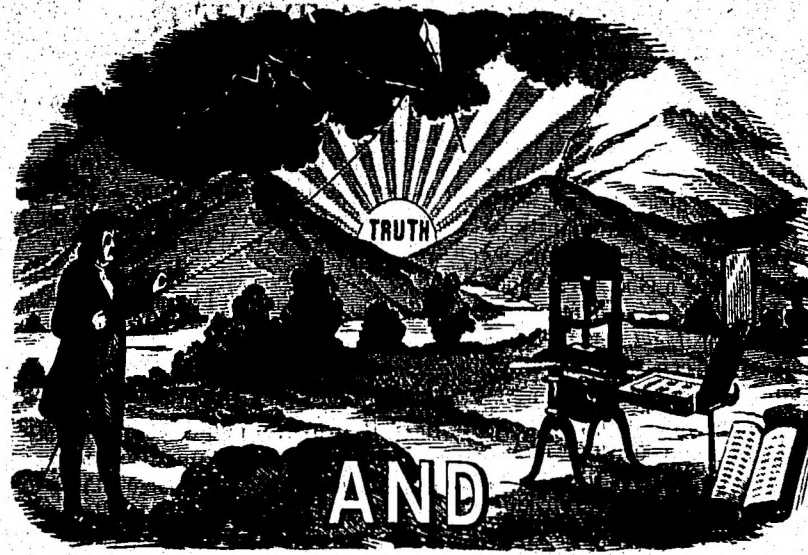


Mind



Matter.

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

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Spirit Communication From Felix, Procurator of Judaea, Through the Mediumship of Alfred James.

FELIX, (Procurator of Judaea.)

MY BEST GREETINGS TO YOU, SIR:—It is true that in this mortal life I was, morally, a failure. I combined within myself licentiousness, rascality, and what was worse than all these, I was an unjust judge. I make this statement frankly, and that is what every rascal in the spirit world will have to do before he can hope to progress. He may defer this for centuries, but the time for his confession will have to come, finally. My name when here was Felix. I was Procurator in Judaea from A. D. 52 until about 63. At the time in which I lived there were more spirits taking possession of mortal organisms than I think has been the case ever since. The country was overrun with demoniacs, and these of all nations, coming to Judaea at that time to live off the ruined Jews. The Jews were at that time engaged in all kinds of spiritual forgeries—all kinds of tricks; and my coming here to-day is to show how the Paul story originated. There was an Egyptian priest—his name was Alcibiades—who came to Judaea from Alexandria. He was a good medium, but a most heartless trickster as well. He had an immense influence and many followers; and I looked upon him as one who was trying to persuade the people to revolt against the Romans. So I had him apprehended and brought before me, and he pleaded his case almost in the same manner as is set forth in the 24th chapter of Acts; and as he had so much influence I did not dare to kill him, as I had not enough Romans under me to quell a revolt; so I imprisoned him, and he was afterward turned over to Festus, my successor, and was sent to Rome, where he was crucified, head downwards, by Nero. This explanation will inform you just how far you can rely upon the Paul story, as it is my firm opinion that both Jesus and Paul were none other than that great oracle, Apollonius of Tyana. Yours for the truth, Felix. If you refer to Josephus you will find the proof of what I have said. You will not find the name, but you will find the account to which I have referred.

[We have taken the following account of Felix from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Antonius Felix, procurator of Judaea, was a brother of the freedman Pallas, and was himself a freedman of the Emperor Claudius I. Suidas calls him Claudius Felix. The date of his appointment by Claudius to the government of Judaea is uncertain. But, if we follow Josephus, we must believe that Felix was sent from Rome as the successor of Cumanus about A. D. 51, and with an authority extending over Judaea, Samaria, Galilee, and Perea. In his private and his public character, Felix was unscrupulous and profligate. Having fallen in love with Drusilla, daughter of Agrippa I., and wife of Azizus, king of Emesa, he induced her to leave her husband; and she was still living with him, in A. D. 60, when Paul preached before him 'of righteousness, temperance, and judgment to come.' Jonathan, the high priest, having become obnoxious to him by unpalatable advice, he procured his assassination. His government, however, though cruel and oppressive, was strong. Disturbances were vigorously suppressed; the country was cleared of the robbers who infested it, and the seditions raised by the false prophets and other impostors, who availed themselves of the fanaticism of the people, were effectually quelled. He was removed in A. D. 62, and succeeded by Porcius Festus; and the chief Jews of Caesarea (the seat of his government) having lodged accusations against him at Rome, he was saved from condign punishment only by the influence of his brother Pallas with Nero."

[McClintock and Strong's Ecclesiastical Cyclopedia says, regarding Felix, citing Tacitus:]

"The Roman Procurator of Judaea, before whom Paul so 'reasoned of righteousness, temperance and judgment to come' that the judge trembled, saying, 'Go thy way, for this time; when I have a convenient season I will call for thee.' (Acts xxiv. 26.) The context states that Felix had expected a bribe from Paul, and in order to procure this bribe, he appears to have had several interviews with the apostle. The depravity which such an expectation implies is in agreement with the idea which the historical fragments preserved respecting Felix would lead the student to form of the man."

"The character which the ancients have left of Felix is of a very dark complexion. Suetonius speaks of the military honors which the emperor loaded him with, and specifies his appointment as governor of the province of Judaea, adding an innuendo, which loses nothing by its brevity, namely, that he was the husband of three queens, or royal ladies. Tacitus, in his History, declares that, during his governorship in Judaea, he indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave; and in his Annals he represents Felix as considering himself licensed to commit any crime, relying on the influence which he possessed at court. * * * Josephus reports, that under Felix the affairs of the country grew worse and worse. The land was filled with robbers and impostors, who deluded the multitude. Felix used his power to repress these disorders to little purpose, since his own example gave no sanction to justice. * * *

"Paul, being apprehended in Jerusalem, was sent by a letter from Claudius Lysias to Felix, in Caesarea, where he was first confined in Herod's judgment-hall till his accusers came. They ar-

rived. Tertullus appeared as their spokesman, and had the audacity, in order to conciliate the good will of Felix, to express gratitude on the part of the Jews, 'seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence.' (Acts xxiii. xxiv.) Paul pleaded his cause in a worthy speech, and Felix, consigning the apostle to the custody of a centurion, ordered that he should have such liberty as the circumstances admitted, with permission that his acquaintance might see him and minister to his wants. This imprisonment the apostle suffered for a short period (not two years, as ordinarily supposed, that expression having reference to Felix's whole term of office), being left bound when Felix gave place to Festus, as that unjust judge 'was willing, not to do what was right, but to show the Jews a pleasure.'"

[Such are the historical narratives concerning Felix as they have been permitted to come down to us. The account in Acts says that Paul was held by Felix for the space of two years, until Festus succeeded him as governor of Judaea. The Cyclopedia says the two years applied to the whole period of time that Felix was sole emperor of Judaea, neither of these Christian statements can possibly be true and therefore the story cannot apply to St. Paul at all. How much of these narratives is truth and how much of them falsehood, we may never certainly know, but if viewed in the light of the foregoing communication, we can form a highly probable conjecture as to the whole matter. It will be seen that the spirit admits the moral delinquencies of his mortal life. He admits that he was licentious, a rascal and an unjust judge, all of which is entirely consistent with the historical narratives concerning him. He states specifically when he was appointed procurator of Judaea and when his term of office ended. He states the prevalence of spirit obsession, and that the country was overrun with demoniacs from all the surrounding nations during his government of Judaea. He states further that the Jewish priesthood were engaged at that time in all kinds of spiritual forgeries, which there is every reason to believe is a true statement. He then states that the story about Paul is a forgery of that kind, and goes on to relate what he knows about that story. He next proceeds to relate the story about Alcibiades, the Egyptian priest, who was a good medium for spirit control, but a heartless trickster. Believing that he was using the immense influence he had gained by his mediumship to persuade the Jews to revolt against the Romans, the spirit tells us he had him apprehended and brought before him, where he pleaded his case almost in the same manner as set forth in the xxiv chapter of Acts, in the alleged case of Paul. Fearing the influence of Alcibiades, and not having enough Romans under him to quell a revolt, the spirit says he imprisoned him, and that he was turned over to Festus, his successor, who sent him to Rome, where he was crucified head downward, by Nero. Precious as time and space are to us we cannot forego citing the main points of the Bible story, to which the spirit refers in this connection. It is there stated, Acts xxiii, 26: "Claudius Lysias, unto the most excellent governor Felix, sendeth greeting. This man (Paul) was taken of the Jews, and should have been killed of them; then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds. And when it was told me how the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell."

"Then (Acts xxiii, 31,) the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood he was of Cilicia, [the very country in which Tarsus and Azotus are situated, where Apollonius of Tyana was educated.—Ed.] "I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall. And after five days (Acts xxix. 1,) Ananias the high priest, descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, 'Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring leader of the sect of the Nazarenes; who also has gone about to profane the temple; whom we took, and would have judged according to our law: but the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee; by examining of whom, thyself mayest take knowledge of these things whereof we accuse him. And the Jews also assented, saying, 'That these things were so.'"

"Then Paul (Acts xxiv. 10), after that the governor beckoned him to speak, answered, 'Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself; because that thou mayest understand that there are but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way that they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. And herein I do exercise myself to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, &c., &c."

And when Felix (Acts xxiv, 22) heard these things, having more perfect knowledge of that way, he deferred them, and said, 'When Lysias, the chief captain, shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. And after certain days, when Felix came with his wife, Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, 'Go thy way, for this time; when I have a convenient season I will call thee.' He hoped, also, money would have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came unto Felix's room; and Felix, willing to show the Jews a pleasure, left Paul bound."

Such are the chapters of the Acts of the Apostles to which this spirit refers. If they are carefully and critically read it will be seen that, if the name of Alcibiades, the Egyptian medium, or wonder-worker and priest, is substituted for that of St. Paul, the story becomes perfectly consistent with probability; but when it is made to apply to the Apostle of the Gentiles, it has no relation whatever. This becomes all the more apparent, when we take into consideration the closing sentence of the communication purporting to come from Felix. He tells us that, "by referring to Josephus's work, you will find the proof of what I have said. You will not find the name, but you will find the account to which I have referred." We have referred to that work, and we find the following account in The Jewish War, (Book II., Chap. XIV., Sec. 4, 5.)

"There was also another body of wicked men gotten together, not so impure in their actions, but more wicked in their intentions, which laid waste the happy state of the city no less than did these murderers. These were such men as deceived and deluded the people under pretence of divine inspiration, but were for procuring innovations and changes of the government; and these prevailed with the multitude to act like mad-men, and went before them into the wilderness, as pretending that God would there show them the signals of liberty. But Felix thought this procedure was to be the beginning of a revolt; so he sent some horsemen and footmen, both armed, who destroyed a great number of them."

"5. But there was an Egyptian false prophet who did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men that were deluded by him; these he led round about from the wilderness to the mount which was called The Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison, and the people, he intended to dominate over them by the assistance of those guards of his that were to break into the city with him. But Felix prevented his attempt, and met him with his Roman soldiers; while all the people assisted him in his attack upon them, inasmuch that, when it came to a battle, the Egyptian ran away, with a few others, whilst the greater part of those that were with him, were either destroyed or taken alive; but the rest of the multitude were dispersed every one to their own homes, and there concealed themselves."

It is undoubtedly to this narration of Josephus that the spirit of Felix referred. It will be seen that Josephus does not name the Egyptian priest or false prophet to whom he refers, as the spirit said was the fact; neither does he anywhere refer to Paul, which he certainly would have done, if Paul, instead of the "Egyptian false prophet," had figured as the head of the mutiny to which he refers. But there is one thing which of itself is sufficient to show that it was the "Egyptian false prophet," and not Paul, who was complained of to Felix by the Jews, and who pleaded his cause before the governor of Judaea against the arraignment of Tertullus, and it is this: In the Acts of the Apostles Paul is made to say: "But this I confess unto thee, that after the way they call

heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and the unjust, and herein I do exercise myself, to have always a conscience void of offence toward God and toward man. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple," &c., &c.

Now all this is just what an Egyptian priest would say, but certainly not what Paul, a Jew, would say. The Egyptian priests, it is well known, were believers in the resurrection even more radically than any Christian priesthood ever were, and this doctrine was especially abhorrent to the great bulk of the Jews, who did not care to have to answer for their many and great iniquities after death. But setting this aside, we ask any fair-minded critic whether Paul, who is alleged to have been a native of Tarsus, in Cilicia, would have spoken of "certain Jews from Asia" as his persecutors and persecutors. An Egyptian Jew would have spoken of the Jews of Asia as contradistinguished from the Jews of Africa, but not any one who was, if he was anything, an Asiatic Jew himself. But again, what have Christians to say to Paul's heathenish purposes of bringing "offerings" to his nation? What offerings could he have meant? What nation could he have meant, as the one to which he belonged? Certainly not the Jewish nation, nor yet the inhabitants of Cilicia, for he was not a native of Judaea, nor would he have gone to Jerusalem to bring alms to his nation, and offerings, but to Tarsus. View the matter as we may, and it becomes very clear that the authors of "The Acts of the Apostles" having learned of the "Egyptian false prophet" of Josephus, used his story regarding that disturber of the peace in Judaea, to give something of a personal narration of the fictitious personage that they called St. Paul, "The Apostle of the Gentiles." It must never be forgotten that the whole of that Christian book was an after thought, and a concoction of Christian writers who saw the necessity of having something wearing the appearance of history, to bolster up the work of the Christian church. It is more than questionable whether there is any truth in it from beginning to end. That Flavius Josephus should have failed to make any mention whatever of Jesus of Nazareth, the twelve apostles, St. Paul, John the Baptist, or any of the other alleged founders of the Christian religion, or of any such religious sect as Christians, it is perfectly useless to pretend that such people lived and acted as they are represented to have done in the Christian Scriptures.

Seeing this fatal absence of any allusion to any of the Bible characters of the New Testament, in the writings of Josephus, Eusebius, Bishop of Caesarea, whose whole life was devoted to interpolating, mutilating, or destroying the writings of the first three centuries of the Christian era; most bunglingly, perpetrated the following forgery to get away from so ruinous a fact.

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him, are not extinct at this day."

Is there any person fool enough not to see that Josephus, a Pharisee of the strictest sect, could never have written such manifest nonsense as that? So evident is this, that no theological critic can be found, of the least authority, who claims that paragraph to be genuine. The incidental reference to John the Baptist, in Josephus's "Antiquities of the Jews," is equally admitted to be an interpolation made as late as toward the middle of the fourth century, by Eusebius, or by some other equally unscrupulous Christian forger.

We therefore conclude that the communication of Felix is genuine and authentic, and that Alcibiades, the Egyptian priest and medium, and not Paul, the Cilician, was the defendant in the prosecution before Felix, described in Acts xxiii, xxiv. If we are not right in that conclusion, will some one tell us why we are not?

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:

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CHILDREN'S COLUMN.

CHILDHOOD'S GOLD.

BY LUCY LARCOM.

They need not go so far away,
Through heat and cold, to hunt for gold;
They might behind us sit or stray,—
Our hands are full as they can hold.

Gold? Gold is poured out of the sky
From rise of sun till day is done;
With falling leaves it flakes by;
In liquid gold the rivers run.

'Twas scattered all the way from school,
In stars and bells adown the dells;
We children gathered aprons full,
Where little Dandelion dwells.

And yellow Cowslip to our feet
Came, like a king, his horde to bring;
And Columbine, with nod so sweet,
Shook gold upon our path,—gay thing!

What goblet glistens with such wine
As the bee saps from buttercups?
What gold beads on the wet grass shine,
Sparkling to breezy downs and ups!

Our homes are sweet upon the hills,
Where love is sure, and life is pure,
And sunshine every season fills:
How can a country child be poor?

No robbers scare our midnight hours;
No coffers cold our treasures hold;
Dewdrops and sunbeams, stars and flowers,—
Gold! Gold! Who shares our childhood's gold?

Story of a Princely Boy.

Charles X., of France, when a child, was one day playing in an apartment of the palace, while a peasant of Auvergne was busily employed in scrubbing the floor. The latter, encouraged by the gayety and playfulness of the young count, entered familiarly into conversation with him, and to amuse him, told him a number of diverting stories and anecdotes of his province. The prince, with all the ingenuousness of childhood, expressed his commiseration for the narrator's evident poverty, and for the labor which he was obliged to undergo in order to obtain a scanty livelihood.

"Ah!" said the man, "my poor wife and five children often go superfluous to bed."

"Well, then," replied the prince, with tears in his eyes, "you must let me manage for you. My governor every month gives me some pocket money, for which I have no occasion, since I want for nothing. You shall take this money and give it to your wife and children, but be sure not to mention a word of the matter to a living soul, or you will be finely scolded."

On leaving the apartment, the honest dependent acquainted the governor of the young prince with the conversation that had taken place.

The latter, after praising the servant highly for his scrupulous integrity, desired him to accept the money, and to keep the affair a profound secret, adding that he should have no cause to repent of his discretion.

At the end of the month the Count d'Artois received his allowance as usual, and watching the moment when he was unobserved, hastily slipped the whole sum into the hands of the protegee. On the same evening a child's lottery was proposed for the amusement of the young princes by the governor, who had purposely distributed among the prizes such objects as were most likely to tempt a boy of the count's age. Each of his brothers eagerly hazarded his little store, but the Count d'Artois kept aloof from his favorite amusement. The governor, feigning astonishment, at last demanded the reason for his unusual prudence; still no answer came from the count. One of the princes, his brother, next testified his surprise, and at length pressed the young count so hard that in a moment of childish impatience he exclaimed:

"This may be very well for you; but what would you do if, like me, you had a wife and five children to support?"

At the "Zoo" in Paris.

In the Jardin des Plantes, in Paris, which is something like our Zoological Gardens, a very exciting incident happened the other day.

A little boy of five years old, reaching too far over the rails of the white bears' den to give them a bit of cake, over-balanced himself and fell in.

His nurse, who had been looking the other way for a minute, missing the little fellow, and hearing his cry of affright, set up a shriek ten times as piercing, wringing her hands and bemoaning the child as dead.

The two great clumsy bears were a good deal puzzled at the event. They sniffed and sniffed at the boy, and finding he was not cake, retired to consider how to act.

Now was the moment to save the poor child, but who was to do it? The company in the Garden consisted chiefly of old persons sunning themselves on the benches, babies, and nurses.

All at once something blue came in sight—a young workman, in his blouse, with his tools over his shoulder. In a twinkling he grasped the case, shook off the screaming nurse, threw down his tools, and called for a rope. Then down into the den he caused himself to be lowered, just between the child and the savage beasts. He did not lose a second, as you may fancy, in seizing the little half-stunned creature, and with eyes still fixed on the bears, he shouted, "Up, comrades! up!"

But then the bears became irritated. Two people in their own special den was past a joke, and with one accord they shambled up to their visitors, charging violently and growling angrily. But they were just a few seconds too late. Workman and child were out of their reach, drawn high up where strong arms could reach them, and help them over the railing at the mouth of the pit.

The nurse snatched at her boy with tears and laughter; the crowd mainly gathered round the workman to shake his hand and call him "Brave fellow!" but he only smiled, picked up his tools, and walked off humming a tune. And nurse took the little one home, put him into his mother's arms, and then sickened that very night of a bad fever, brought on by fright. That was her punishment for not looking better after little monsieur.

As to the brave workman, he has not been found yet, though the father of the child has put an advertisement in the newspapers, begging him to come forward and receive his thanks for saving his darling.

Letter from R. Neely, Chicago, Ill.

To say that I like your paper would be a poor, selfish reason for subscribing for it. The thing that makes such a paper an absolute necessity makes it the duty of every friend of humanity to come forward and give it a pecuniary support, so here I come with my mite, and a God bless you. The R-P. Journal has long since gone over to the enemy, and the old *Banner of Light* has become very conservative, but MIND AND MATTER as an advocate of human rights generally and mediums particularly fills the bill most effectually, and the more I read it the better I like its position. I have anticipated this eventful time for over fifty years, but of course, being educated in the Protestant school of Christianity, I saw it from the standpoint of a Protestant interpretation of John's apocalyptic vision. But now, I think, if the first beast in the 13th chapter means Catholicism, the second beast means Protestantism, because they both oppose the advance of present truth, with this difference, that the right of private judgment conceded to the Protestant lady is proving an element of dissolution, and must eventually drive the dogmatic element of Protestantism back to the mother church.

In the 14th chapter and 6th verse of Revelations an angel was seen flying in mid heaven, having an everlasting gospel to preach to them that dwell on the earth, and to every kindred, and tongue, and people. This is literally fulfilled in the advent of modern media, which has been the means of preaching the spiritual gospel simultaneously in every part of the world. Following this is the fall of Babylon, which represents the destruction of the powers that "for unknown thousands of years taking advantage of the grandest and most elevating sentiment of the human soul, have enchained their fellowmen in fetters of ignorance, superstition and fear."

But I never knew what the war in heaven—Rev. 12, 7—meant till I read your "experiences with the spirit enemies." In that I saw Michael and his angels fighting against the dragon; and the dragon and his angels fighting prevailed not, neither was their place found any more in heaven, etc. This must be accomplished first, and then the whole fight will be transferred to earth and culminate in the battle of Armageddon, which will take with it the combined powers of priestcraft and kingcraft, which must fall together as they have arisen and stood together, and as their power is great their fall must be correspondingly great, and is represented by an angel casting a stone like a mill-stone into the sea.

So take courage, Brother Roberts, you are engaged in the noblest work that ever occupied the pen or brain of any living man, and victory will yet be yours, and your reward well done good and faithful servant.

Fraternally yours for truth, R. NEELY.
Chicago, Ill., May 26.

A. H. Wright, New York City, writes: "I am much pleased in noting the paragraph in the last number of your admirable paper, declaring your purpose to publish in book form the unique communications from ancient spirits published from time to time in MIND AND MATTER. Put me down for two copies. I wish one as a Bible, the other to lend to honest, inquiring souls seeking light. Had I a hundred thousand dollars I would put half of it into MIND AND MATTER to aid in fighting the enemies of truth and common sense."

Dr. F. Knorr, Savannah, Ga., writes June 16th with renewal: "I wish I were able to send you a thousand subscribers, so as to enable a thousand Spiritualists unable to subscribe, to read MIND AND MATTER. I think every Spiritualist ought to read it, and thus become cognizant of the dangers that Spiritualism is exposed to, by the machinations of organized church bigotry in spirit land. MIND AND MATTER is the only Spiritualistic literary production—I have read nearly every Spiritualistic book and journal and can speak thus advisedly—that points out the dangers and difficulties from that source. Before I read MIND AND MATTER many difficulties and obstacles in my private family intercourse were inexplicable to me; but now I know that they originate from the opposition of these spirit bigots. Lately a dear relative of mine went to spirit land, and was at once beset by the Catholic bigots and kept, as it were, their prisoner. With the greatest difficulty only could my progressed spirit friends penetrate to him and benefit him by their ministrations. In this way he is gradually freeing himself, as you will see by the following message received a few days ago at my house: 'He is in summerland (the third sphere) under protest from orthodoxy, and its baneful influences which we are so earnestly trying to protect him from. Be cheerful and trust us, we will succeed.' Now this relative was an infidel in earth life; did not believe in a future life, did not want to hear anything about Spiritualism; and thus on awakening on the other side, by the very surprise at finding an after life, became so much more easily a prey to the orthodox bigots. Wishing you good speed I am yours, &c."

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 Maas 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.

[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 Vitapathic 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. Ackerley'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. Ackerley, of 591 Fulton street, Brooklyn, N. Y.

A Chicago Medium's Generous Offer.

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

MRS. MARY E. WEEKS.

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 Sanson 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, Gowanah, N. Y.

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 any person that wishes to have a clairvoyant examination of disease. For full diagnosis of disease, send lock of hair, with name, age, sex, and complexion, and enclose \$2.00 and a three-cent stamp. All letters promptly answered. Test or circles by appointment. Office hours from 9 to 12 a. m. and from 1 to 3 p. m. Medical control, Dr. Haines. Test and developing circles given at 324 North Fifth St., every Monday evening, until further notice, for the benefit of the Medium's Home Fund. Admission 25 cents.

MRS. M. K. BOOZER.

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

DR. DUMONT C. DAKE.

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

MRS. 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 Shively's Block, 114 Massachusetts Ave., Indianapolis, Ind.

DR. H. P. FAIRFIELD.

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

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 medium. Mrs. Morrison becoming entranced, the lock 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 hand 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 lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. Diagnosis by letter; Enclose lock 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 2519 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, Penn., every Sunday, Monday, Tuesday and Wednesday, from 9 A. M. to 5 P. M., also at No. 61 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. S. C. FARR, 335 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-cent stamps.

MRS. J. A. DEMPSEY, 1321 South Sixth street, Trance Test Medium. Sittings daily.

MRS. MARY A. NUENEMAN, M. D., Clairvoyant and Magnetic Healer. Consultation free, 467 North Fourth St. Office hours from 10 A. M. to 3 P. M.

MRS. H. D. CHAPMAN, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock 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. 237 Madison Square. Sittings daily; Communications given both in German and English.

MRS. E. S. POWELL, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at N. W. Cor. Eighth and Wood Streets.

MRS. HONLOCK, German Trance and Test Medium. Circles 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. Circles 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, 446 York Avenue, Mondays, Tuesdays and Thursdays. Discuses of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

MRS. A. E. DEHANE, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 861 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 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1015 S. Sixth 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.

PHILADELPHIA SPIRITUAL MEETINGS.

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

RIODEN HALL.—Spiritual Headquarters, 505½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

Outfits sent free to those who wish to engage in the most pleasant and profitable business known. Everything new. Capital not required. We will furnish you everything, \$10 a day and upwards is easily made without staying away from home over night. No risk whatever. Many new workers wanted at once. Many are making fortunes at the business. Ladies make as much as men, and young boys and girls make great pay. No one who is willing to work fails to make more money every day than can be made in a week at any ordinary employment. Those who engage at once will find a short road to fortune. Address H. HALLETT & Co., Portland, Maine.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

HYPERIDES (An Athenian Orator).

I GREET YOU, SIR:—All nations that ever existed in ancient times had some period in their history that they regarded as their brightest epoch—that is, when the common mind, through experience, became keen and observing. At such periods they received the best evidences of immortality, because under that condition they drew the highest and most advanced spirits to them; by that I mean the spirits who are the best informed in regard to spiritual affairs. Now, in Greece, in my time, we had all kinds of schools, to suit all kinds of minds, from the materialistic mind to the greatest believers in immortality, but what was taught and learned has been destroyed. Very little of that learning—indeed, only fragments of it—have ever been allowed to pass through the hands of designing priests. The struggle of the philosophers and orators for mental freedom against the priestly motto "Where ignorance is bliss 'tis folly to be wise,"—as damnable a sentiment as was ever uttered. Scientific ideas and spiritual light have ever been the foes of priestcraft, and we spirits expect to be able, by the purification of matter, to give you, during the coming year, all the help you need, and make all enemies fly who attempt to turn their back upon truth. Those that are not for you are against you. The secret of progression is this: Open and free communication with the spirit world through mediums, and the critical analysis of what is thus given. Spirit utterances that cannot stand the shafts of criticism show their authors to be the enemies of truth. I lived three hundred years before the Christian era. My name was Hyperides.

[We take the following account of Hyperides from the American Cyclopædia.—Ed.]

"Hyperides, one of the ten famous Attic orators, born probably about 395 B. C., died in Ægina in 322. He was a pupil of Plato in philosophy, of Socrates in oratory, began his career as advocate, and was an associate of Demosthenes as leader of the anti-Macedonian party. In 358 he and his son equipped two triremes at their own expense, to join the expedition against Eubœa. He displayed an equal interest in the patriotic cause on an embassy to Rhodes (346), in the expedition against Byzantium (340), as ambassador with Demosthenes to Thebes after the capture of Elatea by Philip (338), and after the battle of Chæronea, when he proposed, by a union of the citizens, resident aliens and slaves, to organize a desperate resistance to Philip. For his efforts on the last occasion he was prosecuted on an indictment for illegal proposition, but was acquitted. Of his defence there remain only the words: 'The Macedonian army darkened my vision; it was not I that moved the decree, but the battle of Chæronea.' The affair of Harpœus (324) for the first time broke his friendly relations with Demosthenes, against whom he appeared as a public prosecutor. On the report of Alexander's death (323) it was chiefly by his exertions that the confederacy was formed which brought about the Lamian war. He fled, after the battle of Crammon, to Ægina, and was pursued and put to death by the emissaries of Antipater. The number of orations attributed to him was seventy-seven, but the ancient writers rejected twenty-five of them as spurious. They agree in extolling his genius, and commend him for almost every excellence of style."

[It was the spirit of this great patriotic, learned and eloquent Athenian who comes back to testify that, under the inspiration of spirits which was poured upon Greece, and especially Athens, in his time, the highest displays of genius were attained. He speaks of the desperate struggle of philosophers and orators for mental freedom against the inculcation of ignorance by the selfish priests. But most welcome of all is his assurance that the spirits who are with him, and for whom he speaks, are acquiring such a control of mundane affairs as to warrant the assurance that within the coming year they will be able to overcome all treachery to truth. He certainly strikes the keynote of spiritual success, when he says: "The secret of progression is the open and free communication with the spirit world through mediums, and the critical analysis of what is thus given. Spirit utterances that cannot stand the shafts of criticism show their authors to be the enemies of truth." Spiritualists, weigh well those words, for they are the words of the highest spirit wisdom.—Ed.]

ABGAR BARMAANTH, (King of Edessa.)

"I SALUTE YOU, SIR:—Well, in my mortal life I was a petty king—one of the worst positions that any man can occupy. Better to be born a beggar, because you can be nothing but a tool in the hands of emperors. As I could not be as great as I wished, I devoted myself to philosophy, using it as a consolation. My little kingdom was full of adventurers and priests, teaching all kinds of ideas, and having all kinds of schools. Now the real facts are these, that the Christian religion was not known at Edessa, under that name, when I lived; but Gnosticism was taught by a friend of mine who has communicated with you before. His name was Bardesanes. Now the Gnostic system was in reality nothing more than Spiritualism mixed with astrology and the incantations of the Barbarians. It was not a pure Spiritualism, but a badly adulterated Spiritualism. But there was one thing in spirit communion in my day that holds good in yours, and that is that there are millions of liars over here in spirit. We had to follow the old injunction, "Try the spirits and be sure of their truthfulness, before you follow their advice." I think this is as necessary now as then. My name was Abgar BarMaanth, king of Edessa."

[We regard this communication as affording the strongest evidence that Gnosticism was the religion out of which Christianity grew into the shape it now presents. This king of Edessa says he was the friend of Bardesanes, the great expositor of Gnosticism if not its founder. Now who was Bardesanes? We take the following account of him from McClintock and Strong's Ecclesiastical Cyclopædia.—Ed.]

"Bardesanes, a Gnostic heresiarch, scholar, and poet of the second century at Edessa, in Mesopotamia, (about A. D. 170). Lucius Verus, it is said tried to seduce him from the Christian faith, and at last threatened him. He replied that he feared not death, from which he should not escape, even if he complied with the emperor's desire. According to Epiphanius, he defended the faith against Apollonius, a Stoic, and wrote against Marcion; but afterwards he fell into the errors of the Valen-

tinian Gnostics, though in some points he differed materially from Valentinus. Jerome speaks highly of the style in which his works were written, and Eusebius speaks of his recantation of error before his death. * * * None of Bardesanes's psalms are preserved, and we only know that his metrical system was entirely of his own invention, and was based upon accent instead of quantity. Nor are any of his prose writings extant."

[Why are none of those writings extant? They were extant when Eusebius wrote in the fourth century. Why are they not extant now? Who knows but they are among the concealed manuscripts of the Vatican collection? If they were intentionally suppressed as in all human probability they were; it was with the purpose of concealing the fact that the Gnosticism of Bardesanes was the original source of the Christian gospel by Marcion, from which were derived the four canonical gospels, as so ably shown in the recent work of Charles B. Waite, A. M. It is admitted that Bardesanes, according to Epiphanius, wrote against Marcion. What faith did Bardesanes defend against Marcion, who was undoubtedly the compiler or author of the oldest Christian Gospel, about which there is any certainty? It was, as the spirit of Abgar BarMaanth says, not the Christian faith but the Gnostic faith, and Bardesanes undoubtedly protested against the Christianizing perversions of Marcion. To show how correctly this spirit Abgar interprets the Gnosticism of Bardesanes, we will cite the Cyclopædia further.

"He taught that the soul created pure was not originally clothed with flesh, but after the fall was imprisoned in flesh. Hence a perpetual conflict; the union of soul and body is the cause of all existing evils. To deliver man, Christ (the Greek name is Masias) came not in sinful flesh, but with an ethereal body; through the Virgin, but not formed of her substance. Fasting and subjugation of the body are the means of becoming like Christ (Masias); and his followers at the resurrection will have a body like his, with which, and not with 'flesh and blood,' they shall inherit the kingdom."

Here we have the mixture of Spiritualism, astrology and the incantations of barbarians plainly exhibited, to which Abgar refers. The Virgin here introduced is none other than the constellation Virgo, which, according to astrological mythology, was regarded as giving birth to the Sun by fasting and bodily self-denial, the Gnostics of Edessa, were but following in the wake of Apollonius of Tyana, who was himself a follower of Pythagoras. They were both spiritual mediums and versed in all the Sabæan religions that had prevailed, or which still prevailed when they lived on the earth. It would appear that at that distant period communicating spirits were as much given to deception and falsehood as they are to-day. Let it be an effort of every true friend of Spiritualism to make this conduct on the part of spirits as futile to them as possible. In this way spirits will learn that truthfulness will avail them more than falsehood; then we shall receive only truth from returning spirits, whence we now receive too little. With Abgar we say, "Try the spirits, and only act upon their advice when we are certain they advise us truthfully.—Ed.]

MISS EVA BURBANK, (Astoria, Oregon.)

GOOD DAY, SIR:—I am weak, extremely weak, because of the way I left the mortal life. I was drowned. My life was cut off when I was young, and suddenly. I feel that the decrees of Providence are past finding out, for even now, as a spirit, I can see no reason why I should have been cut off just as my life began to be happy; and on account of this I cannot rise to happiness as a spirit. I live in an element that makes me feel that I have been cheated out of what I desired. I find no consolation in any religion. I have been severed from all I love, and therefore live on the mortal plane. I desire nothing higher until I can meet the loved ones of the past again. The place where I was drowned was Astoria, Oregon, and my name was Eva Burbank (Miss).

[This spirit could not hold control any longer. But "Wild Cat," the Indian guide, said that the spirit appeared to be a young lady of eighteen years, and, he thought, about one year in spirit life.—Ed.]

SARAH BURRELL, (Chico, Butte Co., Cal.)

GOOD MORNING, SIR:—I am glad that I was a Spiritualist, for it has helped me much as a spirit. I have been enabled to find more truth, with Spiritualism to guide me, than I could otherwise have done. In fact it is the best thing that can happen to any person to die knowing the truth, for it helps their progression and keeps them clear from the bad effects of all creeds and beliefs that are erroneous. You see them with your spirit eyes; and you feel, when a true Spiritualist, you should work—he imbued with a missionary spirit to help to raise those who have passed to spirit life with a reliance upon the power of some other person to save them from the effects of sin. But when, you know you are to be your own saviour, you can at once go to work in helping forward progression and reformation. I am glad that Spiritualism is increasing on the mortal plane, for we are receiving reinforcements from your side of life that enables us to increase the spiritual phenomena. We are but a handful in comparison to those who are believers in creeds and the dogmas taught by priests. But we of the spirit world will help all we can to spread the light. The place from which I passed to spirit life was Chico, Butte County, California. I have returned here to-day for the benefit of my husband, who is an old man, and feels very lonely since my departure. But I am near him very frequently, and he knows it, yet, by seeing this communication, he will feel much strengthened. My name was Sarah Burrell.

[The Indian guide said afterward that the name of the husband was Watts or Watson, or something like that, but he would not be sure.—Ed.]

SAMUEL M. PERKINS,

(Chief of Police, Indianapolis, Ind.)

"GOOD MORNING, SIR:—In my mortal life I was a straight forward man of business, wasting no time when any duty was to be performed. I held a position in which I had to deal with crime and criminals, and if they received stern treatment from me, it was on account of my knowledge of the worst traits of humanity. A man becomes hardened by hearing every day of some crime in a new shape, hatched by the brains of rogues, until pity for them, after you have passed this kind of life, seems to you to be no less than injustice to the honest portion of the community. As I was placed in the position I have spoken of,

I have joined a party of spirits to try and eradicate crime. We have a big job on our hands and we know it, but we are being rapidly reinforced by spirits who know this fact, that when you hang a man, you do not get rid of him. You have only transferred him to spirit life, where he becomes a greater enemy, and performs more evil by obessing others than he ever did on the mortal plane. I have not been so very long in spirit life, but I knew something of Spiritualism, although I never made it public, occupying a position that it would not do to embrace any religious ideas, which might be misconstrued by people of various religious sects to bias my judgment. Therefore I never spoke of my religious convictions. My name was Samuel M. Perkins, Chief of Police of Indianapolis, Ind.

342 STATE ST., Brooklyn, N. Y., June 12, '81.

Editor of Mind and Matter:

DEAR SIR:—I will not resist the desire to thank you for the prompt reply to my inquiries, and especially for the welcome copies of MIND AND MATTER containing my letter. I was surprised that you published it, but am pleased to put my name on record, as a friend to the faithful mediums, to whom we are so deeply indebted for heaven-born truths and a knowledge of a continued existence. They are "loved of the gods," and will have their reward.

Mr. Wm. J. Colvill writes me that he has hired Republican Hall in 33d street, New York, for six Sundays, beginning July 17th, and will meet his friends in Brooklyn at my house any time after that date. Mr. Colville has given several receptions in my parlors, answering questions and bestowing spirit names and character readings upon many of the prominent Spiritualists among us. He met here Mrs. Cora Richmond and gave an alternate poem with her, which was in perfect accord and very beautiful.

I am very much interested in your paper of June 7th: it is full of good things. The lecture, by Wm. Fletcher, "Jesus of Nazareth," is in harmony with my conceptions of that personage. I am desirous of having the truth and nothing but the truth, and therefore receive and entertain every new idea hospitably. I read with interest all those marvelous communications through Alfred James from ancient spirits, including Ulphilas, a Catholic bishop. I do not feel competent to criticize nor decide upon their real value, but am favorably impressed with their truthfulness. L. Maria Child, in her "Progress of Religious Ideas," as well as most of our Spiritual authors and mediums, have shown the great similarity between the New Testament record of Jesus and the Saviours of other ancient nations—India, Persia, China, etc. It probably is true, that the New Testament has been manufactured out of Eastern mythological history. But, I have no doubt whatever but that such a personage as Jesus lived and still lives. The fact that spirits return who have not met Jesus is no proof that he does not exist. We are told that spirits do not meet who are not on the same plane of unfoldment. Many tell us they have not met their own life companions. When interrogating Spirit Robert Burns concerning his Highland Mary, (who he said had gone to the farmer "Kintyre," as she was a peasant, and he lived with the poets), Burns volunteered this information, "I dinna niver meet Jenn."

Rev. Mr. Benning an active Spiritualist and lecturer in the past, now arisen, told me that he communicated through Dr. J. V. Mansfield, with Dr. Dixon of Jersey City, a very remarkable man—an inventor and great genius, who, (although a Spiritualist), during his life, absolutely denied the existence of Jesus, said, "Now I know there is such a person as Jesus, for I have met him." I remember to have read in the *Banner*, a communication from spirit Theodore Parker, where he avers that the existence of Jesus has become a knowledge with him, as he had met the spirits who planned his advent upon this planet, and furthermore these spirits admitted that his coming had been premature, as the world was not prepared for such exalted truths. In the twenty-seven years that I have been an avowed Spiritualist, I have had abundant testimony through various mediums, Lizzie Doten among them, of the existence of Jesus. Is it wise to reject all this evidence of that existence?

Allow me to congratulate you, Mr. Roberts, for the generous and whole souled tribute that you have given in MIND AND MATTER of June 4th, to the gentle and kind hearted editor of the dear old *Banner*, for his manly defense of poor Mrs. Fletcher, who is the victim of such infamous persecutions. I have been somewhat grieved at times by your harsh criticisms of Mr. Colby, but now you have made most noble amends. Is not this an assurance that you and Mr. Miller will "bury the hatchet," and in the near future become good friends again? For you both are certainly in the same line of action, sustaining the mediums; both are enthusiastic Spiritualists, and it is evident that your apparent disagreement is more a misconception than an actual enmity. Mr. Miller is one of the most genial and popular Spiritualists of Brooklyn: it is true that all do not accept his advanced ideas, but we do all agree that he is entirely sincere and a thoroughly good man. He was not re-elected to the Presidency of the Everett Hall Society of Spiritualists, because he positively refused to serve and we felt he was too actively engaged on his paper to give so much time to our society as he had done in the past five years, otherwise he would have been unanimously re-elected, as it is acknowledged there is no one so competent as Mr. Miller to fill that office. Mr. H. W. Benedict is now our president, a gentleman so harmonious that all are pleased with him: there are no sharp corners in his character that can offend the most fastidious. The petition to Queen Victoria for the release of Mrs. Fletcher was presented to our Spiritual Conference last evening. Many signed gladly, Mr. Miller headed the petition and said if he had a thousand names he would give them for her release. Mr. Benedict signed; also Captain David, chairman of the conference; others refused, and some bitter discussions arose from the petition being brought before the meeting. W. C. Bowen said he would see her imprisoned twelve years before he would sign it, he was disgusted with such fraudulent mediums. It is fortunate for our persecuted mediums that all of us have not such a willingness to believe every evil report against them, as seems to be the case with many professing to be Spiritualists. I do not wonder that sensitive mediums shrink from developing their gifts; the treatment they receive from their own household of faith is calculated to make the boldest shudder. Rev. Jos. Cook is right when he says: "Leave the Spiritualists alone, they will tear one another to pieces!" EMILY B. RUGGLES.

Letter from E. G. Anderson.

FERNDALE, Humboldt Co., Cal., June 3, 1881.

In my last, I gave your readers a simple and truthful statement of my experience with Mrs. Ada Foye. It seems to me that one test of this kind, where there is no opportunity for fraud, clearly proves the fact of spirit return: for no number of failures to get the same thing again, will overturn this one established fact. No number of mere negatives can disprove a well authenticated affirmative. Nor is there any other hypothesis than that of spirit return, that will explain the phenomena which constantly occur in the presence of Mrs. Foye. Take the test I spoke of in my last in regard to my brother, and look at it from any standpoint you will, and there is no other explanation that will meet the case, than that he was there in person, and controlled the medium's hand to write me a message which would apply to me alone, and then signed his name as my brother, and a name different from my own, was a thing he alone could have done. The fact of his being my full brother and yet bearing a name different from my own, is a peculiarity the like of which might not again be found in the United States.

To the medium I was an utter stranger; and if she had been trying to deceive me, she would naturally have given him the same surname as my own, if she had known what it was, which I am very sure she did not know. But what shall we think of the case allowing that she might by some means have obtained my name, and then signed another name entirely different from my own, and preceded it with the words, "your brother." Can any one tell how that could have been done by fraud? There was not another person in San Francisco who knew that I had a brother, much less did any one know of the peculiarity of our names. Further comment I deem unnecessary, as this adds one more to the myriads of proofs that are constantly accumulating of the great fact that our friends are not dead but only gone before.

The next day, having a little leisure time on my hands, I occupied it in going to see the independent slate writer, Mrs. Frances.

I took a common slate, such as school children use, except that it had no frame on it, and after I had washed it clean, she took it and placed a small piece of pencil upon it, and held it under a small table in the room. In a half minute afterwards, I distinctly heard a noise under the table, as if a pencil were being used in writing. Soon after she took it out, and there was written, "It is very hard for us to write," and signed by some name which we could not read. After carefully cleansing the slate again, she placed it under the table as before, with this difference, at her request I held her hand which was holding the slate. I held all her fingers and thumb in my grasp so that it was impossible for her to move them without my knowing it. We had held the slate there but a short time, when I again heard the same noise as before, and at the same time felt the slate gently vibrating as it naturally would if some one were writing upon it. On taking it out there were written these words:

"I am glad to meet you again, dear brother."

"H. C. ANDERSON."

Now, I think there is another pretty hard nut for materialists to crack. Leaving out the question of the identity of the intelligent force that did the writing, is not the evidence in this case pretty clear that somebody did the writing that was not visible to us who were present? Nor was there any chance for our senses to deceive us. We were seated (the medium and I) in a parlor lighted by a brilliant noon-day sun, the slate we used was carefully cleaned before each experiment, and it was morally impossible for any one who was visibly present to have written upon the slate.

Now, who wrote that message? It was an intelligent one, and, therefore, must have been written by an intelligence; for I cannot conceive how any unintelligent force in nature could write an intelligent message. Therefore the only reasonable answer to my question is that an intelligence invisible to us, wrote, and the fact that the name of my deceased sister was signed to it, is *prima facie* evidence that she wrote it. But the name signed to it is of secondary importance. While I am very glad to know that my sister does think of me, yet the fact that she can come and communicate with the children of earth after passing through that change called death, is of infinitely more importance to humanity than any mere question of identity could be. One message coming from a person who once lived on the earth as we do now, destroys the last doubt of the materialist, and opens wide the highway of communication between us and friends gone before.

I have not written of this because it is uncommon or has not been experienced by others, for hundreds—yes, thousands—have seen the same things; but because I wish to add my testimony to the ever increasing mass of evidence which is accumulating in proof of the glorious truth of immortality.

Do you doubt it, reader? Then investigate, and your doubts will cease. You need not go back to the dusty tomes of past ages to learn the truth. Revelations came to people in the past, and they can come to you now, but you must do your part. Rise up, throw aside your early educational prejudices and investigate, and a revelation of the great truth will be your reward.

A Touching Romance.

A number of years ago some miners in Wales, in exploring an old pit that had long been closed, found the body of a young man dressed in a fashion long out of date. The peculiar action of the air of the mine was such as to preserve the body so perfectly that it appeared asleep rather than dead. The miners were puzzled at the circumstance; no one in the district had been missed within their remembrance, and at last it was resolved to bring in the oldest inhabitant—an old lady long past her 80th year, who had lived single in the village the whole of her life. On being taken into the presence of the body a very strange scene occurred. The old lady fell on the corpse, kissed it, and addressed it by every term of endearment spoken in the language of a by-gone generation. He was her only love; she had waited for him during her long life. She knew he had not forsaken her. The old lady and the young man had been betrothed sixty years before. The lover had disappeared mysteriously, and she had kept faith during the long interval. Time had stood still with the young man, but had left its mark on the woman. The miners who were present were a rough set, but very gently and with tearful eyes they removed the old lady to her house, and that night her faithful spirit rejoined that of her long lost lover.

"If Spiritualism is true, what of it?" which was answered by Dr. Anna M. Twiss by request. She said briefly that "there is a self-evident use in every truth. The world is always enlightened

and benefited by it, Spiritualism brings with itself the power to demonstrate not only the great truths of this world, but of the next, and multitudes of doubting ones have by its light been able to see the effect of a life in harmony with it, and have been strengthened to carry good resolutions into practical effect, and thereby wisely and truly converted. Truth is divine, in fact is Divinely itself." Other questions were asked and answered. Speeches were made by Messrs Ingham and Chase and Mrs. Sturdevant.

At 3 P. M., Mrs. Addie M. Stevens, of Charent, was introduced as the regular speaker of the afternoon. She prefaced her remarks by reading the sweet poem, commencing "If I were a voice, a persuasive voice, I would travel the wide world through," then after an invocation, she took for her subject "The mission of Spiritualism." She said, "It is a part of God, and is destined to penetrate to every portion of society. It comes to the wounded spirit, and binds up the afflicted and broken heart. It is the working of the great spirit through individual spirits and mortals. It teaches us that as we die, so shall we be on arriving there. The doctrine of compensation forbids any escape from the penalty due for the transgression of law. Does it make any difference whether a person know that he or she has swallowed a powerful poison by the effect produced? Effect must follow cause in every instance. Scientists are investigating. They ask their ministers to explain certain points of doctrine, and failing to find satisfaction they have turned to Spiritualism. Spirits often return and express disappointment in not finding the 'Lamb's Book of Life,' and their names written therein."

The evening meeting was devoted to the discussion of various subjects connected with our great work.

The secretary read a letter expressing sympathy and fellowship with our movement, from the presiding officers of the Sonapee Lake Camp-meeting Association, and an invitation to be present at the coming camp-meeting. A vote of thanks was offered for the same, and the secretary was instructed to answer accordingly. The following resolution was offered:

Resolved, That the existence of the so-called Medical Law now upon our statutes is a most humiliating evidence and indication of the selfishness, bigotry and intolerance of the medical fraternity of our State who secured its enactment; as well as the careless indifference of our legislators to the highest interests of humanity, and the progress of the healing art; and that it is a direct infringement of the rights of the people and a flagrant violation of the organic law, which prohibits class legislation; and that it should receive the disapproval and unqualified condemnation of every man and woman in our State.

This resolution was discussed by Messrs. Burpee, Hutchinson, Duran, Jackson, Emerson, Mrs. Stevens and Dr. Twiss, and was adopted without a dissenting voice. Further remarks were made upon various subjects. Mr. Emerson gave tests from the platform.

The choir of the Manchester Spiritualist society, greatly aided by their music and singing, the success of the convention.

A vote was taken to have 500 copies of the constitution printed, and the Treasurer and Secretary were appointed a committee to attend to the same.

Our meetings throughout were marked by a kindly fraternal harmony, and the Spiritualists of New Hampshire who united to form a legal state organization have reason to congratulate themselves that such a society now exists, and that their efforts are crowned with success, and they have the rights and privileges of other religious bodies.

A vote of thanks was given the choir for furnishing music, and also to the Spiritualists of Manchester for entertainment and use of hall.

The Secretary was instructed to furnish report of proceedings to the *Banner of Light*, *MIND AND MATTER*, and the *Religio-Philosophical Journal*.

ANNA M. TWISS,

Sec'y N. H. State Spiritual Asso'n.

Manchester, N. H., July 1st, 1881.

Wicket's Island.

ONSET BAY,

Editor of *Mind and Matter*:

In answer to the many letters that are coming to us daily, asking about the island work, I will say that our large building, will not be completed in time to accommodate patients or students this camp meeting season; but mediums and friends who have been invited by the band to come and assist them in forming their batteries, will all be entertained in the three cottages we have ready. The circle and lecture room will be completed by the 10th of this month, and lectures will be given upon the laws of life, spirit return and spirit control; and circles held for the development of spiritual gifts under the direction of Dr. J. C. Warren. Ample accommodations will be at the grove, and means provided for all who wish to attend the meeting on the island, to which they are conveyed by steamer and other boats. Dr. Warren wishes me to thank you, for him and the band, for the assistance you have given them, and all friends who have so promptly responded in ordering the amulets, as it has opened a direct line of communications for the spirits to get closer to mortals, and it serves as a practical means of instructing those spirits who are being educated how to operate through material agencies. Already testimonials are coming to us of the good they are doing in relieving those who are suffering from illness, and the satisfaction, light, and happiness given by the communications that are sent out with them.

He also says: "If those on the earth plane would witness the rejoicing there is with spirits, that an institution, home and hospital is being established, where those unfortunate ones, who had no advantages while in earth life, who passed out in darkness, and who are now seeking to rise out of their low or undeveloped condition into a higher sphere through these means, all would seek to lend their assistance to carry this work forward; and the offer made in *MIND AND MATTER* of June 18th, gives all an opportunity to assist those who have been selected to carry out the work of the spirit world, and those who send, get great good from the small sum they are asked to give."

Friends must be particular to direct to Onset Bay, as new arrangements have been made in delivering the mail, and when directed to East Wareham only, the letters are detained there twenty-four hours. All communications will be answered as fast as the friends from the other side can operate. Yours truly,

DR. ABIE E. CUTTER.

Seances of Dr. J. Matthew Shea.

BY T. T. WILMOTTE.

DEAR SIR:—Allow me to contribute to your interesting journal a brief sketch of my personal investigation of the phenomena of Modern Spiritualism, and my reasons for believing in its truth and reality.

In a small, modest appearing dwelling at No. 87 West Madison street, Chicago, Ill., resides a man who, by the power and under the direction of Divine Wisdom, is already an influential factor in the introduction into the world of the glorious truths of Modern Spiritualism, and its dissemination among mankind, for their redemption from error, and elevation to a higher plane of life.

Dr. J. Matthew Shea is a graduate of two medical colleges, an honored member of his profession, and has a large and growing practice. Among Spiritualists he is known as a clairaudient, clairvoyant, telegraphing, slate-writing and materializing medium.

The doctor is about forty years of age, unmarried, and in personal appearance of medium height, inclined to embonpoint, with a fair round face, expressive blue eyes, dark hair, slightly bald, and wears a moustache. His manners are magnetic and prepossessing; so say all who come in contact with him, whether on business or socially.

Every Sunday afternoon he gives tests and delivers inspirational lectures at Grimes' Hall, No. 13 S. Halstead street. His materializing seances which I have been in the habit of attending, at intervals, during the past three years, usually take place on Thursday and Sunday evening, and are generally attended by an audience of both sexes varying in number from ten to fifty.

At the commencement of the seance the doctor enters a small room having one entrance, which serves the purpose of a cabinet, and is there entranced, after which the manifestations to be described occur. The room is about six by twelve feet square, and contains a chair and a small table only. It is always open to public inspection.

As soon as seated in this room, a door containing an aperture about two feet square, covered with black, is hung on to the door frame, the light is lowered and a religious hymn is sung. The singing is kept up at intervals during the evening, and has the effect, so I am informed, of helping the materializations. In past years it has been the practice at these meetings for the doctor to be securely tied with a cord to the chair, but this has not been done lately on account of his health.

The doctor claims to be assisted by a spirit band, prominent among whom are intelligences known as Mr. Richard Fitzgerald and Snow Drop. They both converse with the audience and cheerfully answer any proper question that may be put to them on any subject.

Mr. Fitzgerald is a spirit man, about forty years of age. His conversations indicate, as well as his advice to those who consult with him through the medium, that he is a man of keen discernment and varied knowledge, thoroughly practical in business matters and of a noble generous nature. Little Snow Drop, a spirit Indian squaw, about twelve years of age, delights the audience with her sweet youthful simplicity. She is a valuable help to Mr. Fitzgerald in the materializations.

Forms of men, women and children of all ages and sizes appear at the aperture and are almost invariably recognized by some one of the audience as a deceased friend or relative, and frequently long conversations ensue generally about matters of a personal or family nature.

The medium is developing with wonderful rapidity and his seances are better every month. When I first attended them the spirits did not have power enough to come out of the cabinet. At the one I attended June 19th, the door of the room used as a cabinet was opened several times by materialized spirits, who conversed with relatives in the audience; one man being called to the cabinet and embraced by one of them, who also extended his arms over his head as if to pronounce a benediction. On this occasion no less than seven came out in front of the audience fully materialized, and were recognized by, and conversed with relatives. Several spoke German. One was a little girl, perhaps ten years of age. When fully materialized, the spirits are usually dressed in long flowing robes. During these manifestations the medium himself could be plainly seen sitting entranced in his cabinet.

The philosophy of the materializations as explained by the doctor is, that his band collects the magnetism emanating from the audience and himself, condenses it, and the spirit about to materialize with the assistance of the band, gives to it shape, color, solidity and the appearance of the individual when in earth life. I have seen forms fade away as smoke dissipates in the atmosphere, this is called dematerialization.

Undoubtedly, this process of materialization requires the conditions of partial darkness, like twilight, the right kind and quality of magnetism, general harmony among the audience, and a medium whose mind has, by proper development, been prepared for the work. A clear, cool, dry atmosphere is most favorable for the phenomena.

To those who sneeringly ask why these conditions are required, I would reply that we "live, move and have our being in mystery," and that cavilers ought to remember that the most ordinary processes of nature are inexplicable, even by the most learned scientists.

Some may inquire why cannot these manifestations occur at any time in daylight. I may with as much reason ask why does the seed commonly need the conditions of earth, air, water and light to become a plant.

Let me consider briefly the two explanations which may be suggested by anti-Spiritualists to account for these phenomena.

First. That it is done by confederates. If this be so, then the Doctor has in his service, no less than one hundred trained actors, men, women and children, of all sizes and ages, capable of speaking fluently many languages, knowing the family history and the names of deceased relatives and friends of strangers, as well as of those who frequently attend the seances. This wonderful corps of actors have also the power of going through brick walls and partitions, and of vanishing into thin air in full view of every one. Compared with these performers, if such they are, monstrosities and freaks of nature found in museums and circuses, are indeed unworthy of inspection.

Second. That it is the result of machinery. If machinery could be constructed, which I doubt, capable of producing these appearances, it would necessarily occupy an area at least four times the

size of the Doctor's cabinet and audience rooms, where the manifestations occur, and cost thousands of dollars. And could machinery produce forms having an actual substance, closely resembling the human body, life like enough to be identified as appearances, almost exactly resembling persons once living on earth? Again could any shadows produced by machinery converse intelligently in many languages? I have heard conversations in three languages at these seances. The medium speaks English only. I have never seen or heard of, or had reason to suspect the existence of the least particle of machinery about the premises of the Doctor.

Now, gentlemen, learned in law, theology, and science this is a truth or it is a fraud. There can be no middle ground. If these phenomena are not spiritual manifestations, what in the name of God are they? Come and investigate for yourselves. Accept the testimony of no man, when you can verify the facts yourselves. He who refuses to investigate because of indifference, neglects an important duty, he who will not because of prejudice is a bigot, he who will not for fear that it will make him socially unpopular is a coward, and he who condemns it without investigation is a fool.

In conclusion, I wish to say that I have no financial interest in the subject of Spiritualism, that I am not a medium and never expect to become one, and furthermore have no living relative to my knowledge, who is a medium or Spiritualist.

A Distressing Great Man.

Editor *Mind and Matter*:

There are used to tell of great men. The "Presidio of San Francisco, Cal." has one. He writes for the *Religio-Philosophical Journal* of June 25th. He sits as judge. He has the judgment seat in his eye. He knows all about English Spiritualism. He reads all the English spiritual journals. He knows all about the "message department" of the *Banner*. He has read the *Banner of Light* for sixteen years. He is pleased with Mr. Farnsworth and Mr. Farnsworth's great productions. "Mr. Farnsworth's head is level." He knows all about the Fletcher case. He is pleased with Tuttle's criticisms of Mrs. Richmond. He is pleased with everything and anything that militates against every hardworking and decent Spiritualist in the land. He talks about "science!" His science and Tuttle's and Denton's. If he can spare time from his ramblings in San Francisco public libraries, hunting up "Who was Jappus," and other rubbish, and spreading over newspaper columns, wholesale puddles of his drivel; won't he inform us what scientific circle or scientific man recognizes his or Tuttle's "sciences?" Tuttle wrote the "Arcana of Nature" and other dubious, "half horse, half alligator" books. Are they "science?" What would Huxley, and Tyndall, and the rest say to Tuttle and Coleman; and their claims to "science?" Would Darwin, and Proctor, and Crookes heed Coleman more than Mrs. Richmond on scientific questions? Who gave Tuttle any authority to sit in judgment on Mrs. Richmond, in one of whose discourses, their is more inspiration and true spiritual science, than all the Spiritualistic "half breeds" (Coleman, Tuttle, Bundy, Stebbins, *et id omne genus*, ever dreamed of.

Who gave this spiritual snob the right to talk about the Holmeses, Blisses, Eldys, etc., being frauds? Is he a medium? God pity the spirit that should select him as a channel. He is a pretender. He is a quack. He is a tin peddler of other people's ideas. His Majesty Wm. Emmette Coleman, Presidio, of San Francisco, Cal. In this article in the *Bundy Journal*, he uses the pronoun I forty-eight times. He says: "I have sat near her (Mrs. Foye), and next beside her, various times, and a more critical, sceptical investigator it will be difficult to find." Have mercy on us poor common folks, we pray thee, good Lord. Again, "No fraudulent mediums will ever desire me—knowing who I am—to sit next to them in seances." For the love of heaven, Mr. Coleman, do be merciful to the poor mediums. What a thrill it must have sent through the spirit land to know what a protector it had in you! Great man, how can we sufficiently admire you? And then he "gives it" to poor Mrs. Huntton. "She is steeped through and through with corruption," and then he talks about "moral lepers" and "disgraces to the name of humanity," a "load of shame," "credulous dupes" and "scallwags." And yet above he says: "Let us, then, not be hasty in jumping to conclusions." "Above all things, let us be just." And then he illustrates his idea of justice by the example I have quoted. Good friends, who read *MIND AND MATTER*, and also those who read the *Bundo-Tuttle-Presidio-Philosophical Journal*, let us think a moment. Spiritualism is the everlasting truth. It is a heaven-high intelligibility. But it is a religion of the people. It is not "respectable," in the "Presidio" sense.

It is not "scientific" in the snobbish Tuttle-Bundy sense. It belongs to nature and to man. The oaks are not all symmetrical, the pines are not all lofty, the brooks run dry and the sun is covered with clouds; the mediums are not all perfect, but they are mediums, they have been selected by the spirits, the spirits have good reasons for their selection. It is not curious that an egotistic numb-skull should criticize them, especially a numb-skull like Coleman, for the highest angels could not possibly predict what an ass he might make of himself; but it is curious that the honest, quiet, truth seeking people who love Spiritualism and its mediums should harbor, aid or give comfort to such a sickening, self-conscious despicable quack as this Coleman in whose shallow head, an original idea would make more trouble than a grizzly bear in a milliner's shop. And Spiritualism the glad, the good, the glorious gospel is driven from the hearts and homes of men by the Colemans, the Tuttles, the Hardinge-Brittens and the rest of the pestilent brood who are howling forever about the Holmeses, and the Blisses, and the Fletchers, etc., and snarling at Mrs. Richmond and the "materializations," and the "frauds" and all the rest *ad nauseum*. When "Wm. Emmette Coleman, Presidio of San Francisco, Cal.," having carefully searched through all the dreary and "Cheap John" he has peddled out these many years, shall find in it all as much truth, poetry, noble sentiment and spiritual refreshing as can be found in the poorest discourse Mrs. Richmond ever delivered, we will agree that he shall preside over all the "Presidios" in the Universe.

E. A. WALDO.

Lowell, Mass., June 25, 1881.

Rev. R. H. Smith, head of the Methodist Episcopal Church in British Columbia, has seceded from that church. He says he does not believe in damnation, and it has been decided that he must go.

Mrs Crindle in New York.

BROOKLYN, N. Y., June 25, 1881.

Editor of *Mind and Matter*:

A few evenings since I attended one of Mrs. Crindle's seances in New York, when the voice of a little child from the cabinet called me by name, telling me the spirit of a man was present who wished to communicate with me by slate-writing at my convenience, through young Henry Crindle, Mrs. Crindle's son. Yesterday I called for this purpose at 342 State street, where both mediums are stopping at present. Mr. Crindle went into a back room, bringing out a pair of slates, requesting me to clean them, which I did, and I then held them at arms length, after having placed a chip of slate pencil upon each one, and placing a piece of dark cloth over them. I then heard the distinct tracing of pencils. Mr. Crindle told me to look on the slate in my right hand, and I found a short message from Lilly—his guide—saying: "My friend, we first found you buried under tons of scepticism and your soul dark with doubts, the future having no meaning for you—no hope of immortality. We, your friends, have followed you and led you here for the purpose of opening the door, letting in the sunshine of another and better existence. Investigate carefully, honestly, and your reward will be great." And for her signature she drew a beautiful Lilly. I now uncovered the slate in my other hand, which the medium had not touched, where I found a message from my father, giving me many tests, and signing his full name, of which the medium knew nothing.

I am not yet prepared to account for this wonderful manifestation, but am willing to be converted, for it is certainly a beautiful belief; but I will say, this young man has a great gift which should be religiously guarded, if indeed it is spirit influence. Certainly with his quiet unassuming manners and wonderful powers, he should be able to convert the most sceptical.

CHARLES SHIPMAN.

From London Via Australia.

The *Harbinger of Light*, of Melbourne, April 1, quotes from a late number of the *London National Reformer* as follows:

"The Rev. Joseph Cook of Boston, U. S. A., has come over to England, to help the distressed and overmatched clergy against the Freethinkers. Several newspapers have been sent to me with a report of what is very properly called the delivery of his discourse on 'Does Death end all?' for, judging by the reports, the Rev. gentleman has only one lecture which he has learned carefully and delivers over and over again. This explains his refusal to meet Mr. Bradlaugh in debate, for if he has only got up a single lecture, the poor man would be sadly at a loss in oral controversy; surface knowledge can easily be acquired by rote, just as deal may be painted to resemble mahogany; on scratching either, the real material shows through. Bitter complaints are made by Christians as to Mr. Cook, similar to the wails over Dr. Talmage. Militant Christians defending their creeds are not content to take as payment the proceeds of the lecture, i. e., the value of the lecture as estimated by those who listen to it, but demand a large fee, which has to be drawn from the Christians of the district in subscriptions. Mr. Cook will not save souls under £20. * * * America often sends over men who are a credit to herself and a benefit to us, but she might as well keep for home consumption her Cooks, Talmages, Moodys and Sankeys. We have plenty of religious vulgarity here, and have no need of the imported article."

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. Chudsey, 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
A Friend, San Francisco, Cal.,	4 00

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. Britton, N. Y.; Mrs. N. J. Willis, Cambridgeport; Ed. S. Wheeler, Philadelphia; Dr. G. H. Geer, Detroit, Mich.; Prof. R. G. Eccles, Brooklyn; Mrs. Fanny Davis Smith, Brandon, Vt.; F. J. Baxter, Chelsea, Mass.; Dr. J. H. Carrier, 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.

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.

W. HARRY POWELL, the celebrated slate writing medium of Philadelphia, will visit Hammonton, N. J., July 13th. He will also visit Vineland.

MR. FRANK T. RIPLEY, lecturer and test medium, is at St. Louis, Mo., and can be engaged for lectures and tests between here and Chicago. Please address him at East St. Louis, Ill., care of A. A. Hamilton.

Mrs. E. S. POWELL returns thanks to her many kind friends for their patronage, and will cordially welcome them and the public generally, at her new residence, N. W. corner of Eighth and Wood streets.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6.36 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.

MR. P. L. O. A. KEELER, will give his seances for physical spiritual manifestations in the light, every evening for the next week, at the residence of Mr. H. N. Wiley, No. 1128 Vine St., Philadelphia, at 8 o'clock. We cordially recommend all who desire to witness positive proof of spirit return to avail themselves of this rare opportunity to witness the phenomena occurring through his mediumship. Admittance fee 50 cents.

We learn that Dr. B. F. Brown, of Lewiston, Me., has been very sick, and people who have written to him for diagnosis, etc., have been compelled to wait for replies. He intends going on a two months' trip for recreation, where he hopes to recuperate and regain his lost health. He is an earnest worker in the field and is ever striving to do some good. Letters may be addressed to him as heretofore, and they will be promptly forwarded to him.

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 Liberals will hold their next annual camp-meeting on the beautiful camping grounds on the banks of Goguc 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. Goguc 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.

Mrs. ELISE CRINDLE, the noble, faithful and successful spiritual medium, after a stay of several weeks in New York and Brooklyn, where she has given her highly interesting and convincing seances for form materializations and other physical spiritual phenomena, almost every afternoon and evening, to the satisfaction and delight of thousands of persons, has gone to Hartford and Boston, and will reach the latter city to-day. She will there give her seances at the rooms of Mr. W. J. Colville, the world-renowned spiritual lecturer, where she may be addressed. Worn out with the hot weather, and her severe application to her mission as a medium, Mrs. Crindle will be compelled to go directly to her home in San Francisco without stopping by the way. She will return to the East in the Fall, and will then give all an opportunity to witness the wonderful work the spirits perform through her mediumship. God bless and prosper her, is the prayer of one who knows how grandly she has performed her great mission in spreading the light of Spiritualism. Go on, brave girl, and heed not the insensate carplings of the envious or the unfriendly condemnation of superannuated egotism.

Curiosities of Earth.

At the city of Medina, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at a distance of 63 feet they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its extraction the water bursts through the aperture with great violence and quickly fills the newly made well, which continues full and is affected neither by rains nor drought. But what is the most remarkable in the operation is the layer of earth as we descend. At the depth of 14 feet are found the ruins of an ancient city, paved streets, houses, floors, and different pieces of mason work. Under this is found a soft, oozy earth, made up of vegetables, and at 26 feet large trees, with the walnuts still sticking to the stem, and the leaves and branches in a perfect state of preservation. At 28 feet deep a soft chalk is found, mixed with a vast quantity of shells, and the bed is two feet thick. Under this vegetables are found again.

Mrs. Mary Eddy Huntoon.

PROCTORVILLE, Vt., June 26, M. S., 84.

Editor of Mind and Matter:

DEAR SIR:—Allow me, through the columns of your brave, widely circulating paper, to speak a kindly word for a much abused, slandered and long suffering medium. Some in this vicinity have long felt that they would like very much to see an exhibition of physical phenomena, which, in spite of all published statements to the contrary, we firmly believed honestly occurred in the presence of Mrs. Mary Eddy Huntoon, of Chittenden, Vt., one of the world-renowned Eddy family.

Agreeable to this wish, I engaged her to hold two seances at my house. She came according to agreement, accompanied by her husband, with no baggage except a small valise, which contained little but some musical instruments, designed only for the use of materialized spirit hands.

Monday evening, June 13th last, found some fifteen of us, neighbors, young and old, assembled in my parlor to witness what few of us had ever seen. The honesty and fairness of Mr. and Mrs. Huntoon impressed us all favorably; being willing to submit to the most rigid test conditions, which no one present would demand of her; so Mr. H. proceeded himself to securely fasten every door, nailing tight one opening into a closet. A feeling of harmony and trust could be plainly felt. Everything being ready, and the light properly shaded, but light enough to see quite plainly, Mrs. H. called for some gentleman to hold her hands during the first or musical part of the seance. I named honest Gilman Bond as the one for the place. He accepted, and they at once took their seats by the curtain, facing the circle, and Mr. H. drew the lower half of the curtain over their persons, leaving their heads in plain view of us all.

Mr. H. had no sooner reached his seat on our left, when a shower of raps, light and heavy, at once began in the cabinet, and every musical instrument was played upon, keeping perfect time with our player, when to our great delight, large materialized hands came through the curtain, falling with rapid blows, heard and seen by all, on the heads and shoulders of Mr. Bond and Mrs. H. and then beat Mr. Bond over the head with the tambourine, pulled his whiskers, and finally concluded that part of the seance by throwing the three bells over their heads on to the floor.

Mr. Bond reported that he held the medium's hands firmly in his own during the entire sitting, and that she did not move or attempt to, and he further said that he, although a Spiritualist, did not believe in what is known as physical phenomena, but those white hands with white cuffs and black coat sleeves had beat all the scepticism out of him.

Next Mrs. H. enters the cabinet with hands tied tight; the curtain had not time to fall, when, like the crack of a whip, the rope was removed from her wrists, and she walked out to be tied again. She then entered again, and the heavy peculiar voice of George Dix, the medium's control, bade us all "good evening, ladies and gentlemen." I will not describe minutely all that now followed, for it is similar to what we have so often read; but it gives me pleasure to say that sixteen materialized forms showed themselves, from the manly form of Dix to infants clothed in the purest white, and my wife says that Mrs. H. had on no garments of white, and I know that she could not get any if she wished to, and what is more I do not believe she would personate if she could. She is a grand and powerful medium, and is to be at Lake Pleasant Camp Meeting this summer, and I hope she will be well patronized by all, and I will say if the investigators are as honest as she is, the manifestations will not fail to be satisfactory. Two or three of the spirits spoke in a whisper plainly heard by all—papa, mamma; father, mother, according to age of spirit speaking.

There had not been such a seance in this house for fifteen years, and our hearts beat high with the prospects of the second night, but we were doomed to disappointment, for after George Dix had bid us good-night, saying that they had done all they could, the power being exhausted, it was with surprise and regret that we heard the voice of Dix speak in clear, measured tones these words: "Mr. Huntoon, I think you had better go home to-morrow, as the woman you left to take care of your children has got to go home, as her old man is sick, and you know he is a fussy old thing and she dare not disobey him, and the children will be all alone." So, not hearing from Dix again, they concluded to go, and Mrs. H. wrote us that the woman was all ready to step into the stage, as they got out. They live thirty miles from this place. George Dix always tells true regarding things at home when they are away. Mrs. Huntoon says she will return to us this fall, and if she does, many hearts will welcome her with gladness and joy. Yours for truth, cost what it may, LUTHER O. WEEKS.

Camp Meeting At New Era.

CLACKAMAS, Oregon, June 17, 1881.

Editor of Mind and Matter:

DEAR SIR:—Will you please say to your numerous readers, and especially those, if any, who may be coming West the present season, that the Spiritualists of Clackamas county and vicinity, this State, will hold their annual camp-meeting on their grounds at New Era, fifteen miles above Portland, on Willamette, beginning Thursday, July 28th, and continuing four days. Good speakers and test mediums will be in attendance, and free return tickets for all who come by railroad.

The New Era camp-ground can be reached from both north and south by the Oregon and California railroad, and also by boats on the Columbia and Willamette rivers. These grounds are beautifully located in a fir grove on a high bank of the Willamette river.

Although the sectarian portion of the people of this State are using every endeavor in their power to blot out the progressive ideas of Spiritualism; yet, judging from the increased numbers that attend our yearly meetings, Old Theology has but a faint hold on the minds of our people. At every Spiritual meeting I have been for the last several years, both men and women have arisen and told the congregation how they came to leave the ranks of Old Theology.

It would seem from the number of lecturers we have in the field to-day, and from the amount of literature we have scattered abroad in the country, that every intelligent person in the United States, ought by this time to know what Spiritualism is, but such is not the case. I met an intelligent lady a few weeks since, who assured me that until quite recently, a few months at most, she

did not know what Spiritualism was. It seems that this lady was brought up among those who never allow liberal literature to enter their houses, or who never go to any place of public instruction except to the most strictly orthodox churches. But when, by chance as it were, she learned the extreme probability of our being able to hold converse with those gone before, she embraced the idea with much zeal. Such undoubtedly would be the case with many more, both men and women, were the gospel of the truths of Spiritualism ever allowed to enter their ears.

Such facts as these admonish us of the great necessity of our using every reasonable endeavor to spread the truths of Spiritualism, so that every ear may hear: so that every starving soul held in the prisons of priestcraft may have a chance to gather a few crumbs of nature's truths.

WILLIAM PHILLIPS.

SPIRITUALISTIC BARNACLES.

BY E. A. CHAPMAN.

To the Editor of Mind and Matter:

I like the above heading. I have already "freed my mind" pretty much on this subject, but yet I find much more that needs to be said. When a physician has a sick patient the first thing in order is generally to find out what ails the patient, in other words, diagnose the disease. Spiritualism is my patient, and I am trying to ascertain why it has, as I see it, so many unfavorable symptoms. If its claims are true, and very few now, in the face of the evidence before the world, deny it, it certainly ought, at once, to be universally accepted. Spiritualism is based on facts that have been proven thousands of times in all countries and by all peoples, therefore, it should be accepted the same as any other department of knowledge or science. It certainly is a science, for, like geology, or chemistry, it has opened up discoveries differing as a class from any others the world has ever known. If we are spirits now, with a spiritual sense, and if there is a spiritual realm of spirit matter and beings that interblend with matter everywhere in its grosser forms, then there are laws and facts which pertain to them, and they must be classified and accepted as knowledge as fast as they become known. If we have a spiritual existence and a spiritual sense, then if it can be proven, it becomes a scientific fact. If there is another world and a future existence, it becomes a scientific fact as soon as it is demonstrated. If there is a world of causes as yet unexplained by men of science, it is no reason why facts discovered in the realm of causes should not be accepted as scientific, just like any other.

Because we do not know just how as yet the rappings are produced, is no proof that those who produce them do not understand, or that they are not produced according to law, or that sometime we may not ourselves understand and even produce them just as spirits have done and do. Mental philosophy is taught in our colleges as a science, and very much of what the world has long received as scientific knowledge on this subject must at once be recognized as a part of the Spiritual philosophy. We know how we see and hear, by the vibrations of the air, ether and nerve fluids of the optic and audic nerves. These are scientific facts, and belong as much to Spiritual as Material science. The universal ether being universal, and escaping entirely the five senses, it follows that we must arrive at facts pertaining to it precisely by the same methods that we do facts pertaining to Spiritualism proper. And yet, the science of light and light vibrations is claimed and classified as a distinct department of science. We should never have dreamed of the existence of an universal ether, had it not been for its light vibrations or manifestations. Just so with a future existence: we could never have claimed it as a fact conclusively proven had it not been by spiritual manifestations.

I consider the tintings of the rose just as much of a spiritual manifestation as the spirit raps, although classified in different departments of Spiritual science. Yet the tinting of the rose, or some of the laws which govern it, we do not understand. We know that light vibrations of a certain tint are different in rapidity, force, and volume, from all others; therefore, certain substances that harmonize only with these vibrations will be affected. All this we know; therefore, it is science; but it is as much beyond the grasp or comprehension of sensation as a spiritual manifestation proper, which we know is produced by aid of the spiritual agencies or elements termed magnetism and electricity. I might adduce other reasons equally pertinent, why I use the term spiritual science. I can not see how one can be consistent in calling Spiritualism a philosophy, and yet refuse to recognize it as a science. To my mind it is not correct, nor is it a wise course to pursue. This very fact, that leading Spiritualists have declared that Spiritualism is and can be in no sense a science, has been prolific with harm to the cause. If Spiritualism is purely visionary and speculative, then it is not and can not be in any sense a philosophy or science, (I recognize and use philosophy and science as synonymous terms,) but, if it is based on facts that are within the boundaries of this universe, then they must eventually be accepted as scientific. For one, I do not propose to be so easily kicked out of this universe by either the enemies or friends of Spiritualism. We are here, and the very fact that we are here, is just as much a spiritual as a material fact. I have been astonished that mediums like Mrs. Richmond, with guides and controls—the very ablest, should declare and teach as she or they have recently done in Chicago, that Spiritualism is in no sense a science. It is not true. Either they have not given this matter thorough attention, or, they are giving big chunks of taffy to the enemies, both spirit and mortal, of Spiritualism, or I myself am the blindest of the blind.

Let us as Spiritualists cease to thus divest ourselves of that most necessary and desirable commodity, respectability. We must have a basis, a foothold, a place or something in this universe on which to stand, therefore, let us cease to make of ourselves a nothing out of something, and a laughing stock for our enemies. All intelligent Spiritualists should at once and persistently knock at the doors of this universe and demand admittance for themselves and the science or philosophy of Spiritualism, and not cease to clamor for their rights, until the facts on which Spiritualism is based have been accepted by the world for just what they are.

Lowell, Mich.

Open Letter.

St. Louis, June 27, 1881.

To the Editor of Mind and Matter:—Your paper being one of the *Western Light* exchanges, it gives me the unpleasant duty to inform you of its suspension for a brief season. Owing to my exhausted mental and physical condition, by too much care, I am obliged to rest from all labor and recuperate through the summer months; I hope to renew acquaintance with those from whom I have received a kind word and encouraging aid for the "woman's paper" that was becoming influential through its able contributors. I am glad that so many progressive papers are enabled to keep their devoted heads above water.

The *Western Light*, belonging exclusively to myself, by virtue of its copyright, will wait for its proprietor to set it again on a hill to shine for all. Now it is hid under a bushel, and as the revised New Testament did not exclude the text of admonition, it accepts the passage of scripture, and may appear again with greater brilliancy. Should the fates otherwise decree, St. Louis may not be found wanting in giving to the world her quota of Spiritual and Liberal volunteers, both from the male and female ranks, that will do credit to the new dispensation.

Publicly thanking friends, I remain still their loyal champion in all progressive works.

ANNIE T. ANDERSON.

The New York correspondent of the *Public Ledger* of June 7th says: "At the weekly conference of Baptist ministers a discussion arose between Rev. Drs. Potter and Gessler with reference to the merits of the so-called boy Evangelist, who has been conducting revivals in some of the Western cities. The former thought the boy possessed peculiar magnetic power, especially when he threw out his arms as if making mesmeric passes over the audience. The latter said, 'He did not believe in such a mode of preaching the gospel. His idea was that Christianity was a thing that should reach the heart through the intellect and not through such mountebank movements as those of Harrison. It was a monkey show, and nothing else.'"

Dr. Woodworth, Forest Home, Miss., writes May 20th, M. S. 84: "Yes, I am the same Dr. Woodworth; always receiving the paper regularly until I resigned the postoffice and moved here; and since November 1st, I have received no papers, which I do exceedingly regret, for I kept them carefully filed for future use, and I kept posted in all progressive movements and mediums. I felt trebly lost and gloomy when I did not get my paper. We are alone here (wife and self.) Not a Spiritualist only in the towns, and but few there. Persecution is our thanks for much of our advice and many acts of kindness. The success you so justly deserve, and thanks of all good mediums, is the earnest desire of a lone medium in the work of progress."

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.

CASH.	
Am't previously acknowledged in MIND AND MATTER \$119 00	
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. Dobson, 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. Hall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

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

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

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

STATE OF LOUISIANA,
PARISH OF POINTE COUPER.
I hereby certify that the within list of cures of different sicknesses were done per the Red Cloud and Blackfoot magnetized paper.
Witness my official signature this 9th day of April, A. D. 1881.
JOS. F. TOUNOIR,
SEAL. N. P.

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,

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

Treatment.	Dose.	Frequency.	Duration.	Remarks.
1. Saline	10 cc	q 4h	24h	To relieve pain
2. Morphine	5 mg	q 4h	24h	To relieve pain
3. Atropine	1 mg	q 4h	24h	To relieve pain
4. Codeine	15 mg	q 4h	24h	To relieve pain
5. Aspirin	325 mg	q 4h	24h	To relieve pain
6. Ibuprofen	400 mg	q 4h	24h	To relieve pain
7. Paracetamol	650 mg	q 4h	24h	To relieve pain
8. Diclofenac	75 mg	q 4h	24h	To relieve pain
9. Naproxen	250 mg	q 4h	24h	To relieve pain
10. Celecoxib	200 mg	q 4h	24h	To relieve pain
11. Etoricoxib	90 mg	q 4h	24h	To relieve pain
12. Fentanyl	25 mcg	q 4h	24h	To relieve pain
13. Oxycodone	5 mg	q 4h	24h	To relieve pain
14. Hydrocodone	5 mg	q 4h	24h	To relieve pain
15. Tramadol	50 mg	q 4h	24h	To relieve pain
16. Gabapentin	300 mg	q 4h	24h	To relieve pain
17. Pregabalin	150 mg	q 4h	24h	To relieve pain
18. Amitriptyline	25 mg	q 4h	24h	To relieve pain
19. Nortriptyline	25 mg	q 4h	24h	To relieve pain
20. Doxepin	25 mg	q 4h	24h	To relieve pain
21. Imipramine	25 mg	q 4h	24h	To relieve pain
22. Desipramine	25 mg	q 4h	24h	To relieve pain
23. Fluoxetine	20 mg	q 4h	24h	To relieve pain
24. Sertraline	50 mg	q 4h	24h	To relieve pain
25. Paroxetine	20 mg	q 4h	24h	To relieve pain
26. Venlafaxine	75 mg	q 4h	24h	To relieve pain

Prophecy written July 6th, 1880—Subject, Freedom.

WRITTEN THROUGH THE MEDIUMSHIP OF LYDIA J. WALTERS.

'Twas midnight when the moon lay low,
I donned my best attire,
And o'er the hills and through the snow,
I flew like magic fire.

Said I the world's at my command,
I'll sway the scepter free;
There's not a crowned head in the land
But shall bow down to me.

Long have they tried to hold their power,
But fainter does it grow;
They seek it not, but every hour
Tells me that it is so.

Assassins aim right at their hearts,
Yet fearless they hold on;
They'll ne'er succumb until their darts
Demolish every throne.

The rulers now for ten years hence,
Will find a blood-stained course;
They'll be amazed at the defence,
Outnumbering all their force.

A change will come, and o'er the land
An era new spring up;
And myriads, countless as the sand,
Shall drink from Freedom's cup.

Oppressors then, where's your retreat,
And where your subjects now?
Not in your courts with them you'll meet—
To them you'll have to bow.

Usurpers of all privilege,
Subjection was the cry;
To differ was thought sacrilege—
The penalty, to die.

Oppressed, your time is drawing near,
When you shall breathe more free;
Expression to your thoughts, I hear,
This time you soon shall see.

And Freedom's flag o'er all the land,
Shall wave without control;
And Love, the conquering hero, stand,
Possessing every soul.

732 Pariah street, Philadelphia.

SPIRITUALISTIC BARNACLES—No. 3.

BY E. A. CHAPMAN.

Editor of Mind and Matter:

Why is it that Spiritualism, which furnishes that which mankind in all ages have sought for most eagerly, namely, knowledge of a future existence, as well as the philosophy of all existences, past, present and future, is not more eagerly sought after and accepted by the masses? Millions are not only ignorant of what Spiritualism really is, but are actually afraid to investigate it. It is a term that to vast multitudes means all that is odious and degrading, notwithstanding the most respected and enlightened declare, after the most pains-taking investigation, that it is just what it purports to be, and that its tendency is to elevate and enlighten. The various answers to the above question, when fully elucidated, would fill volumes. No movement on this earth has ever received more bitter opposition from its enemies, or been more sorely afflicted by internal corruption. The slanders, ridicule, and scorn, which Christians and Materialists, so-called, have incessantly heaped upon it, are by no means the sole cause of its unpopularity. I am satisfied very much of the trouble can be found in our own household. We do not take the medicine we are cramming down the throats of our neighbors. We complain because Christians are not consistent,—do not practice what they preach. Pluck the beam out of thine own eye first, is too good a rule of action to be ignored entirely by Spiritualists, as thousands do. Consistency is indeed a jewel, and very many Spiritualists, so-called, will yet discover that it shines brightest when used to regulate their own habits and daily walk. It is true, we must treat superstition and persecution, when they amount to actual warfare, with the contempt and harshness they deserve; yet, when we talk to Christians about consistency, it would be well, I think, to indulge in a little self-examination.

Christians have an excuse for their hypocrisy and villainous practices. Their religion is a horrid mockery, and millions of them know it. That love and charity which forgives the murderer and eternally damns the innocent victim, or that prepares a burning hell for the everlasting torture of innocent men, women and children, is a horrible mockery, and any religion based on such love and charity is monstrous. Spiritualists have no such excuse. Spiritualism is honest in all its claims. It is both a revelation and a philosophy. It is knowledge, with perfect freedom to act and think, and its truths, when properly understood and faithfully applied, will elevate the standard of manhood, will produce grander men and women. The dear ones in spirit life know what we think, say and do. They are still living entities about us and in our very presence. Every thought, word and deed will come home to us freighted with their legitimate results, and we ourselves are the gods who must stand in judgment on the same. We cannot escape the lashing of a guilty conscience. Life on this material plane is the primary school of our existence, and neglected opportunities here are lost forever. The physical organism is not the real man or woman. No more is the visible physical universe the real universe, and a life devoted to the physical solely is nonprogressive selfishness and stupid egotistical folly. Notwithstanding every sign-board along the broad highway of Spiritualism points upward to a purer, better, nobler life, yet I am sorry to say, that my observation is all at fault, if there are not multitudes of so-called Spiritualists who do not move at all, or are going in the wrong direction. Some choose the ascending scale, and become glorious and glorified teachers of the truth, and exemplify at all times the power there is in it for elevating, enlightening and freeing the race. They receive it for the good there is in it; they are in harmony with those wise and good men who in spirit life projected this great movement. They are progressive, and are true Spiritualists. Others choose the descending scale, and adopt the Christian rule of selfishly applying all there is in it, or of it, to their own salvation on earth, regardless not only of their own development, but that of others and the cause.

As I see it, Christianity is, and always has been, a curse to those taking stock in it; but Spiritualism may be a blessing or a curse, and the sooner this is fully understood, the sooner the teachers on both planes warn the people of the danger there is in it, and cease to pronounce its tendencies all good, the better it will be for all concerned. It certainly can make bad men and women worse as well as better, and right here I find one of the greatest curses that makes Spiritualism unpopular. What our enemies say of us is not all false by any means. The great trouble is, they will not discriminate. True, progressive Spiritualists are

compelled to find laid at their doors the vile doings of all the frauds, fools and villains who claim to be Spiritualists.

Spiritualism is a philosophy just as much as geology or mathematics, and its facts are free to all alike, but it does not follow that knowledge of future existence through spiritual manifestations constitutes a Spiritualist, any more than the ability to count ten constitutes a philosopher or mathematician, or to tell a snail-shell from a trilobite does a geologist. It is time to draw the lines between the true and the false, and to proclaim to the world that it may be a blessing or a curse. It is time we entered a protest against this indiscriminate slandering of Spiritualists and Spiritualism. Spiritualism can in no sense be compared to Christianity, for there is to Spiritualism no creed but truth, no Bible but nature, and no salvation from just punishment either here or hereafter; therefore it is neither a church, an institution or an ism, but a philosophy, based on elements and laws that are eternal; therefore it is all wrong to charge Spiritualism with the wrong doings or follies of individuals. It would be as unjust and foolish to charge mathematics, geology or chemistry with the silly work or villainous conduct of individuals. There is nothing but what can be misrepresented and abused. It is not only the misrepresentation, but, also, the abuse of Spiritualism, not only by its enemies, but by Spiritualists themselves, that we aim to correct, or complain of. Multitudes proclaim themselves Spiritualists as soon as they have received a few tests, witnessed a few "manifestations," and are convinced of a future existence. They take no newspapers, buy no books, and sit in circles year after year, perfectly satisfied if they can witness what they have already witnessed a hundred times or more. Wise, energetic spirits look them over and quickly pass them by, unless perchance, they find a person naturally endowed with extraordinary mediumistic gifts, and even then it would many times be wiser to wait until those are found with more progressive tendencies. It is a ridiculous fact, and yet we recognize it as one of the greatest stumbling-blocks, that right in the face of the law that "like attracts like," these stupid, non-progressive people almost invariably imagine themselves surrounded by the great men of the past. Mediums, more than all others, give character to the movement; and this being true, it is very important that they have brains enough to know when they are being humbugged, either by spirits or mortals. Hypocrites and rogues here are liable for a time, at least, to be the same when they pass to spirit life, and until they learn the better way, they find no greater delight or more congenial employment than in deceiving the unsophisticated and simple minded, and, when malicious and revengeful, selecting those with bad organisms, through whom they can do the diabolical work they love so well. Spiritualists are of two kinds, and should, in justice to themselves and the cause, be known as phenomenal or philosophical. Multitudes are as ignorant of the interblending of the two worlds as the most rigid materialist. They fail to realize that this universe and this world is a spiritual universe and a spirit world. They fail to see the intimate relationship and the interblending of spirit and matter everywhere. They fail to see that Spiritualism, through the development of their spiritual sense, furnishes the key which will enable them to unravel the deepest mysteries of nature; and especially do they fail to see that the great object of Spiritualism is to purify and enlighten, to make better men and women. They have learned there is no angry God and no burning hell to fear in the great hereafter, and this satisfies them. Phenomenal Spiritualists, or those who stop here, those who are bad as still, with such bad habits are rarely abandoned. They continue to swear, drink, cheat, rob and steal, fearing nothing—not even the lashings of a guilty conscience. They do not seek the power there is in it to overcome bad organisms.

Right here is the great trouble and the great work to be done by Spiritualism. It is not so essential to make good men better as to help unfortunate men and women, born with bad organisms, to overcome the evil that is inherent in them. Spiritual Philosophy reveals the fact that spiritual conditions determine whether the organism be good or bad, and that, too, prior to birth. No knowledge on this earth is needed more than that which bears on the ante-natal period of our existence. The world to-day needs philosophical Spiritualists, who will not only practice, but preach proper generation. Thanks to the powers that be, the good angels have already inaugurated this glorious work. I regard that institution of heredity as by far the most important work of the nineteenth century. All true Spiritualists should aid it to the best of their ability.

How I pity unfortunate men and women—the so-called wicked, who have not been conceived and born right; so that there is a power ever active within, that is impelling them to lives of selfishness and crime.

Spiritualistic teachers and oratorical gymnasts, must stop their bombastic rhetoric about the transcendent loveliness, etc., of the spirit world, and the gorgeous experiences of the great and wise "over there," and come down to a work of real charity, and love in this world, before the race begins to realize the mighty power there is for good in Spiritualism. Those high toned fellows who write about "Ethics," "Psychometry," "Primitive Christianity," "Christian Spiritualism," and the "Harmonical Philosophy," are in my judgment, doing more harm than good, by directing attention from the real work of making better men and women. The mental, moral, physical, and spiritual diseases which the race is heir to, must be diagnosed and healed, before attention and efforts are generally directed to and merged into the higher philosophical and harmonical phases. All true Spiritualists will roll up their sleeves and go to work determined to do something to make the world better by crushing out and destroying some of the horrid vampires and diseases that debase and afflict the people to-day.

Prisons must be abolished, and hospitals substituted in their stead. When the world realizes that crime is the result of bad organisms, and that criminals are to be cured, not punished, revenge will cease to be the rule of action, and all concerned will take the progressive road to wisdom and happiness. No man or woman is fit to teach Spiritualism, either by precept or example, until they have studied thoroughly their organisms, and habits, and then, knowing themselves, they should at all times repress the bad and encourage the good. They should subject themselves to such rigid discipline, that in no sense will they give the lie to Spiritualism. Christians and Material-

ists must not be permitted truthfully to say, "You are no better for being Spiritualists; you do not practice what you preach; you swear, lie, get drunk, cheat, and have bad habits, just as much as ever, and as bad as we do." This is all wrong. A few such will neutralize the heaven of good in any community. Not long since a noted medium and lecturer visited this locality, who smoked half a dozen or more cigars daily. His reply to my earnest remonstrances was, "My spirit guides like it, and wish me to use it." I said, pray, do not preach that to the public, for in my judgment, it would do Spiritualism infinite harm. I would now answer him differently. I should say, tell the people your habits and tastes are vulgar, low, and filthy, and they have attracted spirits to you as low and filthy as yourself. Tell them, by the law of "Like attracts like," you are blessed with guides who require that the glorious cause of Spiritualism should be cursed in order that their depraved and selfish appetites might be gratified. Again he said while we were conversing about compensation, "Two years ago, I told my guides they must give me money. Up to that time I had worked for them, now they must work for me, and they have complied with my demands." That medium will have to do far different work from what he did in Lowell, or he is a living curse and disgrace to the cause. No public test medium, should be furnished with the names of his auditors before giving test seances as he was, nor by shrewd questions draw out facts to be worked up into tests as he did. One instance that convinced me of his fraudulent work I will give. The name of a man in the audience I gave him incorrectly. This was in the morning. In the evening he described what he claimed was this man's spirit brother, spelling out backwards, on his fingers, the same name I gave him in the morning. The man's name was Bonner, I told the medium his name was Lane. His time and strength were principally devoted to "clinching his tests," and he was particularly anxious to be compared in the newspapers to E. V. Wilson, and Frank J. Baxter. I will not give his name. He may be known by his signa. I am the friend of all true mediums, yes, and those to who, Judas like, will betray the truth, as this man did, for paltry silver.

I shall always love and respect J. M. Roberts for his much needed and glorious defense of mediums. As I said, mediums give character to the movement more than all else, and this being true, Spiritualism would under the well directed attacks of traitors and enemies, have been to-day, had it not been for him, an utter wreck. I honor him and always shall, for he stands to-day, in my judgment, the Saviour on the material plane of our cause. He appreciates, as all should, the subtle conditions of mediumship, and the shrinking sensitiveness of mediums. I join with him most earnestly in saying, the spirits only should dictate test conditions, unless otherwise called for by the mediums or spirits themselves. "Fools should not rush in where angels fear to tread," is a true saying, but no more true or appropriate than, "By their fruits shall ye know them."

Lowell, Michigan, June 12th, 1881.

The Title of "Brother" and "Sister."

BY JAY CHAPMAN.

I wish to call the attention of the public generally and of Spiritualists particularly, to the above titles, which may be sometimes used in a broad and humanitarian sense, but more frequently in a narrow, sectarian spirit which indicates a wide division of the human race into the "sheep and goat" orders; a term on which our Christian friends, a few years ago took especial delight in ringing the changes, but which is now, I am happy to record, fast passing into oblivion; thanks to the intelligence and liberal ideas of Spiritualists and Materialists, who are rapidly spreading their light in the dark and fossilized places of the earth, very often at a great sacrifice of worldly honors and pecuniary profit. All the various orthodox denominations, Universalists and Unitarians, and I am sorry to say, some Spiritualists, use the title "brother" and "sister" with greatunction when addressing one of their own particular belief, but seldom or never when addressing the masses—those outside their own fold. "How do you do brother," and "how do you do sister," are nearly always spoken with an orthodox tinge, and in a spirit of "stand aside, I am holier than thou," and fall upon the ears as though the parties thought they had received some special orders from their almighty, duly initiating them into some order, church, clan or clique, and is as much as to say, "if you do not belong to my church, clan, etc., then you are not my brother or sister."

When it is used in this way, it appears to me to be very wrongfully used, for we are not all brothers and sisters? Are we not all bound by the common laws of humanity to each other? Are not all men and women, of all nations, colors, and conditions, scattered over the hills and valleys, and along the mountain sides of this beautiful world, who belong to no church or order, train in no uniform, but who have a deep and lasting interest in the welfare, not only of the human family, but of the dumb animals; and who mingle as harmoniously with their fellows as their natures and the unjust statute laws of our country will permit, as much entitled to be called brothers and sisters, as the mitered priests in unseemly robes, and their blind admirers who bow down in solemn awe, and make long senseless prayers thinking to please their imaginary God thereby? Aye more! The degraded, the "Cinder Snipes" of the black and filthy alleys in our hot and over crowded cities, who have never been taught the use of soap and water, who have never heard the song of birds, nor inhaled the fragrance from the wild flowers and grasses—are they not all our brothers and sisters?

We say, Yes! a thousand times, Yes! For they, like all of us, are only waiting for instruction and improvement, and are ever ready to accept any hand extended to them in kindness and sympathy, whereby they may be helped up on to a broader, freer and cleaner platform of human rights and duties.

Not a few of the world's benefactors and saviors have been lifted up by generous hands and earnest hearts from those "black pits of shame," when they have taken their places and acted a prominent part in the ranks of progress and justice, and done much in alleviating the despair and distress of their erring friends.

A few years ago, one hot summer day, I visited with a lady friend the Tombs in New York city, for the purpose of presenting some newspapers and fresh flowers to the prisoners confined in that

modern Bastille, which is often presided over by drunken officers; and is such a disgrace to the city and the intelligence of this nineteenth century. We stopped at a cell door, where a woman about fifty years old was confined, and who, we were informed, belonged to the very dregs of society. We saluted her with kind words, and at the same time presented her with a bouquet of flowers, the fragrance of which dispelled some of the gloom and stifled air in which so many misguided souls gasp away their lives, month after month, in prolonged mental and physical pain. As she took the little flowers, a smile spread over her careworn face, which still had some faint vestiges of beauty remaining; and after intently and lovingly gazing upon them a few moments, she raised her head, and looking at us while the tears trembled on her eyelashes, in a most touching manner, said: "I thank you more than I can express, and though you may not believe me, I must tell you that this the first present of any kind that I ever received."

We did believe her. Pause a moment, reader, and try to imagine the utter desolation of a sensitive person, as she evidently was, who has struggled for fifty years with the hard battle of life without ever having received a present of any kind. I ask you in all sincerity, did that unfortunate woman, whose life had been cast in such dark and uncongenial places, need to belong to some church, or profess some particular belief in science, religion or morals, to entitle her to be called sister?

Again, a prisoner once sat in his cell in Sing Sing on the Hudson. He was buried in deep thought. A stream of silvery light from the departing rays of the sun as it was dropping down behind the green hills, flashed into his gloomy room, and for a moment kissed the lips that a "nearer and dearer" one had once pressed. His feelings overcame him and he wept tears of anguish and despair. At last, before the dark mantle of night closed around him, he took a pen and in a half trance wrote the following pathetic lines:

"The last golden beam of the sunlight has fled,
It kissed my pale cheek in my dark, lonely cell,
And I thought of my mother who sleeps with the dead,
And brother and sisters and home where they dwell;
I fell on my couch and wept bitter tears—
(For a convict can weep o'er the bright scenes of youth.)
And the loss of the loved ones of earlier years
Was told in the still dying whispers of truth."

"I thought of the hours when my heart was as pure
As the dew drops that fell on the stones of my floor,
And the bride of my youth, whose love none was truer,
And her grief—and her death—oh! what could be more?
I thought of all these, as the last golden beam
Left my cell and the world on its mission forever,
And I tried to believe it a horrible dream
From which I'd awake—but ah! never, no never!"

Shades of John Calvin! cease your lugubrious insults about total depravity and idle ceremonies. Was not this man, with his tender sensibilities and his fine appreciation of the beautiful, our brother in its broadest and truest sense? Then of what use to put the ear-mark of some church or order upon him, before we call him so? Nature had endowed him with all that was necessary to make him my friend and brother, and ten thousand gallons of holy water and ten thousand priests and would-be leaders, with their "consecrations" and disgusting nummeries, could not add one jot to his goodness or intelligence.

Men and women should be taken for what they are down in the depths of their inner lives—not for what they seem. Fearless souls, however pure and tender, who love truth better than the world's plaudits, will often show great human weakness, and so will be ignorantly opposed and sadly misunderstood.

To be consistent then, is it not better to stop using the title of "brother" and "sister," or to use it for all alike, whether they are rich or poor, black, white or copper-colored; in prison or out; Christians, Spiritualists, Infidels, Mormons or any other belief? It seems to me that those who use it so frequently have not yet arrived at a point where they can say, with the illustrious Paine, "The world is my country and all mankind my brethren."

Watkins, N. Y., June 10, 34 (1881).

Beware of Him.

We clip the following card from a show bill handed to us by a friend:

SPECIAL CARD TO THE PUBLIC.

PHILADELPHIA, Pa., May 28, 1881.

I, the undersigned, do hereby certify that I gave cabinet and other seances in Dr. Rhodes' Hall, or Spiritualists' Hall, Philadelphia, Pa., for three weeks, commencing April 28, 1881, which were pronounced by the most prominent Spiritualists, viz.: Editor Roberts, of MIND AND MATTER, Dr. Rhodes, Mr. Allen, and others too numerous to mention as being as fine materializing seances as they ever witnessed, and that I was congratulated as being one of the greatest mediums in the world. Hence the public will readily see the unsophisticated credulity of Spiritualists, as I succeeded beyond a question of doubt in convincing them of true mediumship while the phenomena produced by me were simply the exertion of my powerful psychic forces and the shrewd manipulations of human agencies by sleight of hand. Therefore I do affirm that there is not a single scintilla of doubt but that all materializing seances are a myth and unworthy the credulity conferred on them even by Spiritualists.

Signed, PROF. F. H. GRANGER.

[We wish to say that the above card is wholly untrue as far as relates to myself, and we are informed, is equally false with regard to Dr. Rhodes, and we consider the man as an unmitigated scoundrel and unworthy of any confidence. We therefore caution the public against giving him any countenance.—Ed.]

S. M. Sweeting, Columbus, Ohio, writes, with remittance for renewal: "We have a young man here, Mr. A. Waggoner, who is going to be a most remarkable medium for speaking and writing, and is going to make his mark in the world of mediumship. He has a large band of high and intelligent spirits, his head control being a Spaniard who lived in earth life at the time of Christopher Columbus. He speaks in twelve different languages. Aunty Smith and Dick Edwards come to see us and control Mr. Waggoner and Mrs. Sweeting. Dick is full of his jokes as ever. He always salutes me as George Washington. He said if I would put up a cabinet, he would try to materialize and show himself. I had one up last night and Dick said it was all right. We could see forms in the cabinet. One spirit wanted to write on the plate, but could not get quite strength enough. We expect to have some manifestations before long, to wake up the people in this city, so our spirit friends tell us. Bro. Roberts, you have the best paper out: I approve of your course; keep on throwing hot shot into the enemy's camp till they say, 'Hold, enough!'"