is wholly dependent upon his mediumship for a livelihood, his health and strength not permitting him to pursue any other occupation. Owing to the special use the spirits are making of him, he is entirely prevented from using other phases of his remarkable mediumship. He is in need of such help in funds as those who value his work are able to extend to him. As we have before said, we are doing all we are able to do for him in the way of compensation, but it is not more than half enough to provide him with the most reasonable comforts. The friends, many of them, have very generously responded to our previous appeals, and they have his and our grateful thanks therefor.

LAKE PLEASANT CAMP MEETING.—The eighth annual camp-meeting of the New England Spiritualists Camp-meeting Association will be held at Lake Pleasant, Montague, Mass., from July 15th to September 5th, proximo. The speakers engaged or expected to be present are as follows: Mrs. J. T. Lillie, Philadelphia, Penna.; C. B. Lynn, Sturgis, Mich.; A. D. Cridge, Belvidere, N. J.; G. A. Fuller, Dover, Mass.; Mrs. N. J. T. Brigham, Elm Grove, Mass.; Prof. J. R. Buchanan, N. Y.; Mrs. F. O. Hyzer, Baltimore; Mrs. A. Burnham, Boston; J. W. Fletcher, Boston; Prof. Henry Kiddle, N. Y.; Mrs. C. L. V. Richmond, Chicago; Dr. S. B. Brittan, N. Y.; Mrs. N. J. Willis, Cambridgeport; Ed. S. Wheeler, Philadelphia; Dr. G. H. Geer, Detroit, Mich.; Prof. R. G. Keales, Brooklyn; Mrs. Fanny Davis Smith, Brandon, Vt.; F. J. Baxter, Chelsea, Mass.; Dr. J. H. Currier, Boston; Jennie B. Hagan, South Royalton, Vt.; W. J. Colville, Boston; Mrs. S. A. Byrnes, East Boston; and Dr. H. B. Storer, Boston. Music will be furnished by the Fitchburg Military Band and Russell's Orchestra. Messrs. Lillie and Bacon, of Philadelphia, will give a grand concert in the Association Hall on the evening of August 4th. Among the noted mediums engaged to be present are Mrs. Ada Hoyt Foye of San Francisco, Dr. Henry Slade of New York, and J. Frank Baxter; the latter of whom is permanently engaged from August 22d until the close of the meeting. Pamphlets giving programme of proceedings and entertainments and schedules of railroad fares, and all other particulars necessary to be known by those desiring to visit and camp upon the ground, can be had by application to the office of MIND AND MATTER, 713 Sansom street, Philadelphia.

It has been alleged by the R-P. Journal, as will be seen in another column, that the leading Spiritualists of Great Britain are all against Mr. and Mrs. Fletcher in the legal proceedings in the English courts against them. We questioned the truthfulness of that allegation; but we now submit a wail from the London Spiritualist, published by one of the conspirators against Mr. and Mrs. Fletcher, Wm. H. Harrison, showing the falsity of the Journal's statement. He says:

"A fine opportunity had been lost, for want of some good men working publicly in Spiritualism in London, to have provided an outlet whereby a great number of Spiritualists could have expressed to the general public their indignation at the Fletcher fraud, and their sympathy with the lady who has been swindled by some, and foully slandered by several others, in our ranks. For aught the general public know, most of the Spiritualists in the Kingdom may be sympathisers with the Fletchers, and nothing has been done to remove such a stigma. The treatment the Fletchers' victim has received, ought to weigh heavily on the conscience of the movement."

Notwithstanding the Spiritualist stood ready and willing to publish anything and everything that any persons calling themselves a Spiritualist would say in the way of condemnation of Mr. and Mrs. Fletcher, that unprincipled conspirator and journalistic coadjutor of the R-P. Journal is forced to admit that no one in England could be found who would descend so low as to avail themselves of the columns of that sheet to do so mean and contemptible an act as to approve of the conduct of the conspirators. Harrison says: "For aught all the general public know, most of the Spiritualists in the Kingdom may be sympathisers with the Fletchers, and nothing has been done to remove the stigma." Here we have the English Bundyite organ giving the lie to the American organ of Bundyism—that should silence even that mendacious sheet for the future, when it undertakes to speak for English Spiritualists. We will here take occasion to apologize to Mrs. Hardinge-Britten and her husband, for having omitted to include them in the large number of a half dozen persons calling themselves Spiritualists, who in England had manifested their hatred and jealousy of Mr. and Mrs. Fletcher. As we do not desire to do injustice to any one we correct this oversight.

KIND WORDS.

Edward S. Pope, Indianapolis, Ind., writes, with remittance for subscription, "I am in hopes of getting several more subscribers for the best Spiritual paper published."

B. Craycroft, Chillicothe, Mo., writes, acknowledging receipts of papers which had been mis-sent: "The papers have also come to hand; it matters not about delay, as the reading in your paper does not get stale."

J. W. Baker, Naples, N. Y., writes, with remittance for renewal: "I don't think I could get along very well without it. I like to see you give them fits. I have been an infidel all my life; but the more I study Spiritualism the more I believe. So send along your paper."

H. W. Cornell, Belvidere, Neb., writes May 24, with renewal: "It (MIND AND MATTER) is the most interesting publication I read. I like your method—solid shot for the enemies of truth. The Christians' idol must be broken, or the world's progress will be stayed. Hold high the flag!"

F. Wingate, Bedford Station, Michigan, writes: "I am so pleased with your course with the communications given through Alfred James, and with the course pursued by you in MIND AND MATTER, it is possible I will take a book. * * * I enclose a few stamps for papers for distribution. If I had means I would distribute hundreds where I now do one."

Mind and Matter Free List Fund.

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

Amount previously acknowledged,	\$71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois,	1 00
J. B. Campbell, M. D. V. D.,	5 00
J. M. C.,	1 00
J. W.,	2 00
C. G.,	1 00
Mrs. T. B. Hall, Charlestown, Mass,	1 00
E. M. Jones, Philadelphia,	2 50
A. Friend, Yuba City, Cal.,	1 50
Benj. Keen, North Turner, Me.,	5 00
Col. S. P. Kase, Philada.,	10 00

MARRIED—Hales—Stevenson.—On Sunday, June 26, 1881, at Brooklyn, N. Y., by the Rev. Hiram Hutchings, Joshua I. Hales to Miss Emma Stevenson, daughter of Horton B. and Mary E. Stevenson.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

AMT. previously acknowledged in MIND AND MATTER	\$119 50
Cynthia C. D. Allen, Springfield, Ohio,	1 00
A. Hornick, Vienna, Illinois,	1 00
F. W. Smith, Rockland, Maine,	50

Total Paid, \$122 40

PLEDGED.	
Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Graham, Kingsbury, Ind.,	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.,	2 00
J. D. Robbins, Terre Haute, Ind.,	50
Mrs. Corbit, Malvern, Ark.,	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.,	1 00
J. V. Pedron, Camden, Ark.,	5 00

Total Pledged, \$268 50

Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Letter From Newark, N. J.

Editor of Mind and Matter:

DEAR SIR:—A friend of mine having placed a copy of MIND AND MATTER of June 4th, in my hands, I noticed some extracts in it, clipped from the R-P. Journal, claiming to be from an article emanating from the pen of William Emmette Coleman. In justice to Mr. Mansfield, and as an offset to Mr. Coleman, I will, with your permission, give your readers, as briefly as possible, an account of a test of spirit power, that, of itself, ought to satisfy any reasonable person that Mr. Mansfield is not the mere automatic machine that Mr. Coleman would have us to believe.

Some ten years ago, my attention was called to the subject of Spiritualism, which resulted in forming a circle for developing purposes. I, as one of the members of the circle, proposed to the others to send Mr. Mansfield a sealed letter, just for the fun of the thing, as we then thought. The proposition was acceded to, on this condition: That the five of us write a letter each, and each letter addressed to different spirits; the argument being adduced that if Mr. Mansfield could answer one sealed letter, he could possibly answer five, without perhaps being aware of it. We accordingly wrote our letters on one large sheet of foolscap, four by dictation, myself being the writer of the five epistles. We placed the whole under one seal. After well sealing, we stitched it thoroughly all over with a silk thread of peculiar make, made by myself. (Being employed in the silk business, I had opportunities of doing so.) In three days we received back the sealed letter accompanied with an answer, and I here assert, and am prepared to solemnly affirm, that the sealed letters were not disturbed or tampered with in the slightest degree; but, to our great surprise, not one of the spirits we addressed replied personally to us. The answers to our letters appeared to be written or dictated by a spirit brother of mine who passed to the spirit side of life at least twenty-six years before, of whom, in fact, I had no recollection, for he passed away when I was an infant; the only knowledge I possessed of him was by hearing my father and mother speak of him when I was a boy, and by the family record in an old family Bible. My spirit brother, in his reply, stated our letter was received without date (a fact we were not aware of at the time); also stated the reasons why the spirits addressed were unable to control the medium. My own letter was addressed to my spirit father, whose Christian name was Samuel; my spirit brother's name was also Samuel; and in every instance where he speaks of my father, he speaks of him as Father Samuel, and takes some pains to explain why Father Samuel could not control. Had he not done this, we should, in all probability, have thought it was my father that wrote or dictated it. He then goes on to answer the letters in regular order, the other spirits apparently dictating the answers. In fine, the answers were more than satisfactory to all of us but one. This one complained of something in the answer he received; but whatever it was, I have at this distant date entirely forgotten. I know it was something very trivial; but to satisfy him, we cut out all the stitches of the sealed letter and opened it—a task that was very difficult to perform, for it was entirely covered with stitches, and consumed more time than it did to sew it, and, lo, it was as the spirit had stated, without date, and thoroughly corresponded with the answers to it.

It was proposed then to send the letters with the answers back again to Mr. Mansfield, and ask him for some information for the benefit of our dissatisfied friend. We accordingly mailed them to Mr. M., and in due time received an answer from the gentleman to the following effect: That he (Mr. M.) considered our letters had been well answered under the circumstances, and the only surprise was that we got an answer at all; and that we had sent five letters under one seal in lieu of one; that he should keep our sealed letter, together with the answers, to convince sceptics of spirit return. Further, it was seldom he had the opportunity to see the contents of a sealed letter and the answer thereto. And from that day to this I have not seen either of the letters. We did not blame Mr. M. for this—the verdict was with us—serve us right. We were very sorry, though, to lose such a curiosity; and also, very sorry afterward for having practiced such an imposition; and I, as one of the five, herewith tender to Mr. M. my sincerest apologies.

Mr. Coleman seems to think that it is the spirit within Mr. M. that replies to these sealed letters. Will he now try to explain how the spirit without replied in this case? It is just such articles as these that are doing more harm than all the combined religious trash published in the United States. His whole article is a species of buncombe that I take no stock in. The R-P. Journal was once a brilliant star in the literary firmament, but its glory has departed, and I have not the least doubt but it will soon set, never to rise again. Gen. Roberts will yet in the end come out victorious in his defence of honest mediums, and he must be sustained as the mediums' best friend. Yours for truth, Jos. Pickford.

Newark, N. J., June 23d, 1881.

Don't Fail to Improve This Opportunity.

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

Dr. G. Amos Peirce,
P. O. Box 129, Lewiston, Maine.

Generous Offer by a Well-known Cincinnati Medium.

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

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

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

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

A Most Valuable Offer—Spirit Obsession Diagnosed.

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

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

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

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

A Vitaphathic Physician's Kind offer.

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

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

Dr. J. Matthew Shea's Liberal Offer.

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

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

A. F. Ackery's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.
For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackery, of 591 Fulton street, Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

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

Dr. Dobson's Liberal Offer.

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

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.
Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year. Yours respectfully,
MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A. C. Williams' Generous Offer.

A. C. Williams, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

Offer of Mrs. T. P. Allen.

Any person sending me two dollars and fifteen cents, (\$2.15) and with it their hand writing, age, and sex, with two postage stamps for answer; I will give them a Psychometric reading, and will forward their money to you to pay for a year's subscription to MIND AND MATTER.

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

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ANN COOPER (Turnersville, N. J.).

GOOD MORNING, SIR:—I left the mortal life at a place called Turnersville, N. J., between two and three years ago. I return here to-day to testify to the truth as I have learned it in spirit. I find there, I might say, millions of spirits suffering on account of their religious beliefs. Binding themselves to one idea, they became non-receptive to any truth outside of their particular creed, and they are punished by their anxiety about their future state as spirits—waiting and watching, but obtaining nothing that constitutes true happiness. I would like all mortals to study the true way to happiness, and they can learn this through the facts of Spiritualism. I think that my feeble voice may be the means of making some think, and if it does I shall be very happy as a spirit; and I hope it will make some think who knew me when I was in the mortal form. My name, when here, was Ann Cooper.

MELISSA HAYES (Greenwich).

GOOD MORNING, SIR:—It is going towards five years since I passed to spirit life. I was a great sufferer, while here in the mortal life. I am glad that I knew and understood all about the spiritual philosophy and phenomena, for it has helped me wonderfully, as a spirit. It is a blessed thing to enter the spirit life free from prejudice. I have returned several times and controlled or manifested clairvoyantly to my relatives and friends, since passing to spirit life. I have relatives at Worcester, and I passed out of the mortal form at Greenwich. This will be well understood by my friends. I might make this communication more personal, but its vagueness will be its best recommendation. My name was Melissa Hayes.

[Wild Cat, the Indian guide, said that a good many people who read MIND AND MATTER would recognize this spirit.—Ed.]

ANN ELIZA DANIELS,
(Greenfield, Saratoga Co., N. Y.)

"GOOD DAY, SIR:—I really think that the Methodists are nearer to Spiritualism, except for their bigotry in regard to Jesus than other religious sects; because when I used to feel so happy in their revival meetings, I now know as a spirit, it was simply because I was controlled by spirits, who were Methodists when living here. In those exciting times, instead of it being the outpouring of the spirit, it was nothing more the controlling influence of spirits. I think the Methodist meetings, in my younger days, when living in the mortal form, were the best schools for the development of mediums, if they had not been so one-sided in their ideas. In spirit I immediately became dissatisfied, and my dissatisfaction arose from a conversation between my spirit and the spirit of a Spiritualist, named Achsa Sprague, and it is through this lady that I am here to-day; and I am happy, through the means she provided me, that I am able to testify to this, that you are happy in proportion to the good and noble deeds done while in the mortal form, and also as a spirit, without regard to your belief. This is yours for the truth. My name was Ann Eliza Daniels, Greenfield, Saratoga Co., N. Y."

[We have no doubt of the correctness of this spirit testimony. How important the lessons it teaches.—Ed.]

POLEMON, (A Greek Philosopher.)

I GREET YOU, SIR:—To me, through all the centuries that I have been a spirit, life is as great an enigma, in its demonstrations, as it was when I was in the mortal form. Mortals can bring with them to spirit life no greater curse than selfishness. When, as a spirit, you look upon the motives that govern spirits, in the form and out of it, you find it almost impossible to judge the responsibility of any one. When you see the mental workings or motives that guide the actions of men and women, they seem to be so interblended with the influence of good, or bad and depraved spirits, that it becomes almost impossible to tell how much mortals are moral or guilty of immorality independent of the influence of spirits exerted upon them. In fact all mortals are either guided by a good spirit or spirits, or they are the prey of evil and designing ones. You can no more escape this than you can escape from breathing the atmosphere. Until what I have set forth in this communication is understood and generally avoided, there can be no thorough happiness here on the mortal plane. People must come to understand that they are liable at any moment to be obsessed, and that these devils are legion who seek to influence mortals against their welfare. Unless a reformation is made in the religion of to-day, you will have another age of demonology. Too many, by far too many, of this class of spirits are being liberated from the mortal form ever day, and who are still subject to their desires for sensual pleasures. What I have said has been from a desire to see that mankind are not led astray by devils out of the form. In all my younger days, while on earth, I suffered from obsessing spirits, and that chiefly in the direction of intoxication; but as I reached the age of twenty-five or thirty years, I began to listen to the voice of Philosophy, and through the old Greek, Xenocrates, I succeeded in reforming. The only thing that is necessary to reform is to understand yourself. I lived between the third and fourth centuries before the Christian era. My name was Polemon. I have found it difficult to talk this morning.

[Wild Cat, the Indian guide of the medium, said he thought this spirit must be a teacher of spirits, as he was attended by a great number of them while giving his communication. We take the following account of Polemon from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Polemon, of Athens, an eminent Platonic philosopher, and for some time the head of the Academy, was the son of Philostratus, a man of wealth and political distinction. In his youth Polemon was extremely profligate; but one day, when he was about thirty, on his bursting into the school of Xenocrates, at the head of a band of revellers, his attention was so arrested by the discourse, which the master continued calmly, in spite of the interruption, and which chanced to be on temperance, that he threw off his garland and remained an attentive listener, and from that day he observed an abstemious course of life, and continued to frequent the school, of which, on the death of Xenocrates, he became the head B. C. 315. According to Eusebius, he died B. C. 273.

Diogenes also says that he died at a great age, and of natural decay. He esteemed the object of philosophy to be to exercise men in things and deeds, not in dialectic speculations; his character was grave and severe, and he took pride in displaying the mastery which he had acquired over emotions of every sort. He was a close follower of Xenocrates in all things, and an intimate friend of Crates and Crantor, who were his disciples, as well as Zeno and Arcesilas. Crates was his successor in the Academy. In literature he most admired Homer and Sophocles, and he is said to have made the remark that Homer is an epic Sophocles, and Sophocles a tragic Homer. He left, according to Diogenes, several treatises, none of which were extant at the time of Suidas. There is, however, a quotation made by Clemens Alexandrinus, and another passage upon happiness, which agrees precisely with the statement of Cicero, that Polemon placed the *summum bonum* in living according to the laws of nature."

[We have here the spirit of a Grecian philosopher returning after 2200 years to testify to a truth which is being made more and more evident with the accumulating facts of Modern Spiritualism. We insist, from all the circumstances of the case, that this communication is genuine and authentic, as neither the medium nor ourselves had any knowledge that such a person as Polemon had ever lived, and we can conceive of no possible motive that any spirit who had so correct a knowledge of Polemon's life could have, in coming back to personate him in that manner. We therefore deem this communication as not only truthful and based on the actual knowledge of the communicating spirit, but as being most important to the human race. The prevailing idea is that the influence exerted upon mortals by spirits is exceptional, and not general, when facts are more and more demonstrating that the opposite is the case. Our readers are sufficiently familiar with so many such facts as to render it unnecessary that we should particularize them. The time is not far distant when it will become a necessity to change the whole educational and reformatory policy of our schools and corrective institutions. It is such startling communications as this, from the spirit side of life, that must sooner or later arrest public attention and incite investigation into the defects of many matters that are considered as approximately perfect. If you desire to understand the cause of the prevailing evils that afflict humanity, read and re-read this communication of Polemon, and if you would aid in remedying those evils, heed his wise and truthful words.—Ed.]

PLOTINUS, (The Neo-Platonist.)

OURS IS A WAR FOR TRUTH:—As it was with me in the mortal form, so it is now with me in the spirit. While you fight with benighted souls in the mortal form, I am fighting with the deluded millions in spirit. The school to which I belonged is known to you moderns as the Neo-Platonic; by us it was called the Eclectic. The founder of this school was Ammonius the Peripatetic; but the person who really furnished the materials for this school was Apollonius of Tyana; and all the ideas that this school ever gave forth under Potamon, Ammonius Saccas and myself, were gathered from the originals of the school of that famous Hindoo who communicated to you at your last sitting, known to us by his Sanscrit name of Deva Bodhastanta. His writings were the foundation, combined with some Platonic writings, which form the whole of what the Eclectic school taught. In the first place, the whole history of Jesus of Nazareth, so called, was started by that Hindoo representing the life of Buddha, and afterward taught by Apollonius of Tyana. In my mortal life I was a particular friend of the emperor Gallienus. I had frequent conversations with those who claimed to know anything of this Jesus, and proved to them so conclusively that Apollonius was the real Jesus, that my works were destroyed by the Christians; and the next spirit that communicates after me, shall be the one to tell you when and where they were destroyed. This pope comes here by the force of my mediumistic power. I acted in precisely the same capacity to the emperor Gallienus that Apollonius did to Vespasian; that is, I was his oracle. I obtained almost all your modern physical phenomena. I had independent writing on copper plates, which were closed and sealed together, and the writing was produced on the inside of these plates. I also taught in my own house on two days of the week while in trance or an ecstatic state. It is by the mediumistic power of us so-called heathens, that the Christian interpolators and destroyers of other men's good works are compelled to come back here and confess their rascality. Fight them faithfully on your side, my good brother, and you will find that one Plotinus will ever help you when he can. I have exhausted the time allotted me for this sitting. Good-bye.

[We take the following account of Plotinus from the Encyclopedia Britannica.—Ed.]

"Plotinus, the most celebrated writer and teacher of the Neo-Platonic school. He was born at Lycopolis, a city of Egypt, in A. B. 204, and he began very early to show great singularity, both in his taste and in his manners. At the age of twenty-eight he had a strong desire to study philosophy, on which occasion he was recommended to the most famous professors of Alexandria. He was not satisfied with their lectures, but upon hearing those of Ammonius Saccas, he confessed that this was the man he wanted. He studied for eleven years under that excellent master, and then went to hear the Persian and Indian philosophers. In A. D. 243, when the emperor Gordianus intended to wage war against the Persians, he followed the Roman army, but probably repented of it, for it was with difficulty that he could save his life by flight after the emperor had been slain. He was then thirty-nine. The year following he went to Rome, and read philosophical lectures in that city; but avoided following the example of Erennius and Origen, his fellow-pupils, who having, like him, promised not to reveal some hidden and excellent doctrines which they had received from Ammonius, had nevertheless broken their pledge. Plotinus continued ten years in Rome without writing anything; but in his fiftieth year he obtained as his scholar Porphyry, who, being of an exquisitely fine genius, was not satisfied with superficial answers, but required to have all difficulties thoroughly explained; and therefore, Plotinus, to treat things with greater accuracy, was obliged to write more books. He had previously written twenty-one books, and during the six years of Porphyry's sojourn with him he wrote twenty-four, and nine after Porphyry left Rome, making in all fifty-four. The Romans had a high veneration for

him; and he passed for a man of such judgment and virtue that many persons of both sexes, when they found themselves dying, entrusted him as a kind of guardian angel, with the care of their estates and children. He was the arbiter of numberless lawsuits; and constantly behaved with such humanity and rectitude that he did not create a single enemy during the twenty-six years he resided in Rome. He did not meet with the same justice, however, from all of his own profession; for Olympias, a philosopher of Alexandria, being envious of his glory, used his utmost endeavors, though in vain, to ruin him. The emperor Gallienus and the empress Salonina, had a very high regard for him; and if it had not been for the opposition of some jealous courtiers, they would have caused the city of Campania to be rebuilt, and given it to him, with the territory belonging to it, to establish a colony of philosophers, and to govern it according to the ideal laws of Plato's commonwealth. He labored under various disorders during the last year of his life, which obliged him to leave Rome, when he was carried to Campania, to the heirs of one of his friends, who furnished him with everything necessary; and he died there, A. D. 270, at the age of sixty-six, in the noblest manner a heathen philosopher could expire. 'I am laboring with all my might,' said he, 'to return the divine part of me to the Divine Whole which fills the Universe.'

"We have already remarked that the ideas of Plotinus were singular and extraordinary; and we shall now show that they were so. He was ashamed of being lodged in a body, for which reason he did not care to tell the place of his birth or family. The contempt he had for all earthly things was the reason why he would not permit his picture to be drawn; and when his disciple Amelius urged him to do so, 'Is it not enough,' said he, 'to drag after us whithersoever we go, that image in which nature has shut us up? Do you think that we should likewise transmit to future ages an image of that image?' On the same principle he refused to attend to his health; for he never made use of preservatives or baths, and did not even eat the flesh of tame animals. He ate but little, and often abstained from bread; which joined to his intense meditation, prevented him from sleeping. In short he thought the body altogether below his notice, and had so little respect for it that he considered it as a prison, from which it would be his supreme happiness to be freed. When Amelius, after his death, inquired of the oracle of Apollo, about the state of his soul, he was told that it was gone to the assembly of the blessed, where charity, joy, and a love of the union with God prevail. And the reason given for this, as related by Porphyry, is, 'that Plotinus had been peaceable, gracious, elevated his spotless soul to God; that he loved God with his whole heart; that he had disengaged himself, to the utmost of his abilities, from this wretched life; that elevating himself with all the powers of his soul, and by the several gradations taught by Plato, towards that Supreme Being which fills the universe, he had been enlightened by him, had enjoyed the vision of him without the help or interposition of ideas, and, in short, had often been united to him.' This is the account of Porphyry, who also tells us that he himself had once been favored with the vision. Plotinus had his familiar spirit as well as Socrates; but, according to Porphyry, it was not one of those called *dæmons*, but of the order of those who are called *gods*; so that he was under the protection of a spirit superior to that of other men. When Amelius desired him to share in the sacrifices which he used to offer upon solemn festivals, 'It is their business,' replied Plotinus, 'to come to me; not mine to go to them.'

[We take the following further incidents concerning Plotinus from the Nouvelle Biographie Generale.—Ed.]

"To judge Plotinus according to certain traits attributed to him by his biographer, Plotinus had an inexpressible organization (because the word medium, employed by the Spiritualists or Spiritualists of modern times, means nothing), which lent itself singularly to the production of certain phenomena that credulity and skepticism regard as equally unnatural. Such organizations are found among men of sound health as well as among the sick. Plotinus undoubtedly belonged to the latter class; because he was, according to Porphyry, afflicted with a chronic affection of the pylorus, and, according to Suidas, with epilepsy. His disease was complicated with a diseased throat, the result of inattention to sanitary observances. 'This complaint gained such a degree,' adds the disciple who had cared for him, 'that his voice, which was before musical and strong, always remained coarse; besides, his sight was troubled, and he had ulcers on his feet and hands.' [This attempt to get away from the fact of the mediumship of Plotinus is as futile as it is amusing, as is made evident by the returning spirit of Plotinus.—Ed.] 'His biographer relates to us that he never wanted to mention either the month or the year when he was born, because he did not want them to celebrate the day of his birth,' he who did not refrain from offering sacrifices and regaling his friends on the anniversaries of Plato and Socrates. We will now relate the particular characteristics which caused Plotinus to be considered by his disciples as a being in direct communication with the gods. Porphyry relates an interview which his master had one day with an Egyptian priest in the temple of Isis, at Rome. This priest had invited Plotinus to assist at the appearance of a familiar demon (a spirit) who obeyed him whenever called. The Egyptian evoked his demon, but instead of the latter appearing, a god appeared which was of a superior order to that of the demon, which caused the priest to say, 'You are happy, Plotinus, to have a god for your demon.' An evidence of the power of the demon of Plotinus, was the punishment that was inflicted upon one of his rivals, named Olympius, who sought to bewitch him by the use of magic. Plotinus, perceiving this, cried out, 'At this moment the body of Olympius is in convulsions and his body is drawn up as a purse.' Olympius ended his wicked intentions by experiencing the evils that he sought to cast upon his adversary. According to Porphyry, Plotinus also had the faculty of discovering stolen goods, and to foresee what was to happen to each of his companions in the future."

[We have given enough to show that Plotinus was beyond all question a medium; and no one will deny that he was the first Neo-Platonic Eclectic author of whose writings we have any trace. It is the spirit of this truly great and good man who comes back to testify to facts regarding the Christian Scriptures and religion, which absolutely confirms the previous spirit testimony of U-

philas, Apollonius of Tyana, Vespasian, Deva Bodhastanta, Felix, Ignatius, Gregory, Hegessippus and many others; that the original source of all that is called Christianity was the Scriptures of Buddhism, introduced into Western Asia, Europe and Africa by Apollonius of Tyana, afterward modified by Ammonius the Peripatetic, Potamon, Ammonius Saccas, and Plotinus himself. Thus do the facts accumulate that must render as clear as the noonday sun that Christianity is a monstrous fraud and delusion, that has desolated the earth and filled the spirit world with demons. Come on, dear friends of truth, the spiritual seed-time is here and the harvest not distant. Feeble and comparatively unsupported in our effort to aid you, yet why should we weary or doubt? We cannot, with such constant proof of the mighty work you have come to carry through. We thank the hour when you felt it was in our power to aid you in its consummation. To be greeted by the spirit of Plotinus as "my good brother," in this mighty fight for truth, right and justice—both here and in the spirit life—even if not to merit such a mark of esteem, is a reward for faithful efforts that the highest of mortals might envy. The reader may imagine with what curiosity we awaited the next control, that was to show the power of Plotinus, the spirit medium, to compel a Christian pope to disclose the most important secrets of his church. Reader, we are about to bring to your notice facts that must prove beyond all question, not only the authenticity and truthfulness of these astounding communications, but also the wonderful attributes of the medium, Alfred James, through whom they are given. Read attentively the facts that we are about to lay before you, and doubt if you can that high and beneficent spirits are behind the revelations of truth being made through him and recorded and published by himself. The communication referred to was from the spirit of Pope Gregory VII., and will be published in our next as a special communication.—Ed.]

HEALING MEDIUMS.

Mrs. J. Selfe will give Electric treatment daily. Hours 9 A. M. to 8 P. M. No. 65 Mulberry St., Newark, N. J.

MRS. M. J. GARDNER-RANKIN, M. D., 324 North Fifth St., Terre Haute, Ind. Clairvoyant and Magnetic Healer, will give test and developing circles, and answer by mail, questions that relate to patients' hands, feet, and hair. Diagnosis, sitting or by mail, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco especially the appetite often changed by one treatment. Terms, \$5 per treatment.

MRS. M. K. BOOZER, Medium for Medical Diagnosis and Psychometry, 415 Lyon street, Grand Rapids, Michigan. Mrs. Boozer cures all forms of Chronic Diseases. Diagnosis made by look of hair or patient's hand-writing. Diagnosis, sitting or by mail, \$2. Examination and prescription, with medicine, \$3. The cure of the habit of using tobacco especially the appetite often changed by one treatment. Terms, \$5 per treatment.

DR. DUMONT C. DAKE, Magnetic Physician. Office and residence, 17 Clinton St., Brooklyn, N. Y. Fifteen years experience in the exclusive and successful treatment of Chronic Diseases.

MRS. LIZZIE LENZBERG, Successful Healing Medium. Relieves in most cases. Communications while entranced. Will visit patients. References given. Hours 9 to 5, or later by appointment, 354 West 35th street, N. Y. City.

MRS. A. M. GEORGE, Business Clairvoyant and Test Medium, Rooms Nos. 14 and 15 Shiloh's Block, 114 Massachusetts Ave., Indianapolis, Ind.

DR. H. P. FAIRFIELD, The Clairvoyant Magnetic Medical Physician and Trance Speaking Medium, has permanently located in Worcester, Mass., where he will continue his profession—healing the sick and answering calls to lecture. Address, Dr. H. P. FAIRFIELD, Box 275, Worcester, Mass.

J. Wm. Van Name, M. D., Clairvoyant and Magnetic Physician, No. 8 Davis St., Boston, Mass. Examinations made from look of hair \$1.00. Psychometrical reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

MRS. C. M. MORRISON, M. D., This celebrated medium is used by the invisible for the benefit of humanity. They, through her, treat all diseases, and cure where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an unconscious trance medium, clairvoyant and clairaudient. From the beginning, hers is marked as the most remarkable career of success, such as has seldom, if ever, fallen to the lot of any person. Mrs. Morrison becoming entranced, the look of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her Secretary. The original manuscript is sent to the correspondent. When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally (which they magnetize), combined with scientific applications of the magnetic healing power. Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by look of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. Diagnosis by letter, Envelope look of patient's hair and \$1.00; give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2510 Boston, Mass.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS.—Medium and Magnetic Healer, under the powerful control of his Indian guide "Blackfoot," will treat patients at his residence, No. 226 South Eighth St., Philadelphia, Penna., every Sunday, Monday, Tuesday and Wednesday, from 9 A. M. to 5 P. M., also No. 4 Irving Place, New York City, every Thursday, Friday and Saturday, from 9 A. M. to 9 P. M. Terms for treatment \$3.00. Patients visited at their residences in special cases.

MRS. JAMES A. BLISS.—Materializing Medium, will hold seances at her residence, No. 226 South Eighth St., every Tuesday and Friday evenings at 8 o'clock. Admission \$1.00.

Mrs. Mary A. Nuemann, 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. 1228 Mt. Vernon Street.

MRS. LOOMIS, Trance Test 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 Writing 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 communications.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. A. Powell, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 224 North Tenth Street.

Mrs. Hohlock, German Trance and Test Medium. Circle every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

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

Dr. Roxilana T. Rex, Healing and Test Medium, 416 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mrs. A. E. DeHaan, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 801 North Broad St., Phila.

Alfred James, Trance, Clairvoyant and Letter Medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2128 Bradywine street.

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

Mrs. E. J. Wiley, Magnetic Healer, 1128 Vine street. Cures by laying on of hands. Office hours, 9 a. m. to 12 m. and 2 to 5 p. m.

And that is the way Giles B. Stebbins seeks to justify as damnable an outrage as was ever perpetrated in any country in any age, in the name of law and justice. Grant, Mr. Stebbins, that Jeffries Hawkins did rule out that count of the indictment, when did he do it? Not until he found that there was not a shadow of proof to sustain it. During that whole trial, up to the time he charged the jury, that jury were led to believe that that count of the indictment was being tried. How came that count in that indictment? It was not there when the indictment was first allowed. When and why was it allowed, and at whose instance procured? Only when it became obvious that there was no good ground for the other counts, and that there was no evidence in the case that any jury would convict upon, was it obtained.

That count of the indictment was just as good as any of the other counts, having been granted upon precisely the same testimony as the others; and when it was thrown out, the whole case should have been dismissed as abandoned. What particle of evidence was adduced before that jury to show that Mrs. Fletcher had conspired with Mr. Fletcher and Mr. Morton to cheat Mrs. Davies, or that she was guilty of any other offence named in that indictment? There was none; not even anything that could by the most remote inference be so construed. Had not McGeary and Mrs. Davies stolen Mrs. Davies's letters to Mr. and Mrs. Fletcher, from their London house, that prosecution would have been made short work of. As it was, the formally ordered and executed papers produced at the trial ought to have settled the matter in favor of Mr. and Mrs. Fletcher. It was in evidence by the solicitor "who prepared the will in favor of Mr. and Mrs. Fletcher, that Mrs. Davies had that paper executed without any other object than to prevent her husband getting the property in case of her death, and this without the knowledge of Mr. and Mrs. Fletcher, much less at their request. The facts of the matter are fully and truthfully stated by Dr. Nichols, who was on the ground, knew all the parties, and the exact nature of the whole affair. Read his letter carefully, and doubt, if you can, the entire innocence of Mr. and Mrs. Fletcher.

Mrs. Bundy and her Sancho Panza close by saying:

"If anything occurs to change the aspect of the case we will publish it. When Mrs. Fletcher brings forth fruits meet for repentance we will use due charity towards her, but truth and justice to Spiritualism now demand that her guilt be made apparent."

Get out! you brazen faced hypocrites. Have you not sense nor decency enough to try and appear consistent, that you thus flaunt your hypocrisy in the face of your readers. Had you not, up to that moment been saying that Spiritualism was not on trial in the case of Mrs. Fletcher, and had you not exhausted your lying ingenuity to demonstrate that such was the fact. And yet after all you find yourselves driven to acknowledge that Spiritualism was on trial and that it was "justice to Spiritualism" that her guilt be made apparent. "Why did 'truth and justice to Spiritualism' demand that Mrs. Fletcher's guilt should be made apparent, more than it did that her innocence should be made apparent? It is not 'truth and justice to Spiritualism' that the *Journal* under the Bundy regime has helped to enforce. Its whole business has been to promote every kind of falsehood and injustice that could be made to degrade or injure it. Mrs. Bundy you have your proper place as a professed Spiritualist, with that unprincipled accuser of Mr. and Mrs. Fletcher Mrs. Hentley-Hart-Davies; and Giles B. Stebbins you have yours, with that profuse professor of Spiritualism, and curse of emotional women, Jim McGeary. We hope you may enjoy your associations to satiety. You deserve it—you do.

In closing we demand of Mrs. Bundy's husband's wife and her man Sancho Panza Stebbins, that they will reply if they can to the statements made by Dr. T. L. Nichols, in another column of this paper. If they cannot and do not, their highly spiced "goose is badly cooked."

THE END MUST COME AND THAT SOON.

Not content to aid the enemies of Spiritualism by open fraternization with them in their crusade against Mr. and Mrs. Fletcher, the *R.-P. Journal* has taken upon itself to vilify and misrepresent every person who has said aught against the infamous treatment of those two distinguished mediums, by their bitterly prejudiced enemies. A week or so ago it undertook to crack its whip over the back of the editor of the *Banner of Light*, thinking that it might do so in this instance with impunity as it had been too often permitted to do before, but it "reckoned without its host;" for Brother Colby, losing his long tried patience, roused up long enough to give the pestiferous thing a kick that taught it to quit that kind of nonsense. From an announcement in the *Banner* of June 25th, ultimo, we infer that Bro. Colby regards Giles B. Stebbins as the artful dodger who accused him of waiting until he knew of the flight of Col. Bundy, before he could muster courage to resent the outrageous treatment to which he had been subjected by the *Journal*. It was the meanest of mean things to thus seek to make Brother Colby appear as a coward, when the fact was, as Mr. Stebbins knew, that the editor of the *Banner* knew nothing of the flight of Col. Bundy and supposed he was in Chicago, at work, trying to Bundyize Spiritualism. We know nothing of Giles B. Stebbins more than we have seen of him in connection with the *Journal*, but that has sufficed to show us that whatever he may have been in the past, in the cause of Spiritualism, like Benedict Arnold, he has gone over to its enemies, and is now, as a full-fledged Bundyite, doing all he can to give them the full benefit of his treachery. The announcement to which we refer is that in which Bro. Colby declared his intention of giving due attention to Mr. Stebbins in his next issue. We think Bro. C. is making a mistake in aiming his blows at the tale of the Bundyite snake instead of at its head. Stebbins is only the tail of the reptile; Mrs. Bundy's husband's wife is the head, as she has very plainly shown him. It is mistaken gallantry, on your part, Bro. Colby, to hold poor Stebbins answerable for the abominable course of the *Journal*. He

had nothing to do with making that paper what it has become; he only found it so, and is, for money, doing what he can to save the sinking wreck. Pity him rather than too severely censure him; you little know the necessities that drove him to hire himself to undertake such a hopeless work.

But what we set out to do was to notice a bitter and wholly unwarranted personal attack upon Dr. T. L. Nichols for no other reason than that he was prominent in demanding justice and fair play for Mr. and Mrs. Fletcher, he having personal knowledge of all the facts connected with the attempt to destroy the usefulness of those two distinguished spiritual mediums and able advocates of Spiritualism. And what is the sum and substance of that attack? Here it is. We publish it in full, in order that the reader may judge for himself or herself the extent of the malignity that now, more than ever, characterizes the course of the *Journal*:

"A word as to the defenders of the Fletchers. In the *Banner of Light*, Dr. T. L. Nichols, of London, is the main correspondent in Mrs. Fletcher's interest, playing his part in the plan of putting those who affirm her guilt among pretended Spiritualists. Who is Thomas L. Nichols? What has he been? Over thirty years ago he and his wife, Mary Gove Nichols, were in Ohio as 'reformers' in health and social life. He wrote and published, with her full approval, 'Esoteric Anthropology'—a book that had wide circulation, and was a good deal discussed at the time. It teaches, in specious and elegant phrase, the 'Social Freedom' views of which Woodhullism was but a clumsy relapse. Dr. Nichols and his wife were, in that way, the apostles of 'free love,' in those days. Then they waxed poor in purse, joined the Catholic Church, lectured on hygiene in Catholic schools in this country, and went to England, disappearing from public life, for a time, to come out again as physicians, he trying to find his way into the ranks of the Spiritualists, in that country, and becoming a correspondent of the *Banner of Light*, zealous in his efforts for the glorious martyr, Mrs. Fletcher, whose innocence all Spiritualists must admit or be anathematized! If Dr. Nichols has retracted his free love teachings and his Roman Catholicism, our pages are open for his retraction, but meanwhile our statement of his tortuous career holds good. In the *Banner* of April 30 he writes from London: 'Mrs. Fletcher has been convicted, precisely as witches were convicted when everybody believed in witchcraft. * * * Being an honest Spiritualist, who had given up to Mrs. Hart-Davies all her property as soon as she got jealous and demanded it, * * * she is in prison. The fact that she crossed the ocean solely to meet this charge was not even alluded to by the judge.'

"Here are three gross misstatements in this brief paragraph:

"1st. Mrs. Fletcher was not convicted 'precisely as witches were,' for the judge ruled out the one count of the indictment which alone referred to witchcraft, and tried her for fraud and conspiracy.

"2d. Mrs. Fletcher did not give up to Mrs. Hart-Davies all her property as soon as she demanded it. If she had, as she was asked to do, in this country and in England, there would have been no trial, of course; but she kept it, and was tried and sentenced to a year's imprisonment, which the London *Spiritualist* calls 'a well deserved punishment.'

"3d. Mrs. Fletcher did not cross the ocean 'solely to meet this charge,' but to keep the property she had obtained from Mrs. Hart-Davies out of the owner's hands in London.

"A precious guardian of Spiritualism is this T. L. Nichols, free love Catholic Spiritualist! We regret that the *Banner of Light* welcomes so 'unreliable' a correspondent to help in its vain effort to show that Spiritualism was on trial in this Fletcher-Davies case, and that, therefore, those who will not uphold and glorify Mrs. Fletcher are only a sort of pretended Spiritualists. It is a bad job, doomed to fail. We will allow for honest differences of opinion as to the guilt of these parties, but we fail to see how a private quarrel about some poor baubles of fine jewelry, among persons all professing to be Spiritualists, can be a trial of Spiritualism. The shameful course of Mrs. Fletcher is a trial to Spiritualists, especially high-minded mediums, who feel it a stain upon the sacredness of true mediumship."

Reader, that whole attempt to create prejudice against Dr. and Mrs. Nichols is the work of Giles B. Stebbins, who has thrown away the mask of hypocrisy he has so long been wearing, and for filthy lucre, and very little of it at that, has come out as the unworthy coadjutor of the Bundyites in their infernal attempt to drag down the cause of Spiritualism into the slough and mire, in which they were wallowing. If all that this Bundyite tool says of Dr. and Mrs. Nichols were true, how much would it serve his purpose to injure the *Banner of Light* and Mrs. Fletcher! If the *Banner* and Mrs. Fletcher are compromised by Dr. Nichols' friendship and confidence, how is it with Mrs. Bundy's husband's wife and Giles B. Stebbins, who have constituted themselves the champions and defenders of the infamous conduct of those unscrupulous practitioners of free love abominations and bigoted devotees of Catholicism, Jim McGeary and Mrs. Hart-Davies? Dr. and Mrs. Nichols have won a name and influence in London, second to no other persons professing friendship for Spiritualism, and this is plainly shown by the brave and noble stand which they took in defence of an innocent and deeply wronged medium in the face of the howling religious bigotry and prevailing popular ignorance and prejudice that were seeking her destruction. None but persons of the most unexceptionable and unassailable character and commanding influence would have dared to take such a stand. Dr. and Mrs. Nichols may be members of the Catholic Church, as is alleged, but sectarian bigotry has no place in their noble, generous hearts. It is such Catholics as Dr. and Mrs. Nichols are, that give all the character to Catholicism that it has. Unfortunately,

there are so few of them that their influence is swallowed up by the influence in the opposite direction of that class of which Jim McGeary and his abandoned affinity, Mrs. Davies, are conspicuous examples. That Dr. Nichols and Mrs. Nichols are honest and faithful friends of Spiritualism, as they profess to be, is just as certain as that Jim McGeary and Mrs. Davies are its most unscrupulous enemies. That the *Banner of Light* should confide in Dr. Nichols, as against the base conduct of McGeary and Mrs. Davies, is just as natural as that the Bundyite "organ," the *Journal*, should champion the infamous cause and character of the latter.

But let us see who is the liar.—Giles B. Stebbins or Dr. Nichols? When Dr. Nichols wrote to the *Banner*, "Mrs. Fletcher has been convicted precisely as witches were convicted, when everybody believed in witches," he wrote what was strictly true. No witch was ever tried and convicted on any evidence that had a particle of foundation in fact, there being no such thing as a witch, and therefore no craft that could be practiced as such. As witches were tried, convicted and punished for no offence against law or reason, but simply upon the ignorant prejudice prevailing at the time, so Mrs. Fletcher was tried and condemned through similar popular ignorance and prejudice. This we have so fully proven by a mountain of facts, that we need pursue that point no further. Dr. Nichols wrote the truth, and Mr. Stebbins, in denying it, is clearly and wilfully untruthful. Mr. Stebbins' assertion that Mrs. Fletcher refused to give up any property belonging to Mrs. Davies, in her possession, is positively false, as Mr. Stebbins knows, if he knows anything about the matter; and if he has no knowledge about it, he is guilty of gratuitous falsehood in pretending to have it. It is a fact that Mrs. Fletcher went to London knowing that Jim McGeary and Mrs. Davies had charged her with a criminal violation of English law, with the express determination to meet that false and infamous charge, as well as to look after the property of Mr. Fletcher and herself which they had left in their house in London. Mr. Stebbins' statement to the contrary is absolutely false. His statement that Mrs. Fletcher went to London "to keep the property she had obtained from Mrs. Hart-Davies out of the owner's hands," is one of those Bundyite lies that have been the stock in trade of the "organ" of Bundyism.

Stebbins then proceeds to say:

"We have many letters from Spiritualists approving our course, but have published only a few, not wishing to fill space with this affair that can be better used, yet we thank those friends for their kind approval. One only has reached us differing from our general view of the case, and in that we were sharply criticised for not publishing a letter stating that the Philadelphia First Society of Spiritualists had sent Mrs. Fletcher a message of sympathy, and prized the lectures of Mr. Fletcher. While we have no wish to conceal their course, our correspondents must remember that it is not our custom, nor is it the usage of newspapers, to publish matter a good while after it has been sent to other journals."

That is about as sincere and truthful as anything the managers of the *Journal* are capable of saying through its columns. How many of those approving letters did you receive? From whom did you receive them? We remember two anonymous letters from your "editorial correspondent," H. H. Brown; another anonymous letter from a so-called New England Spiritualist; a letter from Mr. Horn, of Saratoga, a chum of Jim McGeary and Mrs. Davies, the frivolous; and a letter from William Emmette Coleman, as having been published by the *Journal*, but none others. There is not a Spiritualist among them. They are one and all Bundyite enemies of Spiritualism, who, by their hypocritical professions of being Spiritualists, have done more to disgrace Spiritualism than all the shortcomings of mediums and sincere Spiritualists put together, few as they are in numbers and limited in influence.

We defy Mrs. Bundy and Mr. Stebbins to name a single sincere and consistent Spiritualist who approves of the course of the *Journal*. It takes something more than hypocritical professions to constitute a Spiritualist, and this they and all other hypocrites of their class will soon be made to understand. We say to you, one and all, show forth fruits consistent with honesty, truth and fair dealing as *professing* Spiritualists, and you will have some claim to respect; but until then, regardless of your empty professions, you will have to stand where you belong—outside of Spiritualism.

The *Journal* closes by saying:

"But enough. This sums up all, of any importance, in this pitiful quarrel among a few professed Spiritualists, which has been magnified and perverted into an assault upon Spiritualism by its open enemies and professed but unreliable friends."

It is the Bundyite enemies of Spiritualism and its open foes who have made the case of Mrs. Fletcher a general and deliberate attack upon Spiritualism. Had Mr. and Mrs. Fletcher been charged with swindling and conspiring to swindle Mrs. Davies, and tried for that offence, upon evidence that would warrant a conviction of the commonest adventurer, the cause of Spiritualism would have been in no manner affected by legal proceedings against them. But such was not the fact. A scoundrel, Jim McGeary, a Catholic bigot, if not an agent of the Catholic hierarchy, professing to be a Spiritualist, prevails over Mrs. Hart-Davies, a poor unfortunate and frail woman, and a devout Catholic, she also falsely professing to be

a Spiritualist, at a camp meeting of Spiritualists, to swear, falsely that Mr. and Mrs. Fletcher, two prominent Spiritualists, and mediums were thieves and that they had stolen her property from her. On this false charge Mr. and Mrs. Fletcher were arrested, bound over for trial, appeared to answer the charge, and were fully and honorably discharged, nothing appearing against them. As matters turned out, however, the accusers of Mr. and Mrs. Fletcher, were in turn arrested for their criminal conduct, and fled to England to escape the consequences of it. Here the whole matter should have ended; but here comes upon the scene another professed Spiritualist, Wm. Harrison, editor of the London *Spiritualist*, a Bundyite journal, falsely claiming to be a spiritual paper, who, as Mrs. Davies, now alleges, joined with Jim McGeary, the tool of the Catholic hierarchy, to compel her to prosecute Mr. and Mrs. Fletcher, not as dishonest persons, but as swindling mediums, and this, under the pretence of vindicating Spiritualism. This Bundyite movement for the time, there ended. The British officials who have long sought, by every means at their command to arrest the spiritual movement in that country by every device, in the name of the law, seized upon the Bundyite services of Harrison, McGeary and Davies, to place matters in such a shape that no medium could in safety exercise their gifts of mediumship in the service of the public. If Mr. and Mrs. Fletcher, upon the suborned and perjured testimony of Mrs. Davies, procured through Harrison and McGeary, could be convicted and punished, they rightly concluded that an end would be effectually put to Spiritualism, so far as a public knowledge of it would be attainable. That was precisely when the English coadjutors of the Bundys, Stebbinses, Browns, Colemans, and Hornes, of this country, had forced the issue as against Mr. and Mrs. Fletcher. Through the perjury which they procured from Mrs. Hart-Davies, they were only too successful, and to-day no spiritual medium who has any regard for personal safety, dare sit publicly or even privately, in England, for spirits to communicate through them. Any unscrupulous wretch who sees fit to perjure his soul can procure the conviction and imprisonment of any medium, in any court of the British realm.

This is the condition of affairs which the base conspirators against Mr. and Mrs. Fletcher, and those who approve of their villainy, and sympathize in their success, have brought to pass in England, and this is the result that Mrs. Bundy's husband's wife and her Sancho Panza, Giles B. Stebbins, infamously seek to lay at the door of Mr. and Mrs. Fletcher. You can't do it, you unprincipled hypocrites. Upon you and such as you, the whole responsibility of that infamy lies, and upon your brows is indelibly fixed the brand of traitors to, and assassins of Spiritualism in England.

In the case of Mr. and Mrs. James A. Bliss the same outrageous proceedings were taken to arrest Spiritualism in this country, but it was brought to nought by the triumphant acquittal of these remarkable mediums. Perjury, in American courts and before American juries, avails nothing, as the two trials of Mr. and Mrs. Bliss plainly showed. In that affair the *Journal* took prominent part with the perjurers, but without avail; it will find that its last demonstration in that line will be as unavailing to shield it from general public condemnation. We say to Mrs. Bundy's husband's wife and to Sancho Panza Stebbins, it is not Mr. and Mrs. Fletcher who are on trial at the bar of public opinion at this time, but the *Journal*, which has stopped at nothing in its efforts to Bundyize Spiritualism. That is the issue, and when it is settled, which it will be, by general public condemnation, Bundyism will die the death it has so long deserved.

WM. EMMETTE COLEMAN'S BUNDYISM.

From time to time it has been the practice for the *R.-P. Journal*, to boast of the distinguished spiritual lights that it ranks among its correspondents. Prominent among these it has placed Wm. Emmette Coleman, who has written more for that paper than any half dozen of its correspondents put together. We can therefore illustrate the class of correspondents of which the *Journal* seems so proud by noticing the most recent performance of this "fluid" writer. Under the head of "Spiritual Jottings," Mr. Coleman shows how he delights to say disparaging things of those who rebuke his inconsistent and hypocritical pretences—that he is a Spiritualist, by their constant efforts to uphold and advance the spiritual cause.

Under the head "Tuttle's Critique on Mrs. Richmond," he says:

"Professor Denton and myself were both much pleased with Mr. Tuttle's searching analysis of Mrs. Richmond's nonsensical perihelion lecture. Whenever that lady undertakes to meddle with science or history, she is sure to make a muddle of it. The quantity of rubbish that she can crowd into a lecture of this character is something wonderful. A well informed person reading her lectures, and cognizant of the facts upon the subject treated, must necessarily be disgusted with the mass of nonsense and presumption they contain. Judging from the extracts in Mr. Tuttle's review, this perihelion discourse must be one of the most nonsensical she ever delivered. Mr. Tuttle may well say that the criticisms of myself and others have 'never half expressed the utter puerility and verbose nothingness of her scientific utterances.' Professor Denton and myself are both well aware of this; and as for myself, I have been deterred from publishing more elaborate

criticisms upon her sayings by two facts: first, the difficulty of getting them published, and second, the conviction that, in the language of Epes Sargent in his last work in speaking of this very subject; "the game is not worth the candle."

William Denton, Hudson Tuttle and William Emmette Coleman are three of the shining lights, who, professing to be Spiritualists, are dyed-in-the-wool Bundyites, and who, by their mutual puffing of each other, and their self-inflation, have contrived to give Bundyism, to which they are devoted body and soul, so far as they can be devoted to anything outside of themselves, an appearance of learning and wisdom which it so essentially lacks. These three men do not know enough about Spiritualism and its phenomena to know that no medium can in any just sense be regarded as answerable for what is communicated through him or her while under the control of spirits. It is a fact well known to all reasonably well-informed Spiritualists, that Mrs. Richmond is a medium of rare mediumistic attributes, and that she has been a medium from her childhood. It is equally well known that, in her platform seances, she is under the absolute control and guidance of spirits who use her sensitive organism to express their views. It is for this reason that Mrs. Richmond has never felt called upon to defend the opinions expressed through her while under such spirit control. They are frequently most adverse to her individual opinions and views, and for that and other reasons equally cogent, she refuses to recognize the right and justice of regarding what is said through her on the public platform as her own. We have personal knowledge of the fact that nothing that Prof. Denton, Mr. Tuttle or Mr. Coleman ever thought or said or wrote can in any sense compare with the bulk of the discourses and teachings of spirits delivered through Mrs. Richmond. These discourses, so creditable to the controlling spirits and to Mrs. Richmond, their admirable medium, these hypercritical (and hypocritical as well) fault-finders of Mrs. Richmond never so much as notice. Their sole aim seems to be to find some opportunity to render Mrs. Richmond as odious in the public sight as it has been the sole aim of their Bundyite organ, the *Journal*, to do, ever since her spirit guides sat down on the doings of the Bundyite squad in Chicago, in their attempt to discredit Harry Bastian. It is not at all surprising that these three satellites of Col. Bundy should seek to evade the crushing rebuke received through Mrs. Richmond, from the spirits, by making the matter one personal to her and them. Had Messrs. Denton, Tuttle and Coleman criticised the perihelion lecture given through Mrs. Richmond as being the work of spirits or a spirit, they would have done just the right thing; but that they could not afford to do, as they well know there are as shallow and nescient pretenders to scientific knowledge in spirit life as they are themselves, and, therefore, the attempt to make Mrs. Richmond responsible for utterances about which she knows nothing. We know that no medium is exempt from control by spirits who claim to know a great deal more than they do; but for this, no medium can be held answerable with any propriety whatever, especially by persons who have had any opportunity to observe the facts of spirit control. This trinity of *supients* (by the street gamins interpreted *suppleheads*) seem to have been unable to master the first principle of Spiritualism, and that is the control of mediums by spirits; and yet they have the assurance to claim to monopolize all knowledge on the subject! Bah! Nonsense.

Mr. Coleman, speaking of "The Fletcher Case," says:

"Mrs. Fletcher really is unsupported by the English Spiritualists, save in the case of a few enthusiasts and dupes, the same class as those who rally in America to the support of the swindlers and frauds with which our land is cursed, the Crindles, Holmeses, Blisses, Eddys, Southers, etc."

This dirty, lying whelp, who has the audacity to pretend to be a Spiritualist, yet who has labored incessantly, as far as his poor and weak mind would enable him to do it, to degrade and disgrace Spiritualism; yelps forth that spiteful, harmless manifestation of his rabid disregard of truth. The mediums he has named, and the friends who have stood by them in their heroic battle for Spiritualism against the invidious treachery of the Bundyites and their allies, the Christian and materialistic hordes who seek to overwhelm it with their falsehoods. Anything that so notorious a liar as Wm. Emmette Coleman would say of mediums or their friends, should of itself be unanswerable testimony, not only to the fidelity of the persons assailed, but of their effectual services in the support of truth. Hiss, you serpent; snap and bark, you whelp; it is all you can do. You are thoroughly known, and your power for harm is ended.

This "Snarleyow" next attempts to belittle the *Banner of Light's* communication department by endorsing P. E. Farnsworth's Bundyite assault upon it. He says:

"Some weeks ago I read with pleasure an abstract of Mr. Farnsworth's remarks in New York on the abuses and defects of Spiritualism. Although not agreeing with every individual utterance of Mr. F. therein, yet the spirit of common sense, of independent rational thought, permeating his words, commanded my respect and admiration. Mr. Farnsworth's head is level; he don't propose to be gulled by fraudulent or illusory phenomena; to accept as genuine, cock and bull stories purporting to emanate from lofty spirits through undeveloped sensitives; to swallow the nonsense put forth by J. R. Buchanan and the *Psychometric Circular* in the name of that much

abused gift, psychometry; or to be charmed by the seductive allurements of a sugar-coated Christian Spiritualism. All honor to Mr. Farnsworth for his good sense and honest candor. * *

"In confirmation of the uncertainty of many of these messages, as stated by Mr. Farnsworth, I would remark that some years ago, while living in Richmond, Virginia, I endeavored to trace the messages claiming to come from that city's former residents. I failed to find any trace of them. My letters, addressed to the parties to whom the messages were addressed, were invariably returned to me from the dead-letter office. This was when Mrs. Conant was medium. Since her death, I think a much larger proportion of the messages have been identified, alike with Mrs. Rudd, Mrs. Danskin and Miss Shelhamer."

And what would Mr. Coleman have the readers of the *Journal* believe in relation to such communications published in the *Banner of Light*, as are not corroborated by absolute or partial recognition? Does he not plainly imply that all such communications are not from the spirit side of life, but from the mediums? If he does not mean this, why does he in this manner seek to discredit their genuineness as the work of spirits? The great feature of the *Banner of Light's* work in Spiritualism has been the perseverance and fidelity of its proprietors, in keeping open, at a heavy expense to themselves, the *Banner of Light* free circle, where spirits of every grade and condition could come, make known their wants and teachings, and profit by the interchange of views with earth's inhabitants. For the Bundyite Colemans and Farnsworths to seek to belittle that crowning work of the *Banner of Light*, can have no other result with honest and true Spiritualists, than to show that they are alike the enemies of the highest interests of spirits as well as mortals; for we insist that nothing is more important for both than a knowledge of the real relations of these two states of human existence. Thus far Mr. Coleman's Bundyite propensities confined him to assailing every thing and person that were in antagonism to Bundyism; but here, as the reader will see, even the physic which the Bundyite "organ" administers to its satellites, becomes too much even for the maw of this devouring voracious, buzzard or vulture, whose appetite for defamation of mediums is so nearly insatiable. He says:

"Under the caption, 'How Spiritualists are Deceived,' Lyman L. Palmer, tells in the same journal, of his experience at a public seance at the house of a well known medium in San Francisco. Having attended a number of seances of this medium, beside having had a private sitting with her alone,—having tested thoroughly and searchingly the phenomena manifested in her presence,—I feel myself competent to write understandingly upon the subject. Mr. Palmer saw only one seance; that one of a class the least satisfactory of all her seances. * * * He is perfectly justified in his conclusions, based on the evidence he has seen; but a little more experience with that medium would have shown him the error of some of his surmises."

Reader think of it! Wm. Emmette Coleman, the Bundyite twaddler, who wrote that condemnation of Mr. Palmer's impeachment of Mrs. Ada Foye's mediumship, on the ground of hastiness and inadequate investigation, is the same person who denounces Mrs. Crindle, Mr. and Mrs. Bliss, Mr. and Mrs. Holmes, the Eddys, brothers and sisters, Mrs. Southers and other thoroughly tested and faithful mediums, in most cases without any personal knowledge or observation whatever, and in the others without a shade of sense or reason after the most superficial and prejudiced observation. What is the opinion of such a person worth, for or against any medium. We answer nothing at all. It has been Mrs. Foye's misfortune to sympathize with Bundyism, and to bend her knees to the Bundyite magnates, notably to Mrs. Emma H. Britten and Mr. Coleman, and she has gotten just what she deserved for obsequiousness to the Bundyite clique. Lyman L. Palmer, no doubt an honest and sincere convert to Bundyism, attended one of Mrs. Foye's seances given in public, and became convinced that Mrs. Foye was just as dishonest and mercenary in her practices as a medium, as were Mrs. Crindle, Mrs. Southers and other mediums that Mrs. Foye had co-operated with Coleman, Harding-Britten and Col. Bundy in defaming. It was natural that Mr. Palmer, as Mr. Coleman admits, should regard Mrs. Foye as a mediumistic swindler and fraud, under the tuition he had received from such preceptors; but it was simply suicidal for the *Journal*, to allow a medium that was endorsed by them, and their San Francisco satellite to be denounced, even unnamed, by Mr. Palmer, without a hearing. But such treatment of mediums has become so habitual with them, that they cannot forgo any opportunity to degrade mediumship, even though the medium may bow ever so low at their beck and nod. If any medium justly merits to be condemned on mere supposition or allegation, it is that medium who approves of such treatment of other mediums; and we are sorry to have to say that Mrs. Foye has shown herself to be one of that class. Upon what we consider ample evidence, we believe Mrs. Foye to be a good and useful medium; and we protest against Mr. Coleman's labored efforts to cast suspicion upon her by defending her against the accusations of Mr. Palmer and the *Journal*. That he should speak favorably of her, is the only plausible ground of doubting Mrs. Foye's good faith as a medium. We are sorry so good a medium should be depreciated by such methods as these Bundyites are pursuing. Think of the assurance of Coleman when he says to himself, Mr. Palmer and the *Journal*:

"Let us then, not be hasty in jumping to conclusions. Above all things, let us be just. Let us cautiously and candidly weigh all the facts, testing the matters thoroughly, before deciding positively as to the nature of psychic phenomena presented to us."

Whe! How that took our breath! Think of it! these precious hypocrites trying to do anything of that kind, much less doing it. Why did not you, Coleman, Denton and Tuttle, apply that rule to Mrs. Richmond, in your tripartite judgment against that honored and beloved medium? Such talk as that from a person whose every act gives the lie to his professions, shows that total depravity has been compassed at The Presidio of San Francisco, if nowhere else.

But, not content, "The Presidio" brings out his Spanish bastinado and belabors Mrs. Bundy's Sancho Panza after this fashion:

"I notice that Mr. Stebbins, in his editorial correspondence, refers to a supposed spiritual manifestation given in Mrs. Sibley's parlors, in Worcester, Mass." [Oh! you naughty Sancho. Did you not know better than to do that much justice to a medium that your mistress's slave-driver of "The Presidio" had welched with his lying, slandering pen? You ought to know better next time.—Ed.] "I am," says "The Presidio," sorry to see worthy people allowing themselves to be imposed upon by that conscienceless trickster, Mrs. Huntoon. She is a sister of the Eddys, than whom, with their sister, more consummate scoundrels never cursed our land. Mrs. Huntoon has been caught in the act of fraud a number of times. Her materializations are shallow, transparent humbug. Her brother, Horatio, even published a sworn affidavit, a few years since, that, to his knowledge, all her materializations were fraudulent. There is no reliable evidence that anything genuine ever occurred in her presence. She is steeped through and through in vice and corruption. And yet Spiritualists uphold such moral lepers, such disgraces to the name of humanity; what a load of shame, humiliation and remorse the credulous dupes of such scoundrels are laying up for themselves in the coming future, when their eyes shall have been opened and they see the full extent of their present folly."

Reader, remember it is a woman who is now publishing (even if she has not all along published) the *Journal*, who allows her self-constituted slave-driver to vilify and abuse an unoffending, faithful medium, and she a woman, whose good name and fame is as dear, if not dearer to her, than Mrs. Bundy's reputation for womanly good character could be to herself. It is true that such lying abuse and vituperation can do no harm to Mrs. Huntoon. Her mediumship has been attested by thousands of honest, intelligent and impartial witnesses. But what are we to think of the editorial management of the *Journal*, when such a gross, impertinent and disgraceful assault is made upon the reputation for honesty and good sense of the "assistant editor," Sancho Panza Stebbins, the man whose past non-commitalism was depended upon to right the waterlogged lugger, the *R.-P. Journal*, which was about to sink, when its sailing-master was preparing to desert the wreck? Poor Mr. Stebbins! we pity him. He is required to shoulder the load of nonsense and iniquity that Bundyism has heaped upon the *Journal*, and yet in the columns of that paper he is denounced by William Emmette Coleman as an idiotic fool and designing knave; and yet he is not permitted to resent this insult to his manhood, or, if permitted to do so, had not enough self-respect to throw it in the fire. A paper, conducted in that way cannot sink out of sight any too soon. Even Bundyism must be in despair, to perpetrate such insane self-destruction. A little longer, and the end. Verdict, "Killed by stinging itself to death."

BUNDYISM IN BROOKLYN HEARD FROM.

In the last *R.-P. Journal* is a letter from one W. C. Bowen, of Brooklyn, N. Y., introduced under the head-line, "The Record of the Religio-Philosophical Journal." He says:

"The record of the *Religio-Philosophical Journal* concerning fraud and its defenders, fanaticism and its supporters, and all elements in our ranks tending to hinder the progress of our common cause stands unimpeached and unimpeachable."

We should say so,—Mr. Bowen. Who would think of doing any such preposterous thing? Is not "our cause" Bundyism? Pure, unadulterated Bundyism? And has not the whole business of the *Journal* been to practice and defend Bundyite frauds and to support Bundyite fanaticism? Who would deprive it of that unenviable notoriety? Again Mr. Bowen says:

"No Spiritual paper has done more than the *Journal* to prevent Spiritualism from becoming the 'hole and habitation of every unclean and hateful bird.'"

This we are willing to concede is true; for by establishing Bundyism outside of Spiritualism, the *Journal* diverted every unclean and hateful bird to enjoy the abundant provender that it provided for those disgusting gourmands of filth. How many of these would have otherwise winged their way to Spiritualism we may not know. But there is one thing that we claim *MIND AND MATTER* has effectually done, and that is, it has prevented any of the garbage of Bundyism from finding its way into the domain of Spiritualism.

One of the distinct and most disgusting features of Bundyism is its own self-disgust, manifested in its assuming the *alias* of "Spiritualism" to disguise its identity. This attempted deceit has amounted to nothing, for any fool could see through the sham. Says Mr. Bowen:

"The *Journal* is not only abundantly able to stand, but also to laugh at the futile efforts made in certain prominent quarters to prejudice the minds of Spiritualists against it, solely on the score of its honest and manly [Why not have

said womanly?] hostility to such unprincipled conduct of a certain noted professed spirit medium in England."

We have too much self-respect to suppose that Mr. Bowen, when he speaks of "prominent quarters," means himself. He would never be capable of coming so near the mark as that. He no doubt refers to Bro. Colby, the weight of whose "jack-boots" must have been felt as badly in Brooklyn as in Chicago. We think we see, "in our mind's eye," the very peculiar nature of that laugh that reached all the way from Chicago to Brooklyn, when the toe of that boot struck the point at which it was aimed. We have seen people laugh under just such circumstances, but, oh, what a laugh! It made one feel sad to see such insensibility of degradation. Says Mr. Bowen further:

"Not until Spiritualists everywhere feel the imperative need of, and demand, that adorable trinity, 'cold intellect,' 'test conditions' and the 'scientific method,' in Spiritualism, not until then will we all rise as one man to the sublime altitude of the *Religio-Philosophical Journal*."

We have seen a badly battered and discomfited barn-yard rooster, as sorry a specimen of that scratching fraternity as can be imagined, mount the dung-heap, flap his wings and crowing congratulate himself that he was out of harm's way; but before he could finish that crow, his relentless adversary sent him whirling topsy-turvy to the place from which he should not have presumed to rise. Brother Colby has promised to give his further attention to this crowing rooster, in the person of Giles B. Stebbins. Wait Mr. Bowen until the feathers fly, and then crow if you can. Mr. Bowen seems after all to realize that the battle is not over. He says:

"We have work to do as well as the spirits. Hence the deep importance and prime necessity of a united and hearty support of the paper that has done and is doing so much for the advancement of that cause which is dear to us all."

As this appeal is addressed to the editor of that paper that Col. Bundy himself, designated as the "organ" of Bundyism, by "the cause that is dear to us all," Mr. Bowen can mean nothing else than Bundyism. We tell you Mr. Bowen, the abominable thing is not worth the hearty and united support of the handful of Bundyites that survive the cramming of filth, slander and vindictiveness, which the *Journal* has been employed all its time in performing. It is done for past cure, Mr. Bowen. It was sheer nonsense to attempt to stretch the "rotten" thing from Chicago to the Azore islands. All hands of you might have been sure it would not hold together. What with the "Presidio of San Francisco," on the Pacific Coast pulling one way; and Mr. Bowen on the Atlantic pulling the other, and Mrs. Bundy and Giles B. Stebbins, pulling and hauling at it in the middle, like dog and cat, can you not see it must snap never again to be united. Remember, Mr. Bowen, there are two comets in sight, and if there is much more of this cat and dog business, in case of any disaster to earth's inhabitants, you will be held answerable for it, and may find yourselves tied to their tails, and whisked away, God only knows where. Be warned in time.

Special Notice from "Bliss' Chiefs" Band.

ME, Red Cloud, speak for Blackfoot, the great Medicine 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. Send right away.

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

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

STATE OF LOUISIANA,

PARISH OF LOUISIANA COUPEE.

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

Witness my official signature this 9th day of April, A. D. 1881. Jos. F. Tounour, N. P.

SEAL.

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,

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

Full Vindication of Mr. and Mrs. Fletcher.—English Testimony Which Cannot Be Gainsayed.

Editor of Mind and Matter:

DEAR SIR:—I cheerfully respond to your kind invitation, to tell you and your readers something about the case of Mrs. Fletcher, who, I am sorry to say, has been so bitterly assailed in one Spiritualist paper in America, as she has been relentlessly persecuted by the editor of one Spiritualist paper in England, especially now that she is imprisoned in a prison and can make no defense. It seems to be some people's way of "visiting prisoners."

But your readers may ask, "Who are you, that you should enlighten us?" Doubtless my name will be known to very few of them. I was born in New England; took my degree of M. D. at the University of New York; have been connected with the press for forty years; have lived twenty years in England, and have been for twenty-five years a Spiritualist. I think that may be enough of autobiography for an introduction.

Three years ago I became acquainted with Mr. and Mrs. Fletcher. They visit at my house, and I heard both of them speak at Steinway Hall, then the most fashionable resort for Spiritualists in London. Their house in Gordon street, Gordon square, was thronged with visitors, among whom were some of the best, and also some of the most distinguished people in London. No mediums have ever had a greater professional or social success in this country; and success unfortunately creates envy and jealousy.

I know both Mr. and Mrs. Fletcher intimately. They have faults or foibles like most of us, but they are honest people. Mrs. Fletcher, of whom I must naturally speak most, is kind to a fault, perilously charitable, liable to be imposed upon thereby, exceedingly attractive, with great magnetic power (another peril), but one of the cleverest, most eloquent, pure, noble and heroic women I have ever known; and I think I have known some of the best on both hemispheres.

Mrs. Hart-Davies is also a clever and attractive woman, but of another type—a tall and slender blonde; a woman of sentiment and passion; clever, wayward and unscrupulous; unfortunate in her birth and surrounding. False to her first husband, she gladly accepted the divorce for which he sued. She made no defence, for her gallantries were too notorious. Her second husband took to drink, and was spending the property given her by her mother—pawning her jewels, threatening her with a lunatic asylum, and otherwise ill-treating her. They went to Steinway Hall, and the lady conceived a great admiration for Mr. Fletcher, and had or pretended to have, a very warm friendship for Mrs. Fletcher. Wishing to escape from her husband, and to rescue what was left of her clothes and jewels, she implored the Fletchers to receive her into their home and society, and to accept her things as her contribution to the common fund. She professed an entire devotion to Spiritualism, and begged Colonel Morton of Boston, then staying with the Fletchers, to draw up a deed of gift and help her make a will, leaving all she had, at her death, to them, "for the propagation of Spiritualism in its higher phases."

Morton behaved very honorably to her. He questioned her as to her motives; advised her to consult a London solicitor, and introduced her to a most respectable one, who prepared the will; and who found her a shrewd woman of business, not likely to be imposed upon by any one.

All went well in this happy family until the Satan of Jealousy crept in. Among the friends of the Fletchers was a gentleman, who, in his "wild oats" period, had been a lover of Mrs. Hart-Davies. He was and is an entirely honorable and disinterested friend of Mr. and Mrs. Fletcher. When Mrs. Hart-Davies wished to renew her relations with him, he refused, telling her that it would be dishonorable to his friends. Not appreciating such scruples, she thought he must be in love with Mrs. Fletcher, and became violently jealous. In her trip to America, she fancied that Mr. Fletcher, who had not responded to her passionate advances, was more attentive to a titled lady who accompanied them, and her heart froze to him. Jealous of both husband and wife, when the celebrated "Doctor Mack" waylaid her on the railway, she was quite ready to conspire with him to ruin her friends. "Mack" secured a power of attorney and got back the dresses and jewels which had been brought to America. All was amicably settled, and Mr. Fletcher, according to "Mack's" testimony, was only too "glad to get rid of the darned stuff" and "Mack" and his magnetic subjects returned to England, ransacked the house in Gordon street, and carried the rest of the lady's things to the Panteichion.

Now, the editor of one of our Spiritualist papers comes upon the scene. He had been for some time a pronounced enemy of the Fletchers. He introduced Mrs. Hart-Davies to his friends, printed her poems in his paper, and, according to her story, joined with "Mack" in inducing her to prosecute Mrs. Fletcher criminally, at Bow street; and when she was disposed to abandon the prosecution, they appear to have induced the government to take it up, when she was bound over in a heavy penalty to appear against her.

And here is a point that in my opinion clearly proves the open innocence of Mrs. Fletcher. She was in America, with her husband, parents, and child. She was absolutely free. She had no need to come to England; but when she heard that she was here charged with fraud, and that a warrant was out for her apprehension, she decided to come and face it. The state of her husband's health made a winter passage dangerous, and she came alone. She knew that she would be arrested before she left the steamer. She had a telegram to that effect in her pocket. She was brought to London and lodged in a police cell. The officers did the best they could for her. All through her trial she was treated with respect. I may say with affectionate consideration, by all who came near her—but the cells in Bow street are not nice lodgings for a lady. At first the magistrate, influenced by accusations of robbery and attempted murder (for the police attorney, Abrahams, instructed no doubt, accused Mrs. Fletcher of an attempt to poison), refused bail. Later he accepted her own recognizances of \$5,000, and two sureties in \$2,500 each. One of these was a venerable magistrate of London of fifty years standing; the other your humble servant who writes these lines.

I was present at every examination and through the trial. At the police court the magistrate refused to hear any testimony for the defence, because he had determined to commit the case for trial and to hear the other side would be a waste of time—so that the whole matter, loaded with

perjuries, was published in all the newspapers without a word of contradiction.

At the trial in the Central Criminal Court, not a single witness was called for the defence, because the judge ruled that any evidence of the truth of Spiritualism would be irrelevant; and that mediumship was in itself a false pretence, while the public prosecutor appealed to the jury to crush the pestilent heresy by their verdict of guilty.

The charge of Mr. Justice Hawkins was entirely against the prisoner. Her heroic voyage across the Atlantic to meet the charge against her, for the sake of Spiritualism, was not even hinted at. In all my experience, I have never seen a case where less was done for a prisoner or for common justice. The fact that Mrs. Fletcher pretended to be a Spiritualist was considered sufficient proof of crime.

The sentence was milder than I expected from Hawkins. At his first important trial he sentenced four persons to be hanged, all of whose sentences were commuted by the Home Secretary.

The press followed the judge's charge. I have six or eight leaders which are but its echoes, mingled with abuse of Spiritualism, and denouncing all Spiritualists as knaves or fools, but putting all mediums, of course, among the knaves. Every medium who takes money can be punished by English law as a rogue and vagabond.

Mrs. Fletcher has been two months in prison, in an immense octagon building not far from Westminster Abbey and the Houses of Parliament. It contains about two thousand women, with female matron and warders. A few policemen are at hand, but are never called in, except in case of an outbreak of disorder. Nine-tenths of these women are drunkards, and a large portion return again and again. It must be a curious thing to see a lady of genius, taste and refinement among these poor reprobates.

Since writing the above I have received MIND AND MATTER of May 14th, and see that I might have spared myself and you this trouble. You show that you have understood the case perfectly, and you have entered into legal points with the proverbial acumen of a "Philadelphia lawyer." So you can omit this with little loss.

I do not agree with "A. M. Oxon," as to the effect of the Fletcher trial on Spiritualism. Those who are silenced by it can well be spared. Cowards are better out of the ranks. "The blood of the martyrs is the seed of the church." Men who cannot stand by the truth "through evil report as well as good report," "for better for worse, for richer for poorer," had better train in some other company.

Thanking you for the generous interest you have taken, in this matter, and, if you see fit to publish this, for the hospitality of your columns, I remain faithfully yours,

T. L. NICHOLS, M. D.
London, England, June 14, 1881.

THE SYNOD OR COUNCIL OF NICE—SOME OF THE "BOTTOM FACTS."

BY P. J. BRIGGS.

[CONTINUED.]

3d. Having vindicated the characters and sincere motives of the members of the synod, let us next attend to the charges of their bitter feuds and quarrels, and riotous proceedings. When Constantine determined on assembling the synod, he addressed complimentary letters to all the bishops. Each bishop was allowed to come with two attendants, presbyters or deacons, who were probably allowed seats in the council by his side; but they were not acting members in the assembly, except in a few instances where the bishop could not attend, and delegated them to act for him. When their bishop was in attendance, they could speak in his place or for him, as he might see proper.

Besides these persons, the novelty and excitement of the occasion, and a prospect of obtaining access to the emperor, induced many others, both heathen and Christian, to attend. And many of these, perhaps most of them, who thus came uninvited, were drawn there with the hope of promoting their own purposes by getting their complaints and petitions to the emperor. Others came to engage in disputations. All these non-members of the synod made up a large multitude. I am not aware that any contemporary has given their numbers. It was toward three weeks after there were numerous arrivals before the opening of the synod.

"This interval was occupied by eager discussions on the questions likely to be debated. The first assembly had been within the walls of a public building. But the other preliminary meetings were held, as was natural, in the streets or colonnades in the open air. The novelty of the occasion had collected many strangers to the spot. Laymen, philosophers, heathen as well as Christian, might be seen joining in arguments on either side, orthodox as well as heretical. There were also discussions among the orthodox themselves."

Upon the emperor's arrival, those who had come for that purpose, began to shower in upon him their written complaints and petitions. "We are expressly told by Eusebius and Sozomen (says Stanley) that one motive which had drawn many to the council was the hope of settling their own private concerns, and promote their own private interests." Constantine received those letters in silence, and never opened them. All this was before the meeting of the synod, and outside of it. And the particulars about these accusations can never be known, for they were destroyed unread, and no one complainant knew what many others had done. So, when Matthew Tindal, the English infidel, as quoted, said: "If the accusations and libels which the bishops of the Council of Nice gave of one another, were now extant, in all probability we should have such rolls of scandal that few would have any reason to boast of the first Ecumenical Council where, with such heat and fiery passion, the bishops fell on one another,"—he was stating what he knew nothing about any more than you or I, beyond the facts that complaints were presented, which Constantine did not allow to become a part of the proceedings of the Council. And those informal discussions among parties or groups, between Pagans and Christians, Sophists and unlearned, heretics and orthodox, etc., were outside of the synod; yet they have been exaggerated and decried as a part of the synod's proceedings. In this way Pagans and Christians, laymen and clergy, philosophers, peasants and sophists, etc., out of the council, have all been transformed into bishops composing the council, and acting in it, quarrelsome and belligerent beyond control, even as drunken bachelors, by legends of these later days.

Said Ibn Butrick, who, after he embraced Christianity, took the name of Eutychius, (of the 10th century) wrote as has been quoted, "There were no less than two thousand and forty-eight bishops who came to town; but the most of them were by far so grossly ignorant and erroneous, [heretics], that, upon the recommendation of Alexander, bishop of Alexandria, the emperor singled out but three hundred and eighteen, who were all of them orthodox children of peace, and none of those contentious blades that put out libels of accusations one against another; and that by the emperor's happy choosing and weeding of these three hundred and eighteen [from those contentious heretics] the orthodox religion came to be established."

A. J. Davis puts it a little stronger, with him there are no "orthodox children of peace." After they had assembled, they were so violent and vociferous, that, had it not been for the emperor's presence, they would have engaged in open battle. Constantine was obliged to disqualify seventeen hundred and thirty from having a voice in deciding which books were and which were not the word of God; and only three hundred and eighteen were left. These decided that the books which compose the Bible as subsequently known, were the word of God."

K. Graves puts on the third story on this tower of libels: "It is now well known that the first authentic collection of gospels and epistles called the Bible was made at the Council of Nice, 325 A. D., by a body of drunken bishops and lawless bachelors." "It was simply a disgusting and disgraceful row—a scene of rowdiness of at first seventeen hundred, and finally about three hundred Christian bishops, without a character for either virtue, sobriety, or honesty" (as quoted by Mr. Coleman). Every one of these statements, the number of the bishops, their general character, and the vote on the canon, have or will be fully refuted. Let us now turn to the proceedings of the Synod proper.

4th. When the time came for opening the Synod, the emperor had then assembled in the hall of the palace, as he had arranged, formally opened the council, and directed them to proceed with the business. Soon debate ran into disorder and excess, "and from side to side recriminations and accusations were bandied to and fro." Soon however, the emperor put a stop to those disorderly proceedings; reproved them; told them to drop all personal disputes, and proceed to the business for which the synod had been convened. He directed a lighted brazier to be brought in, and took all those accusations, and had them burned at once in the presence of the assembly, remarking, "It is the command of Christ, that he who desires himself to be forgiven, must first forgive his brother." Thus the rising disorder was stopped, and all personal grievances and feuds foreclosed and shut out, and order was established and sustained, and the proceedings of the council in the transactions of its proper business were orderly and well conducted for a public assembly. Constantine knew how to preside, and the lights and influence in the council, how to cooperate. It was on the whole, a grand proceeding and precedent for those times, though illy followed and disgraced in after centuries. This Council on the whole is well entitled to our respect.

5th. It will dispose of the false reports respecting what this synod decreed, if we fully understand the prerogative which the emperor exercised over their proceedings, and other emperors exercised over other synods from the precedent established by Constantine in this. The emperor was an autocrat, and he never yielded one iota of his authority to the church. I quote from Lea's "Studies in Church History."

"When Constantine embraced Christianity, nothing was further from his intention than to abandon to the church any portion of his prerogative. * * * By the organic law of the empire, the people, from the highest to the lowest, were all equally at the mercy of the monarch, whose powers were only limited by his own sense of prudence and justice, and against whom the only remedy was assassination or revolution."

"The church formed no exception to this universal subordination, and fully acquiesced in its condition. Its faith and discipline, its internal policy and its external privileges, were all subjected to the supremacy of the imperial power. Even when it gathered together in its most august and authoritative assemblies, the presumed inspiration of the Holy Ghost afforded it no exemption from this domination. The confirmation of the sovereign was requisite to confer validity on the canons of general councils, nor was that consent by any means given as a matter of course. * * * In fact, the business of general councils was regulated by imperial commissioners, who were laymen, and when the council of Chalcedon, in 451, had sat from the 8th to the 30th of October, we find these officials informing the assembled prelates that the work in hand must be hurried to completion, as grave affairs of state required their presence elsewhere, and they could not devote more time to the church. Of course, under these conditions all general synods were convened by the authority and in the name of the sovereign."

"The most unequivocal evidence of the imperial autocracy, however, is to be found in the legislation of the period. The laws of the Christian emperors, from Constantine to Leo the Philosopher [911], manifest the absolute subordination of the spiritual to the temporal authority. The minutiae of church governments, the relations of the clergy among themselves, to the state, their duties, their morals, and their actions; monastic regulations, the suppression of heresies; all the details, in fact, of ecclesiastical life, internal and external, are prescribed with the assurance of unquestioned power, and with a care which shows how large a portion of the imperial attention was devoted to the management of the church."

"Under this despotic authority the loftiest prelates were but subjects, whose first duty was obedience, and a long succession of feeble and worthless Caesars was requisite before the able and vigorous men who occupied the bishopric of Rome, could begin to emancipate themselves from the traditions of imperial authority."

"Even the vigor of Gregory the Great [590-604] did not venture to question the supremacy of the temporal power."

Thus, all that the Nicene synod decided or decreed had to be sanctioned by the emperor and sent forth under his authority. He would not permit it to proceed from any authority but his own. The Nicene Creed, the time of observing Easter, and the twenty canons, were promulgated through his imperial sanction, and could have been enforced in no other way. Therefore, had this council decided the canon of scripture, as

Messrs. Davis and Graves say, or the New Testament, that would have been sent out under royal authority, as all the decisions were. Under the circumstances its absence is proof positive that it never was.

Besides, other facts show that the subject was not discussed at all. In furnishing the royal hall for the meeting, "in the centre of the room, on a seat or throne, was placed a copy of the Holy Gospels, as the nearest approach to the presence of Christ himself." And Constantine, in his opening address, said, as I have before quoted: "The gospel, the letters of the apostles, and the works of the ancient prophets, teach us with sufficient clearness what we are obliged to believe concerning the Divine Nature." All that could not have been done and said unless the council were already established on that matter. It would not have been done and said, if there had to be a settlement of the scripture canon first. This that I have brought is contemporary evidence, and all natural and reasonable, not tradition or legend, yoked up with quarrels and rows, or miracles, like the opposite.

Finally, this council was followed by others, seven of them were general, and others were not. But of all synods or councils, this of Nice was deemed the greatest, the grandest and the most important. It was, so to speak, the council. For this reason, in after and darker ages, foolish and marvellous legends were circulated as having transpired during this council; decrees or canons passed at later councils, and those fabricated, as well as stories, that never transpired at any council, were attributed to this, to give them greater age and sanctity by the prestige of this synod and the imperial presence of the first Christian emperor, till the actual proceedings have been overlaid by huge masses of legends and false decrees. "The Apocryphal Canons of Nice fill forty books. But the authoritative canons are only twenty in number, filling only three or four pages." All these spurious canons, besides those legends and traditions, attempted to be piled on this synod!

It is no more honorable to try to fasten any of those apocryphal matters onto that council, in order to present it in an unfavorable light, disgrace it, and load it down with opprobrium, and its members with charges of gluttony, drunkenness, debauchery and angry bacchanalian uproars, than it is to lie to save souls. One is deceiving to save souls professedly from the damnation of superstition, and the other, from the damnation of unbelief and heresy. We want no more such saviors. They have been quite too plenty and officious on both sides. And both alike "have made lies their refuge, and under falsehood have hid themselves." Give us the "bottom facts." We want no more legends, no more marvels, no more scandals, no more libels, should be attempted to be passed off as truths, pertaining to, or as parts of the proceedings of this synod.

Bloomington, Ill., June 9th, 1881.

Silk Culture in America—An Important and Rapidly Growing Interest.

We presume that comparatively few of our readers are aware of the magnitude of dimensions to which the production and manufacture of silk in this country have arrived, more especially the latter; the capacity of the 383 factories of the various products of the spindle and the loom already in operation being far in excess of the supply of raw material, large quantities of which are continually imported from other countries. It is for the purpose of increasing their production at home, by encouraging and stimulating the breeding of worms and raising of cocoons by our rural population, and the furnishing of market facilities for the products, that a society of ladies has been formed in the city of Philadelphia, under the title of "Women's Silk Culture Association of the United States," having their office at 1328 Chestnut street this city. And we would call the attention of our rural subscribers—all those who have any facilities, and of course inclination, to enter such a field of competition—to the further fact that a liberal and patriotic firm of Philadelphia merchants, Strawbridge & Clothier, in order to aid these women in their laudable endeavors to furnish pleasing and profitable occupation for the spare hours of thousands of women and children of the land, and in so far, increase the sum total of our national wealth and prosperity, has placed at their disposal the sum of \$500, to be distributed in premiums to the producers of the best four grades of silk cocoons to be exhibited at the silk culture fair to be held in Philadelphia the third week in October next. The society has issued a very complete chart, with illustrations, showing the silk worms in their several stages of growth, with very full instructions for feeding and caring for them and for the cocoons, eggs, etc. Our space will not admit of a transfer of this chart to our columns, but a copy may be obtained, with any other needful information, by addressing Miss H. Annie Lucas, Cor. Sec. Women's Silk Culture Association, 1328 Chestnut street, Philadelphia. Look to the matter early, as the season is advancing and no time to be lost.

Communications from S. S. Jones.

CHICAGO, June 18, M. S. 34, 1881.

Editor of Mind and Matter:

SIR:—In company with eight ladies and gentlemen I attended the Friday evening circle of Mr. Minnie Marshall, at her residence, 133 West Erie street, and during the evening the medium gave a perfect description of Mr. Jones's personal appearance, as well as delineation of his personal traits of character, so well known to myself and others of the circle, who had known him long and well during his editorial career on the *Religio-Philosophical Journal*. He stated that before the circle ended he would communicate to us by writing a few of his ideas, knowing that they would reach the reading friends of our cause in the columns of MIND AND MATTER. I here give the communications as they were written on the slate, independent of the medium:

No. 1.—"I am very glad that the former friends of the *Religio* condemn the present editor, because he deserves it." S. S. JONES.

No. 2.—"Whatever my domestic affairs were, I always tried to do the public justice." S. S. J.

No. 3.—"It is not well for an editor to use all the space in his paper to criticize, but for an agent for truth and wisdom." S. S. J.

No. 4.—"I hope the former friends of the *Religio* will be charitable to me, their editor."

"S. S. JONES."

By publishing the above at your earliest convenience, you will greatly oblige

Yours, truly, GEORGE MORTON,
164 LaSalle street, room 80.