

# Mind



# Matter.

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## SPIRIT COMMUNICATION FROM MARCION, THE FATHER OF CHRISTIANITY.

Given Through the Mediumship of Alfred James.

MARCION, (The Father of Christianity.)

I SALUTE YOU, SIR:—For my own benefit and personal aggrandizement, I brought to Rome the Pauline Epistles. I obtained them in Antioch. I altered or interpolated them to suit myself; because, being a scholar, and understanding those epistles to contain facts that were not known by the world at large, I thought that they presented a rare opportunity to make myself great. These epistles were written or copied from the originals by Apollonius, Apollos, or Paulus; and in order to disguise the identity of their author, Apollonius of Tyana, I interpolated that description of Paul that was afterward copied by Lucian. The principal foundation of those epistles was the sign of the zodiac known as Aries, the Ram or Lamb. The early Christians, as will be proven by one who comes after me to-day (Lucian), all worshipped a lamb instead of a man on a cross. Those epistles were written in the Cappadocian or Samaritan tongue. It is my duty as a spirit here to-day, to state positively that I was the first person to introduce these epistles to public notice, in A. D. 130, and in the manner I have described. This communication is given for the benefit of all thinkers who wish to be enlightened upon the truth. I was a native of Cappadocia, the country of Apollonius of Tyana; and my name was Marcion.

[We take the following facts concerning Marcion from the works of Dr. Nathaniel Lardner.—Ed.]

"The common account of Marcion, taken from Epiphanius, is to this purpose: that 'he was born at Sinope in Pontus' (at that time a part of Cappadocia), 'where his father was bishop. For some time,' as he says, 'Marcion lived a retired life, in strict continence. But having admitted an affection for a young woman, and having been guilty of uncleanness with her, he was excommunicated by his father; who would never after receive him, though Marcion earnestly entreated him, and made professions of sincere repentance. Being uneasy under the reproaches which he met with in his own country, he went abroad, and arrived at Rome, soon after the death of Hyginus. Here he attempted to be received to communion, and moreover, aimed to be made bishop. But, being disappointed in both those attempts, the presbyters of that church rejecting him, he was exasperated. Whereupon he joined himself to Cerdon, who, a little before, had begun to spread his peculiar opinions in the city of Rome.' That Marcion was a native of Pontus is allowed by all. So said Irenaeus, at the beginning of the long passage before transcribed from him. And, in like manner, many other ancient authors."

Here Dr. Lardner, at some length, questions the truth of Marcion's escapade. He then says: "Beausobre therefore concludes, from these proofs, that the scandalous adventure of Marcion is, at the most, only a false report which Epiphanius had met with; and that the crime of this heresiarch, for which his father expelled him from the church, was his errors, which he had begun to publish in his own country. Beausobre is not the only person who thinks that Marcion had published his notions in his own country; though many of the ancients reckon him a disciple of Cerdon, with whom he first became acquainted at Rome."

"Marcion came to Rome soon after the death of Hyginus, whilst that see was vacant; and not meeting with much encouragement there, in a short time he went again into Asia. But he must have returned to Rome, if it was there that Polycarp saw him. Marcion's unsettled and wandering course of life is reflected upon by Tertullian and St. Ephraim. Marcion was once a Catholic, as Tertullian often says, and thence argues the novelty of his opinions."

At the risk of seeming to go out of range of the work in hand, I feel warranted in giving at some length what Dr. Lardner and others say regarding the opinions set forth by Marcion, as it will serve to show, from recorded historical testimony, how entirely the Christian religion is borrowed from the Buddhist, Brahmanical and Parsee religions. I continue to quote from Lardner:

"Theodoret says that Marcion held four principles, or unbegotten substances, as his expression is; one the good God, and unknown, whom he calls the Father of our Lord Jesus Christ; and the Creator called him just, and some times evil; and beside these, matter, and the evil one that governs it. But if ever the Marcionites called the devil God, I suppose it was only figuratively, and in conformity to scripture, where he is sometimes called the god of this world, and is said to 'rule the children of disobedience. Some ascribe to Marcion and his followers the doctrine of three principles; so Epiphanius and Cyril of Jerusalem; but Augustine says that Marcion held two principles; and maintains that to have been the true account, against such as spoke of his holding three principles. And, in like manner, that ancient writer Rhodon, who wrote against Marcion; and the dialogue ascribed to Origen. Tertullian often says that Marcion believed two gods, though not equal. It is likely that, according to different ways of speaking, men may be said to believe in more or fewer principles. But I apprehend that Marcion believed in only two eternal; the supreme God, the Father who was Good, and Mat-

ter. For, according to him, the Creator was from the Father; and the devil, somehow or other, sprang from Matter. That he thought Matter eternal was unquestionable; it was the opinion of the ancient philosophers, and of the heretics that followed them. \* \* \*

"Marcion was so far from believing that our Saviour was born of a virgin, that he did not allow he was born at all. He thought the Son of God took the exterior form of a man, and appeared as a man; and without being born, or gradually growing up to the full stature of a man, he showed himself at once in Galilee as a grown man. It is thought his gospel of St. Luke began with these words: 'In the fifteenth year of Tiberius, God descended into Capernaum, a city of Galilee.' At least Tertullian seems to intimate this; and Epiphanius says what amounts to near the same thing. \* \* \*

"Marcion allowed the truth of our Saviour's miracles. He asserted that he thereby showed himself to be the Son of God, and to be sent from the Father, and that these were sufficient evidences, without prophecies, so says Tertullian. And that this was his opinion appears further from Tertullian's manner of arguing with him; for he is pleased to assert that this proof is inconclusive, because Jesus Christ has assured his disciples, that some would arise who should work false miracles. We need not examine this reasoning; it shows that Marcion allowed the reality of Christ's miracles, and thought them a sufficient foundation for believing in him. But Tertullian by way of opposition, and in the heat of controversy, rashly does what he can to weaken one very strong, if not the strongest argument for the truth of the Christian religion."

"The Marcionite doctrine concerning our Saviour was, that out of his love to the human race, and for their sakes, he descended into this world and submitted to great humiliation. Though from Tertullian's arguments, and from their not acknowledging him to have had real flesh, it may be supposed they did not allow him to have truly suffered. However, that may be, they believed he was betrayed by the Jews, at the instigation of God their Creator, that he died and was buried. Yea, they even said that the death of the Messiah was necessary for the salvation of men, though they did not suppose it to be an expiatory sacrifice."

Lardner further says, that Marcion rejected the Old Testament, that "He also objected to the appointment of sacrifices," and that "He mutilated the New Testament wherever it contained quotations from the Old." He further said:

"Their aversion to the Old Testament was indeed so great, that on this account they mutilated many passages in the New, in those books which they admitted, rejecting all which related to the law and the prophets, or which were quoted from thence, as plainly foretelling the coming of Jesus Christ, or which spoke of his Father as the Creator of the world. \* \* \*

"Marcion received only eleven books of the New Testament, and these strangely curtailed and altered. He divided them into two parts, calling the one the Gospel and the other the Apostolicon. The former contained only one of the Four Gospels, viz. that of St. Luke, and this mutilated and altered, and even interpolated in a great many places. He would not allow it to be called the Gospel of St. Luke, erasing the name from the beginning of his copy. Some of his followers considered it as written partly by Christ himself, and partly by the apostle Paul. Marcion retrenched the first and second chapters entirely, and began his gospel at the first verse of the third chapter, and even read this different from our copies, viz. that 'in the fifteenth year of Tiberius, God descended into Capernaum, a city of Galilee.'"

"According to Irenaeus, Epiphanius, and Theodoret, he also rejected the genealogy, and baptism of Christ. \* \* \*

"He also rejected the history of the Temptation. \* \* \*

"Marcion did not admit the Acts of the Apostles into the canon of his New Testament. This appears from Epiphanius, who says his 'New Testament consisted of an Evangelium, or gospel, and an Apostolicon. The Evangelium, as before observed contained only St. Luke's gospel. The Apostolicon consisted of ten of the epistles of St. Paul. These two books were the only ones which he looked on as canonical. The Acts of the Apostles is clearly excluded from his catalogue of authentic books, as given by Epiphanius. The same thing appears from the more ancient authority of Tertullian, who begins his fifth book against Marcion, with showing the absurdity of his conduct in rejecting the history and Acts of the Apostles, and yet receiving St. Paul as the chief of the Apostles, whose name is never mentioned in the gospel with the other Apostles; especially since the account given by Paul himself in the first and second chapter of Galatians, confirms the account which we have in the Acts. But the reason why he rejected this book is, as Tertullian says, very evident, since from it we can plainly show, that the God of the Christians, and the Creator, or God of the Jews, was the same being; and that Christ was sent by him, and by no other. \* \* \*

"The ten epistles of St. Paul, as they are reckoned up by Epiphanius, and the order in which they are placed are as follows: The first in Marcion's Apostolicon was the epistle to the Galatians; the second, the first epistle to the Corinthians; the third, the second epistle to the Corinthians; the fourth, was the epistle to the Romans; the

fifth, was the first epistle to the Thessalonians; the sixth, the second to the same church; the seventh, the epistle to the Ephesians; the eighth, the epistle to the Colossians; the ninth, the epistle to Philemon; and the tenth, the epistle to the Philippians; Epiphanius has also given us some fragments of that which is called the epistle to the Laodiceans."

From premises such as the above Dr. Lardner draws the following conclusions. He says:

"Thus then we have gone through what Marcion thought proper to receive into his Evangelium and Apostolicon, from the gospel of St. Luke and the writings of St. Paul. In many places in the epistles, as well as the gospel, he hath altered and mutilated passages to serve his own purpose. In others, the variations probably arose from the difference of copies. The testimony to be drawn from this view, in favor of the books of the New Testament, is very strong. By means of this heretic's rejecting some books entirely, and mutilating others, the ancient Christians were led to examine into the evidence for these sacred writings, and to compare copies together, and on this account to speak of whole books, and particular passages, very frequently in their works; which hath enabled us of later ages to authenticate these books, and to come at the genuine reading of many texts, in a better manner than we could otherwise have done."

Who can read the foregoing analysis of the theological labors of Marcion, by Dr. Lardner, in the light of the spirit communication that precedes it; and fail to recognize its complete demonstration that the epistles attributed to St. Paul by Christians were nothing more nor less than certain epistles of Apollonius of Tyana, found some thirty-two years after his death at Antioch, by Marcion, who copied them, he making such alterations as would conceal their real authorship and object, and that they were taken by him to Rome, about A. D. 130, where he hoped to become the head of the Christian religion by establishing a new canonical scripture. That the communication is authentic I have no doubt, and for the following reasons. First, I know the medium was wholly unconscious of what was said through him, while that communication was being given; second, I know it came from a spirit intelligence independent of the medium or myself; third, because there could have been no valid reason why any spirit should have personated Marcion in that manner; and fourth, I cannot conceive how any spirit other than the spirit of Marcion, could have given a communication with so much evidence of positive identification. If the spirit has stated the truth, and I challenge the production of any good reason to think otherwise, then is it very evident that not only the Pauline Epistles were but the writings of Apollonius of Tyana, and not of the mythical St. Paul; but the original gospel, from which the four gospels of the Christian scriptures have been copied or constructed, was also written by Apollonius, or by him copied from the Hindoo gospel of Deva Bodhastuta. His spirit testifies positively that he was the first to introduce those writings to the public, and this fact seems to be amply sustained by indisputable historical evidence. That Marcion rejected the other three gospels of the Christians, the Acts of the Apostles, and other books now claimed to be canonical, is simply absurd. Those books were then not in existence. The probability is, that Apollonius had never made public these writings, and as they were written in the Samaritan tongue, as Apollonius, Ulphilas, Hegesippus and other spirits have stated, they were not available to the Greek and Latin scholars of that time. Nothing was more natural than that an educated and influential Cappadocian, whose native language was the Samaritan tongue, should have found those writings of Apollonius in Antioch after the death of that great medium, oracle and prophet, and copied or translated them, from the Samaritan, into the Greek and Latin tongues, with both of which languages he was as familiar as with his own."

But we have these matters set perfectly at rest by the priceless researches of our countryman, Mr. Charles B. Waite, in his "History of the Christian Religion to A. D. 200." This fearless and indefatigable searcher for truth has shown, beyond all question, that the Gospel of Marcion, is the original from which the four canonical Christian gospels have been manufactured by Christian plagiarists. We will therefore avail ourselves of his invaluable labors, at some length, in order to show the importance and truthfulness of that remarkable and startling communication. Speaking of the lost gospels of the first century Mr. Waite says:

"Of the numerous gospels which were in circulation in the second century, not more than three can, with any certainty, or with any high degree of probability, be traced back to the times of the apostles. These are the Gospel of Paul, the Gospel or Recollections of Peter, and the Oracles or Sayings of Christ."

"Ewald, one of the best of the German critics, concludes that there was a Gospel of Paul; thinks it was in the Greek language, and that it may have been written by the evangelist Philip."

"It may be inferred that it afterward became incorporated in the Gospel of Marcion [A. D. 145], since Marcion was a follower of Paul, and for his own gospel claimed the sanction of that apostle."

So perfectly does this testimony, based as it is upon the authority of Fabricius and Westcott, confirm the communication of Marcion that I have italicized it. Why Ewald, the German critic, should have supposed the "evangelist Philip" was the author of the gospel "incorporated into the Gospel of Marcion" it is not easy to understand,

as in that case it would have been the Gospel of Philip, and not the Gospel of Paul. Marcion tells us as a spirit that Apollonius was Paulus, the latter name having been substituted for that of the former by himself, and that Apollonius was either the writer or copier of that gospel. But let us follow Mr. Waite further. He says:

"Marcion was a native of Sinope, a town of Asia Minor, on the south shore of the Black Sea. It is supposed that the Church at Sinope was furnished by Paul, at the time of its formation, with a collection such as he supplied to the other Asiatic churches; containing the life and teachings of Christ. It was the opinion of Jerome, and of several other writers, that when Paul spoke of his gospel [Rom. ii, 16; xvi, 25 and Thess. ii, 14]; he referred to a written gospel then in circulation."

The verses referred to are as follows: 'In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.'

'Now to him that is of power to establish you according to my gospel.'

'Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.'

Mr. Waite continues:

"Paul may have had such a gospel in mind; but his language is not sufficiently explicit to justify us in concluding with any certainty, that he meant anything more than the gospel of good tidings, of which he was the great expounder."

"There is, however, a more distinct trace of the Gospel of Paul in his first epistle to the Corinthians. Chap. xi, 23 to 25. 'For I have received of the Lord, that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as you drink it, in remembrance of me.'

"By comparing this language with Luke xxi, 19, 20, it will be seen the language is almost identical; while the parallel passages, Matt. xxvi, 26 to 28, and Mark xiv, 22 to 24, have no such complete similarity, though the idea is the same."

The passage in Luke is as follows:

"And he took bread, and gave thanks, and broke it, and gave unto them, saying: This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The parallel passage in Matthew is as follows:

"And as they were eating, Jesus took bread, and blessed it, and brake it and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many."

The parallel passage in Mark is as follows:

"And as they did eat, Jesus took bread, and blessed and broke it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many."

Mr. Waite then continues:

"The Gospel of Luke, whether directly, or through Marcion's, was founded partly upon the Gospel of Paul. That Paul had something to do with a written gospel, which now appears, in whole or in part, in the compilation of Luke is generally acknowledged; and this passage in First Corinthians, taken in connection with the corresponding passage in Luke, is strong evidence that in Corinthians, Paul refers to a written gospel, which he had delivered to the church at Corinth, and a portion of which written gospel appears in Luke xxi, 19, 20. Paul may have referred, also, to the same gospel, in Galatians ii, 2."

This passage in Galatians is as follows:

"And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, in vain."

Mr. Waite then continues:

"This supposition receives countenance from a passage in Tertullian. In his work against Marcion [A. D. 207-210], after saying that Marcion did not ascribe his gospel to any author, and arguing thence that it was not authentic, he proceeds as follows:

"Had Marcion even published his gospel in the name of Paul himself, the single authority of the document, destitute of all support from preceding authorities, would not be a sufficient basis for our faith. There would still be wanting that gospel which Paul found in existence to which he yielded his belief, and with which he so earnestly wished his own to agree, that he actually on that account went up to Jerusalem, to know and consult the apostles, lest he should run, or had been running in vain; in other words, that the faith which he had learned, and the gospel which he was preaching, might be in accordance with theirs. Then, at last, having conferred with the authors, and having agreed with them touching the rule of faith, they joined their hands in fellowship, and divided their labors henceforth in the office of preaching the gospel, so that they were to go to the Jews, and Paul to the Jews and Gentiles. Inasmuch, therefore, as the enlightener of Luke himself, desired the authority of his predecessors, for both his own faith and preaching, how much more may I not require from Luke's Gospel, that



which was necessary for the gospel of his master.  
"From this passage of Tertullian it is manifest, first, that there was a Gospel of Paul, and the inference is very strong, that it was in writing; since Paul is represented as going to Jerusalem to compare his gospel with another, and while there conferring with the 'authors' of the other gospel; secondly, that it was necessary, for the purpose of verification that these two gospels should be compared; and thirdly, that all this was anterior to the Gospel according to Luke. It might be inferred, from the closing portion of the paragraph that Tertullian thought the Gospel of Luke itself stood in need of some verification.  
"It does not follow, however, that the Gospel with which Paul was so anxious to compare his own was written before his.  
"The opinion of Ewald is, that the Greek Gospel of Paul was the first ever written. There was probably no great length of time intervening between the origin of that and of the other two gospels of the first century.  
I ask the reader whether in the light of the spirit communication from the spirit of Marcion, there can any longer be a question that there was a Gospel of Paul, and that the writer of it was none other than Apollonius of Tyana. That Gospel of Paul, was a Samaritan version of the San- scrip- tural gospel or gospels of Deva Bodhastuata obtained at Singapore by Apollonius, and modified by him in accordance with his philosophic views. It was this Buddhist gospel of Apollonius that was still further modified by Marcion in the gospel which he took to and preached at Rome. It was still further modified by some writer thirty years afterward, and labeled the Gospel according to St. Luke. The author of the Gospel of Mar- cion, the Gospel of Luke, and the Pauline epistles being one and the same person and that person none other than Apollonius of Tyana, the only Apollos or Paulus or Paul, that ever had an exist- ence. In recapitulating Mr. Waite says:  
"The Gospel of Paul, though it does not stand out so clearly and indisputably as the Gospel of Peter, has yet sufficient evidence of having been one of the gospels of the first century. It is testi- fied to by Marcion, and is apparently alluded to by Irenaeus and Tertullian, and by Paul himself. It was in the Greek language."  
This is undoubtedly a mistake, for had it been in the Greek language, Marcion would not have been the first to unearth and copy it. Remember it was not until A. D. 130, as the spirit of Marcion says, and not until A. D. 145, according to other writers, that the first gospel of which there is any certain historical account was brought before the world, and that was the Gospel of Marcion. This was a half century after the writer of the original must have quitted earth. If that gospel had been in the Greek tongue and preached by the disci- ples of its author, it could not have remained un- known as a written gospel. That it should have remained unknown so long is ample proof that it was in some tongue with which the learned Greeks and Romans were unacquainted. The explanation of Marcion sets all difficulties at rest, and is, therefore, undoubtedly true. In confir- mation of the statement of the spirit of Marcion, we quote the opinion of Mr. Waite than whom there is no worthier authority. He says:  
"It may however, be affirmed with much con- fidence, that Marcion's Gospel was not used be- fore his time; since Marcion is universally con- ceded to have been the author or compiler of it. But as this consisted of a collection of numerous manuscripts, it is possible that Cerdon may have used a collection, consisting of a portion of the same manuscripts."  
Again speaking of the relations of Marcion and Cerdon, Mr. Waite says:  
"Cerdon also was a Gnostic. Irenaeus says he came to Rome from Syria, in the time of Hyginus. His views were adopted and amplified by Mar- cion. Like Marcion, he is accused of mutilating the Gospel of Luke; and with as little reason."  
At page 241 of his history, Mr. Waite says:  
"The first New Testament that ever appeared, was compiled and published by Marcion. It was in the Greek language. It consisted of 'The Gospel' and 'The Apostolicon.' No Acts—no Revelation, and but one gospel. The Apostolicon contained ten of Paul's Epistles. \* \* \*  
"This canon of the New Testament was pre- pared and published soon after his arrival at Rome; probably about A. D. 145. Baring-Gould thinks he brought the gospel with him from Sinope.  
"Tertullian accuses Marcion of giving no name to his gospel. It was called simply 'The Gospel,' and sometimes 'The Gospel of the Lord.' Marcion claims for it, the authority of Paul himself. It closely resembles the Gospel of Luke, but is much shorter. Ever since the time of Tertullian, it has been by many, charged against Marcion, that he corrupted the Gospel of Luke. This charge, it will be seen as we proceed, cannot be sustained."  
Under the head, "Marcion and Luke," Mr. Waite says:  
"The question of priority, as between these gos- pels, is one of the most interesting connected with the history of early Christian literature.  
"From the commencement of the third down to the beginning of the present century, it has been fashionable to accuse Marcion of corrupting the Gospel of Luke; the emphatic and of- repeated assertions of Tertullian and Epiphanius to that effect having been deemed sufficient au- thority. Bishop Marsh was one of the first to do Marcion justice. He said there was no proof that Marcion used Luke's Gospel at all. Since then, many of the most intelligent German critics have come to the same conclusion. Baring-Gould says: 'Marcion was too conscientious and earnest a man wilfully to corrupt a gospel. This author thinks the church of Sinope, where Marcion formerly resided, had been furnished by Paul with a col- lection of the records of the life and teachings of Christ; that Marcion thus obtained his gospel and brought it to Rome.' Again he says: 'Marcion's Gospel contained different arrangements of the narrative, from the canonical Luke, and was with- out many passages which it is not possible to be- lieve, he wilfully excluded.' \* \* \*  
"Canon Westcott is equally explicit in acquit- ting Marcion from the accusation made against him by the early fathers of the church. He says: 'Tertullian and Epiphanius agree in affirming that Marcion altered the text of the books which he received, to suit his own views; and they quote many various readings in support of the assertion. Those which they cite from the Epistles, are cer- tainly insufficient to prove the point; and on the contrary they go to show that Marcion preserved without alteration, the text which he found in his manuscript. Of the seven readings noticed by Epiphanius, in the Epistles, only two are unsup- ported by other authority; and it is altogether

unlikely that Marcion changed other passages, when, as Epiphanius himself shows, he left un- touched those which are most directly opposed to his system."  
Mr. Waite here proceeds to show by an inval- uable comparison of the text of Marcion's Gospel with the text of the Gospel of Luke, and shows very clearly, that the latter is a recklessly inter- polated version of the former gospel. He concludes his able review of the whole matter as follows:  
"The fact that nearly every word of Marcion is in Luke, besides much additional matter, is strongly suggestive of the theory, that the author of Luke had before him, besides other material, the gospel of Marcion entire. On the supposition that Marcion was last written, it is difficult to con- ceive why he should have excluded so large a portion of the Gospel of Luke, especially as is now conceded that it was not done for dogmatic pur- poses. On the other hand, if Luke was written last, the accumulations were in accordance with the spirit of the age and the practice of the times. Besides, it was necessary to have a gospel different from that of Marcion, who was a heretic. There is no satisfactory evidence that Marcion had seen either of the canonical gospels, or had ever heard of them." \* \* \*  
Mr. Waite, referring to Justin Martyr, says:  
"Marcion did not come to Rome until about 140. But Justin, in the First Apology, speaks of him in terms which imply that he had been a long time disseminating his doctrines. Says he: 'And there is Marcion, a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator.'"  
This shows the absolute truth of the spirit com- munication, for Marcion had propagated his New Testament in Pontus before going to Rome, and at least twenty years before Justin wrote. In speaking of the loss or destruction of evidence, Mr. Waite speaks of the writings of Marcion in the following just and forcible manner:  
"Pure Christianity has suffered no greater loss, than that of the writings of Marcion, the great theological thinker of the second century—the compiler of the first complete gospel—the collector of the epistles of Paul—the editor and pub- lisher of the first New Testament. While the elaborate work against him, written by Tertullian, who called him a 'hound,' has been preserved, and the work of Epiphanius, who bestowed upon him the euphonious appellation of 'beast,' the writings of Marcion have perished, except such as are found in the references and citations of his adversaries. His works have shared the common fate of those of the heretics of the second century, none of which, in their original form, have been permitted to come down to us.  
"Marcion was an educated man, and a profound thinker, and no relic of Christian antiquity, next to the Epistles of Paul, would to-day be more valuable, than his writings. Being himself a collector of gospel and New Testament manuscripts, his writings upon those subjects would forever set at rest the question, as to what gospels were then in circulation."  
And now, dear reader, I ask you whether there can be doubt any longer as to what the Gospel of Marcion, was in view of all the facts of the case? Through an unlettered man, who never heard of Marcion, a communication is given, which makes known the fact that the Paul of the Christian Scriptures was Apollonius of Tyana; and that the so-called Pauline Epistles were the writings of that Cappadocian sage, written in the Samaritan tongue and by himself procured and translated into Greek. Mr. Waite has demonstrated that the writer of Marcion's Gospel, the Gospel of Luke and the Pauline Epistles were one and the same person. Can you doubt that Apollonius of Tyana was that author? If you do, then what is yet to come, and now in hand, will settle that point beyond all doubt.—Ed.]

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—:—:—

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[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.]

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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 send- ing the price of one year's subscription, with pos- tage 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.

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BROOKLYN, N. Y., March 1, 1881.  
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Maquoketa, Iowa.] Dr. A. B. DOBSON.

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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,  
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365 Jefferson Ave., Grand Rapids, Mich.

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

UMMIDIUS QUADRATUS. (Governor of Syria.)

I AM HERE TO-DAY IN THE INTEREST OF TRUTH:—My name when here was Ummidius Quadratus, sometimes called Venidius or Numidius Quadratus. I lived amongst all classes of people and all kinds of religious beliefs, in Syria, in those days. There has never been among learned Christian scholars, one who has given the correct account of their sacred writings. The language used in the originals of them was what might be termed Hebraic-Samaritan, while they have claimed that most of the original copies of them were written in the Greek and Latin tongues. But this was not the case. The copies in those languages were an after occurrence, and took place between the second and third centuries. All the Jewish writings that were extant in my day, from A. D. 50 to 60, were written in the Samaritan tongue. They were the production of Indian philosophers and mediums, and were first brought to my notice by a king named Agrippa, who said he received the copies of them from a follower of Apollonius. These copies were nothing more than an account of some god who was born of a virgin, which event took place some nine hundred years before my time, in India. It was said that the Queen, his mother, was overshadowed and the prince born to her was of royal blood, and that he threw away all worldly honors to pass into what was known to us as the ecstatic state. In my travels, from place to place, in Syria, I have seen persons sitting under trees, for days, motionless. A good deal of this was natural, but much of it was forced through the use of drugs, something similar to the modern Chinese opium smokers. The most remarkable case of a real spirit materialization, witnessed by me, took place at Antioch, where a man who refused to give his name, but whose name I have found out as a spirit was the same as my own, Quadratus, by means of a burnished silver glass would sit in front of you, the sun shining clearly into the room, and while he was in this ecstatic state, I saw reflected upon this glass seventeen people pass, one after the other, all of whom I knew when they were living in the mortal form. This I could not account for, as it was impossible for any person to have access to the room where this manifestation took place. There was no one present except King Agrippa and myself, and the building was surrounded by Roman soldiers. This I was satisfied was an actual demonstration of what I termed the manes of my ancestors. But as a spirit, I know that it was nothing more than the manifestations you have in your seances of to-day. The Jews were a very sensitive people—exceedingly nervous and irritable—ever ready to fight, the moment they thought that their religion was assailed. They were mad, fanatical bigots, and it was in vain to reason with them; so we were compelled, in order to keep them quiet, to kill a few of them at every festival, to compel their respect. After reading those writings or copies of the teachings of Apollonius of Tyana, I went to Jerusalem, about the time when the Jews had their feast of unleavened bread, and from the light thrown upon that ceremony by the teachings of Apollonius—by the teachings of the Rabbis of Jerusalem—and the teachings of their sacred books, I found that the feast of unleavened bread was nothing more than a revival of the feast in honor of the goddess Ceres, as practiced in the Eleusinian mysteries, and as taking place in the House of Corn, or in the season of harvest. And I found also, that the Old Testament which the Jews claimed was the foundation of all the others, was in reality nothing more nor less than a copy of the Greek and Egyptian religions. These religions were all of the astrological order; and in the Jewish temple all the signs that were known to astrologers, were engraved or cut upon its doors or walls. For my part I could see no difference between the priests of Jehovah and the priests of Apollo—the one class was simply a copy of the other. In relation to the unleavened bread, the Jews claimed that they ate it in commemoration of a hasty departure—in some event which caused their ancestors to leave a country in so great a hurry, that they had not time to supply themselves with leavened bread: but I think the real reason of the observance was to prevent, at that season of the year, incurring the taint of leprosy, and that it was a blood purifying ceremony. This idea has crept into the Roman Catholic church, and they have their consecrated wafers instead. [This explanation was given in reply to my question, why the bread used by the Jews at that festival was unleavened?] But to return. I was allowed to examine into matters of religion while sitting as a judge, and to learn secrets that none others were allowed to know, except the highest orders of priests. In that way I found a religion something similar to what is known as Christianity, among the Essenes or Communists. I know of no modern people more like the Essenes than the Shakers. They had their own god, after the idea of the Indians, and that was that a god always dwelt in the flesh, and he was known to them by certain marks upon his person, said to have been born upon him. But they had also another god, in the person of a woman who presided over the female portion of the Essenes; and I remember, since I come to compare them, (that is since I became a spirit) with the Christian teachings, that one of their teachers inculcated something that was almost word for word like the "Sermon on the Mount." That the latter is taken from the Essenes, I as a spirit now testify. Of this I am just as sure as I am of happiness. I might communicate a great deal more, but it is necessary for me to give way in order that others may speak. You have my name.

[Few communications have preceded this one that possessed greater interest and importance than this. It is strange so little is known of the man whose spirit gives that communication; and yet not strange when it is remembered that he knew and understood the great secret of the origin of the Jewish religion. I take the following concerning Quadratus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Ummidius Quadratus, was governor of Syria during the latter end of the reign of Claudius, and the commencement of the reign of Nero. He succeeded Cassius Longinus in the province about A. D. 51, and continued to govern it till his death, in A. D. 60. Only three circumstances are mentioned in connection with his administration. In A. D. 52 he allowed Rhadamistus to dethrone and put to death Mithridates, the king of Armenia, whom Tiberius had placed upon the throne, and

whom the Romans had hitherto supported. In the same year he marched into Judaea and put down the disturbances that prevailed in that country. He is said to have condemned, of, according to other accounts, to have sent to the Emperor Claudius for trial, Ventidius Cumanus, one of the procurators, but to have protected Antonius Felix, the other procurator. The other circumstance is his disagreement with Domitius Corbulo, who had been sent into the East to conduct the war against the Parthians. His name occurs on one of the coins of Antioch. In the editions of Tacitus the prenomens of Quadratus is Titus, but it appears from an inscription that this is a mistake and that his real name was Caius. We learn from the same inscription that his full name was, C. Ummidius Quadratus, and that he had been previously the legatus of Caligula in Lusitania."

[This seems to be about all that has come down to us concerning Quadratus. His communication throws a flood of light upon his actual career as governor of Syria. It is so consistent with probability, although at variance with the mention made of him in some unessential respects, that but one of two theories is possible regarding it. Either it comes from some spirit thoroughly acquainted with the details of the career of Quadratus, or from his own spirit. I do not hesitate to express my confidence that it is authentic and true. Under the head of Ummidius Quadratus, the author above quoted says: "The name of several persons under the early Roman emperors. There is considerable discrepancy in the orthography of the name. Josephus writes it Numidius, which is the form that Glandorp has adopted; while in the different editions of Tacitus, Pliny, and the Scriptores Historie Auguste, we find it written variously, Numidius, Vindius and Ummidius." The reference to this difference in the names, shows that the spirit has in some manner become aware of this uncertainty about him. The name he gives is undoubtedly the correct one. This spirit, testifying from personal knowledge, assures us that the original writings from which the Christian scriptures were derived, were not in Greek or Latin, but in an Hebraic-Samaritan tongue. And that even the Hebrew scriptures were not, in his day, in the Hebrew, but in the Samaritan tongue. Further than this, that they were but Samaritan copies of the scriptures of Hindoo Philosophers and seers. He tells us his attention was first called to that fact by King Agrippa, who assured him that he had received the copies in his possession from a follower of Apollonius. He then proceeds in the clearest manner to point out the analogy of the Hindoo legend to the Christian legend. He testifies to the prevalence of mediumship in Syria as early as the first century, and at the very time when Christianity is said to have originated. From the communication it appears that Quadratus must have met King Agrippa at Antioch, where they sat together in the presence of a medium, which would show that Agrippa, while king of Palestine, must have visited Antioch, at which time he and Quadratus had, no doubt, the conference to which he refers as having resulted in the information he imparts as to the Hindoo origin of the Jewish religion. Quadratus tells us it was not until after he had read the copies of the teachings of Apollonius, put into his hands by King Agrippa, that he went to Jerusalem and there, in observing the Jewish ceremonies at the feast of unleavened bread, discovered the identity of that observance with the feast of Ceres in the Eleusinian mysteries. He testifies further, that he ascertained that, instead of the Jewish religion being the oldest religious system, as has been claimed, it was but a copy of the Greek and Egyptian religions. He further testifies that on the walls and doors of the temple at Jerusalem, were sculptured all the signs that were known to astrologers, just as they were to be found sculptured upon the walls and doors of Egyptian, Greek and Roman temples; and as they are to be found to-day painted and carved upon the walls and windows of Roman Catholic and Protestant Episcopal churches throughout the Christian world.

Until I asked the question in relation to the cause of the unleavened bread being used by the Jews in celebrating the Passover, my attention had never been directed to that subject. I find the following mention of the supposed event that it commemorates, in Smith's Dictionary of the Bible. Speaking of the departure of the Jews from Egypt, (as perfect a fiction, however, as was ever invented by the priestly manufacturers of religion), the author says:

"When the message was delivered to the people they bowed their heads in worship. The lambs were selected, on the fourteenth they were slain and the blood sprinkled, and in the following evening, after the fifteenth day of the month [Nisan, which corresponded with March], had commenced, the first paschal meal was eaten. At midnight the first born of the Egyptians, were smitten, from the first born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon, and all the firstlings of the cattle. The king and his people were now urgent that the Israelites should start immediately, and readily bestowed upon them supplies for the journey. In such haste did the Israelites depart, on that very day, that they packed up their kneading troughs containing the dough prepared for the morrow's provision, which was not yet leavened. Such were the occurrences connected with the institution of the Passover as they are related in Exodus xii."

Thus it will be seen that while the spirit states the ostensible cause for using the unleavened bread, as set forth by the Jewish priesthood; he at the same time gives, no doubt, the real reason for it, which was a sanitary one even more than a historical ceremonial. Such manifestations of independent intelligence as was thereby given should go far to silence all question as to the genuineness and authenticity of these remarkable spirit communications. Nothing could be more philosophical than that in a country where leprosy prevailed and where skin diseases were a prevailing pest, the Jewish priesthood should seek to avoid it as far as possible by dietetic regulations. The attention given by them to the attainment of this object, in the rites of circumcision, ablutions, anointings and dietings all go to show that the adoption of unleavened bread at the feast of the Passover was a measure in the same direction. These priests were not honest enough to inform the people of the true object and purposes of their religious requirements and hence the fictions they invented to account for them.

But the greatest and most significant point of this unusually intelligent communication is the testimony of Quadratus, that by reason of his judicial position in Syria, he had been enabled to

become acquainted with the most carefully concealed secrets of the Essenes, who were especially numerous in that country when he governed it. He tells us these Essenes had not only their incarnated god, but their incarnated female god (or goddess) as well; and that he knows that the "Sermon on the Mount" is almost word for word a copy of the teachings of one of the incarnated gods of the Essenes. Upon this point his testimony is most emphatic. Independent of the intrinsic importance of this spirit testimony, its value as explanatory and confirmatory evidence of many things that have been given heretofore, from similar spirit sources, is hardly, if any, less. Precious as time and space are, I cannot refrain from quoting the following from Smith's Dictionary, as to the meaning of the Passover. It says:

"Each of the three great festivals contained a reference to the course of nature. Two at least of them—the first and the last—also commemorated events in the history of the chosen people. The coincidence of the times of their observance with the most marked periods in the process of gathering in the fruits of the earth, has not unnaturally suggested the notion that their agricultural significance is the more ancient, [We should say so!] that in fact they were originally harvest feasts observed by the patriarchs, and that their historical meaning was superadded in later times. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. It seems hardly possible to study the history of the Passover with candor and attention, as it stands in the Scriptures, without being driven to the conclusion that it was at the very first, essentially the commemoration of a great historical fact. That part of its ceremonies which has a direct agricultural reference—the offering of Omer—holds a very subordinate place. But as regards the whole of the feast; it is not very easy to imagine that the rites which belonged to them connected with the harvest, were of patriarchal origin. Such rites were adapted for the religion of an agricultural people, not for that of Shepherds like the patriarchs. It would seem, therefore, that we gain but little by speculating upon the simple impression contained in the Pentateuch, that the feasts were ordained by Moses in their integrity, and that they were arranged with a view to the religious wants of the people when they were to be settled in the Land of Promise."

[Who can read that reasoning of a Christian writer, and not see the impossibility of getting away from the fact that the Jewish feasts of the Passover, Pentecost and Tabernacles, were but copies of the older religious observances of the Parsees, Egyptians and Hindoos? Thus another historical truth is brought to the light, despite the care that has been taken to conceal it, and that is that the Jewish religion is but very little older than its Christian offspring. Thus mystery after mystery is passing away before the all conquering light of the world of spirits. Who can doubt, who is not blind to the progress of this age, that a new era has dawned upon a long benighted world!

## ALCIPHON; (A Greek Writer.)

I SALUTE YOU, SIR:—I lived while in the mortal form at Athens, Rome and Alexandria, about A. D. 175. There are numerous letters of mine extant to-day, on various subjects connected with all the affairs of life, but they have been very careful to let none come down to the present generation, that could in any way invalidate the Christian religion. If they had done so, the whole secret of the "Wise men of the East" coming to worship the young child would be known to you. The story was brought from India to Alexandria by the Gymnosophists. There were four gospels then extant connected therewith, under the title of "The Incarnation of Buddha." Also, in my day there came from Singapore, India, to Alexandria, seven wise men, who came to compare notes upon the subjects of religion and philosophy; and from the holy city of Benares they brought accounts of the gods Brahma, Crishna and Buddha, in exchange for similar accounts of a great many Egyptian, Grecian and Roman gods; and as far as I read their works, I think they were worsted in the exchange, for more lazy, good-for-nothing nothings than the priests of Egypt, Greece and Rome have never been upon this planet. They were even worse than the priests of to-day, for the latter work to cover up their tracks, while the pagan priests were openly licentious. I will say further, that I have seen at Alexandria books such as, if they were extant now, would overthrow the whole Christian fabric. My name I will spell—Alciphron.

[We take the following concerning Alciphron from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Alciphron, a Greek Sophist, and the most eminent amongst the Greek epistolographers. Respecting his life, or the age in which he lived, we possess no direct information whatever. Some of the earlier critics, as Lacroze and J. C. Wolf, placed him, without any plausible reason, in the fifth century of our era. Bergler, and others who followed him, placed Alciphron in the period between Lucian and Aristonetus,—that is, between A. D. 170 and 350; while others again assign him to a date even earlier than the time of Lucian. The only circumstance that suggests anything respecting his age is the fact, that among the letters of Aristonetus there are two between Lucian and Alciphron; now, as Aristonetus is nowhere guilty of any great historical inaccuracy, we may safely infer that Alciphron was a contemporary of Lucian,—an inference which is not incompatible with the opinion, whether true or false, that Alciphron initiated Lucian. We possess under the name of Alciphron, 116 fictitious letters, in three books, the object of which is to delineate the characters of certain classes of men, by introducing them as expressing their peculiar sentiments and opinions upon subjects with which they are familiar. The classes of persons which Alciphron chose for his purpose are fishermen, country people, parasites, and Athenian courtesans. All are made to express their sentiments in the most graceful and elegant language, even where the subjects are of a low or obscene kind. The characters are thus somewhat raised above their common standard, without any great violation of the truth of reality. The form of these letters is exquisitely beautiful, and the language is the pure Attic dialect."

[It was the spirit of this graceful Greek writer who comes back to say that some of his most important letters have been suppressed, especially those which could in any way invalidate the fraud of Christianity. In view of such frequent testi-

mony to the vandalism of the Christian priesthood it becomes a question whether there are any of the ancient writings that have not either been suppressed, destroyed or mutilated to such an extent as to conceal the true nature and bearing of them. The communication of Alciphron settles the question as to the time when he lived, and shows that he was a contemporary of Lucian and Aristonetus. We have his positive testimony that the story of the wise men of the East coming to worship the young child was an Indian theological legend brought to Alexandria by the Gymnosophists of the former country, and related to the incarnation of Buddha. Of the truth of this, statement I have no doubt whatever. That the Gymnosophists, of whom Alciphron speaks, were the originators of the Essenan religion we may very reasonably infer. Such testimony as this cumulative and consistent with recorded facts, must serve to convince the most prejudiced ignorance that truth is at last finding its vindication and approaching its final triumph.—Ed.]

EGBERT (Archbishop of York).

GOOD DAY, SIR:—I was known when here in the mortal form as Egbert, archbishop of York, A. D. 750, and my particular friend was one Bede. He finished translating the Testament, and from the Samaritan. The Samaritan copy was the same that came to him from Uphilas. Now, I was sincere and thought I was honestly teaching that which was the truth. I now believe it was a self-delusion with me, because I had opportunities of arriving at the truth, but would not avail myself of them because I was bigoted. In all these long years that I have spent in spirit life, until the last fifty, I was unable to say "I will cast away power to secure happiness." The change was gradual. Many an hour I spent in research, but this research was monotonous because I was confined to my own circle of thought. As spirit teachers we were agreed to confine ourselves to a certain creed, and where there is an agreement of that kind it is impossible to attain to anything but monotony. My return here is to advise all who are now living, to be governed by experience and knowledge instead of by belief; for the one means improvement and happiness—the other means damnation and that of the slow torturing kind. Philosophy and direct communion with the spirit world is all that is needed to bring about the true redemption of mankind. I am glad I have reached this plane of thought; and if mortals could only know what a night of hell I have struggled through to get to where I am to-day, they would wipe Christianity from this planet. You have my name.

[I translate the following concerning Archbishop Egbert from the Nouvelle Biographie Generale.—Ed.]

"Egbert, an Anglo-Saxon prelate, who died in A. D. 767. He was the brother of Eadbert, who was king of the Northumbrians. He preferred the solitude of the cloister to the splendors of the court. In 732, he was called by the people and the clergy to the Episcopacy of York. On that occasion he received from Bede, his friend, a letter which has become an historical monument. Egbert was celebrated for an erudition most rare at that epoch, in testimony of which Alcuin enumerates in a Latin poem the works comprised in the library of Egbert. This collection, so precious at that time, was destroyed in the burning of the suburbs of York, by the Normans in 1069, when the latter prepared to defend themselves against the Danes and the inhabitants of Northumbria. The theological works of Egbert were published by Labbe."

[Apart from the importance of this communication, as setting forth the spirit experience of a devout and faithful Christian prelate, its importance cannot be overestimated, as showing that the original of the present New Testament, was in the Samaritan, and not in the Greek tongue. And that as late as A. D. 750, that original version was yet extant, being the same that Uphilas, bishop of the Goths, translated into the Gothic tongue. I examined several biographical notices of Bede, to find whether he had translated the New Testament, as stated by the spirit of Archbishop Egbert, but failed to find any reference to such a fact. At last I found the following brief paragraph at the close of the notice of him in the Nouvelle Biographie Generale:

"The British Museum possesses the famous copy of the Latin Gospels (with the interlinear Anglo-Saxon glossary), written before A. D. 720, and which appears to have belonged to the venerable Bede himself."

In a foot note to the same sketch the author says:

"Egbert, Archbishop of York, often consulted Bede on delicate questions of theology. There remains a remarkable letter that Bede addressed, a few days before his death, to that archbishop, in which he states the condition of religion at that epoch."

Taking into view these historical facts, it would seem that Bede did translate the gospels from some manuscript into the Latin and Anglo-Saxon tongues, but this fact has been either overlooked or suppressed. If that letter of Bede's, now in the British Museum, corresponds with the Codex Argenteus of Uphilas, then there would be positive proof of the truth of the communication of Archbishop Egbert. The time may come when I will be able to test the matter by actual inspection, should not some one anticipate me in that important examination. I feel sure the event will prove its truthfulness.—Ed.]

## Mind and Matter Free List Fund.

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

Amount previously acknowledged,	\$71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois	1 00
J. B. Campbell, M. D. V. D.	5 00
J. M. C.	1 00
J. W.	2 00
C. G.	1 00
Mrs. T. B. Hall, Charlestown, Mass	1 00
E. M. Jones, Philadelphia,	2 50
A. Friend, Yuba City, Cal.,	1 50
Benj. Keen, North Turner, Me.,	5 00
Col. S. P. Kase, Philada.,	10 00
A. Friend, San Francisco, Cal.,	4 00







can do us, and if they will do that we will thank them, for we desire to promulgate no error. We incline more and more to the conviction that Spiritualism has become, as a movement, the soulless, lifeless thing it is, through just such lack of backbone among Spiritualists as is evinced by our correspondent.

If there is any sentiment that we in our soul despise and spurn it is that quoted by our correspondent, "The truth is not to be spoken at all times." If anything is spoken at all, let it at all times be the truth. If the truth cannot be spoken let silence reign supreme. Any other course will keep the world where it is forever. The policy taught in the name of Paul for seventeen hundred years has resulted in making the human race hypocritical canting slaves, who dread nothing so much as that their deceit should be laid bare. Living or dying, when we have anything to say, it shall be what we believe to be the truth, and the whole truth and nothing but the truth, and we care not whether it be credited or rejected. If true it will live and in due time bring forth life-giving fruit—if it is false it may for a time and space occupy the place of truth, but sooner or later it will die.

We say to our correspondent and to all others who are of his way of thinking as to the matter of journalism, that if they will ask no one to read MIND AND MATTER, who is not prepared to receive truth without any sugar-coating to suit their taste for error, they will save themselves unnecessary trouble and greatly oblige us. We cannot for the life of us see what impression spiritual nambypambyism has made upon the wall of religious bigotry. So far from having shattered that wall, it has been itself flattened out so thin, that it is impossible to recognize it as ever having had even the appearance of Spiritualism.

#### WE WELCOME THE CRITIC.

We have waited patiently for one year and three months to find some one who would be rash enough to attempt to impeach the truthfulness of the spirit communications that have been given through the mediumship of Mr. James and that we have tested by the light of historical facts. At last we have found a critic that has attacked the truthfulness of the very centre of the position we have taken, and we sincerely thank him for the opportunity he has given us to render that point of our defences invulnerable. Referring to the communication which purported to come from the spirit of Apollonius of Tyana and which was published in MIND AND MATTER of June 11th, M. S. 34. Our correspondent says:

*Editor of Mind and Matter:*

An old and valued friend has loaned me several numbers of your paper, in which is published a communication (through a spirit medium,) from Apollonius of Tyana, in which occur these words, "The originals of the four gospels I obtained through one Hiram Ermandi of Taxilla, who took me forward into further India." \* \* \* These books I obtained at Singapore, at the extreme point of India, on the strait between India and Sumatra." The geographical knowledge of this spirit is very defective, for Singapore is not in India. It is on a small island at the extremity of the peninsula of Malacca, and was never inhabited until colonized by Malays from Sumatra, in the twelfth century. In 1819 the English East India Company, established a factory there, and in 1824 they bought the island from the Malay Raja who held dominion there. Much of the island is still a jungle and infested by tigers, when I was there in 1835, the town was still small and new. The Malays are still pagans, except a few tribes along the coast, and they were converted to Mahometanism about the tenth century, the balance are savages.

Your spirit or medium probably thought that Singapore (in the Malay tongue) was an old city of India, the abode of Buddhist priests in ancient Brahmin temples. Depend upon it, the spirit or medium, or somebody else, have been drawing upon their imaginations, for the origin of these gospels, when they claim that they found them in Singapore, a new town and free port on the strait of that name, and of its history you can inform yourself by reference to any modern gazetteer.

I presume you will be pleased to join me in my efforts to expose the frauds of those who alone are responsible for bringing Spiritualism into contempt, and when it is really the most valuable spiritual revelation of the ages, and when purged of the charlatans, who now prostitute this knowledge for the purpose of money-getting. It will probably be found to have been the source of religious mysteries from the earliest ages, and when developed by scientific investigation, will doubtless become of great value and comfort to mankind.

In reply to Mr. Smith we will say that he has been unfortunate in confining his knowledge of Singapore to its history since it became an English settlement, and not to have informed himself as to its more ancient history which is necessarily of a traditional character. There can be little doubt that Singapore, or Singapura, which in the Javanese tongue meant Lion Town, was as important in ancient times to the people of India, Thibet, Malacca, and the East Indian Islands as it is to-day to the English colonists and the neighboring peoples with whom they trade. We take the following facts concerning Singapore from Chamber's Cyclopædia:

"Singapore, one of the straits settlements belonging to Great Britain, consists of an island lying off the south extremity of the peninsula of Malacca, in latitude about 1 degree and 17 minutes N., long. 103 degrees and 50 minutes E. and having a city of the same name on the south side. It is separated from the mainland by a narrow but deep strait, varying from a mile to a few furlongs in width. According to Malay accounts a colony was planted on the site of the present town by tribes who are inferred to have been Javanese, from the circumstances that the name Singapura

which they gave to their settlement is most probably of Sanscrit origin; the Javanese being the only people in these seas who have become fairly Hinduised. Be that as it may, in 1818 it was found by Sir Stamford Raffles to be an island covered by primeval forests, sheltering in its creeks and rivers only a few miserable fisherman and pirates. It seems to have been unclaimed by any power until 1811, when the Sultan of Johore formally annexed it to his territories. The commanding position of Singapore, in the very centre of the highway leading from British India to China, led Sir Stamford Raffles to mark it out as the site of the first free port in the Malayan seas. \* \* \* "Of the aboriginal inhabitants of the island, not a trace remains, but similar tribes are still to be found, in small numbers in several parts of the peninsula."

We have thus been led to discover two irresistibly confirmatory facts, which of themselves are sufficient to establish the truth of the communication from the spirit of Apollonius. These are, first, the fact that the name of Singapore is from the Sanscrit word Singapura, which meant Lion Town, which shows that at some remote period it was settled by people who used the Sanscrit tongue, all traces of whom have disappeared except the name of the town of Singapura; and second, that according to Maylayan accounts, the island of Java was peopled by a Sanscrit-speaking people. We cannot here anticipate the importance of these two facts, as bearing upon communications already received, but will only say at this time that it confirms, in a remarkable degree, the communication purporting to come from the spirit of Atahpura, a priest of the temple of Boro-Bodo, in the interior of the island of Java, the remains of which are so strikingly similar to the temples of Peru, Bogota and Mexico, on the Western Continent. He claimed to have lived 3500 years ago. His communication was published in these columns on the 18th of September last. It also confirms a communication received from Bochica, a priest of the same temple of Boro-Bodo, who claims that two hundred years before the Christian era, he was driven by a storm to the coast of Bogota, in South America, where he instituted the Sun-worship that was so thoroughly established in that country, and in Peru to the south, and Mexico to the north of it, when the Spanish conquest of those countries was made in the sixteenth century. From those two facts it becomes certain that Singapura was a centre of Sanscrit civilization at a very remote period, and that two hundred years before the Christian era, when the gospels of Deva Bodhastuta, (or Bodhastuta) we are not certain which is correct, were sent to Singapura, where Apollonius found them about A. D. 30 to 35. So far then from Mr. Smith's criticisms having shaken the truthfulness of Apollonius's communication, he has led us to demonstrate the very opposite. But, not only has he done this—he has also led us to a clue to the greatest historical revelation that has ever been made. Friends and foes alike, we invite your criticisms, for by and through them will the whole truth all the sooner become known. As if determined to "push things" to an Apomatox surrender, our spirit helpers have crowded the work of months into weeks, and we are kept busy night and day trying to keep up with them. But for the strength that comes from them, we would be wholly unequal to what they require of us, but sustained by their power we fear no failure. To those who see the importance of these revelations as we do, no words of appeal from us are necessary, but to those who have failed to see and realize their vast importance, we would say you wot not of what you are passing by unheeded. If our earthly efforts should cease to-morrow, the truths we have humbly labored to restore to humanity, will never again be concealed by the selfishness of the would be monopolizers of human knowledge. Help us then to unearth every hidden truth, by sustaining the instrument through whom that truth is being brought to light.

#### THE BANNER OF LIGHT ON "THE LONDON SPIRITUALIST NEWSPAPER."

Ever since Col. Bundy set out to Bundyize the spiritual movement, *The Spiritualist*, of London, has from time to time shown its full sympathy with the *R.-P. Journal* in its war upon spiritual mediums and spiritual manifestations. Its methods of promoting its opposition to Spiritualism have been equally unprincipled and deadly, in kind, if not in degree. During all that time we do not remember that the *Banner of Light* has ever said one word in the way of protest against this conduct on the part of *The Spiritualist*. Of late, however, since the *Banner* protested against the outrage perpetrated upon Mrs. Susie Willis Fletcher in England, "The man Harrison," as the *Banner* calls him, has ventured to tread upon the horns of our contemporaries of the *Banner*, by informing his readers that he does not sell the *Banner of Light* now. This grievous offence the *Banner* resents in the following "loving and harmonious," style.

"The London Spiritualist newspaper, said Mr. Epes Sargent to us two months previous to his demise, 'is a slim concern—of no account whatever.' From recent personal squibs in that sheet, we have come fully to endorse the verdict of our intimate and estimable friend, Mr. Sargent. The man Harrison says he does not sell the *Banner of Light* now. He has not for a considerable period, and the prospects are that he will not continue to sell his own paper for so very extended a term of years. We may remark, parenthetically, that, there being no demand for *The Spiritualist* in America, we some time since discontinued any attempt to have it on sale at the *Banner of Light Bookstore*. Harrison's attacks upon *Light*, the new

organ of the British National Association of Spiritualists—to say nothing of his infamous attacks upon one of the best and most influential Spiritualists of London—show conclusively the puerility of the man and his methods. Our friends in England will bear in mind that our agent, Mr. J. J. Morse, 53 Sigdon Road, Dalston, London, E., will not only furnish the *Banner*, but all our publications, to customers. See his full advertisement in *Light*."

We are glad to give the *Banner* the benefit of this gratuitous advertisement, inasmuch as we desire the English Spiritualists to know that a Spiritual paper, which has been regarded as assuming a fossilized state, has been waked up to protest against English injustice to Mrs. Fletcher. Can it be that there is any just ground for thinking that Mr. Harrison's Bundyite publication is dying? We infer so, for the prudent old *Banner* would not venture to so intimate if it had not some reasonable ground for doing. Truly, Bundyism's warring on mediums, and besliming Spiritualists and Spiritualism, is a losing business, and we warn the *Banner of Light* not to embark in or countenance it. The spirit world have a way of protecting their mediums that is not good for those who assail them. We begin to feel that it is about time for us to make another protest against the tendency of so-called Spiritualistic journalism. We mean these squabbles of a purely personal character, and with which the public and Spiritualism have nothing to do. Who cares a baubee whether Harrison sells the *Banner of Light*, or Colby and Rich sell *The Spiritualist*. It is a matter of a few cents at most, and wholly unworthy of any controversy. We have been complimented by the organized action of the half dozen Bundyite organizations in New York, Brooklyn and Philadelphia, refusing to allow MIND AND MATTER to be sold at their meetings. The consequence is we are selling two papers in those cities where otherwise we would only sell one. If a paper is worth reading the people will have it, no matter who seeks to obstruct them from getting it. What the public demand calls for, is a paper that is bristling with matters of interest from beginning to end. Such papers will be had without regard to expense or trouble.

We wish Bro. Colby had given a better reason for concurring with Epes Sargent's opinion of *The Spiritualist*, than those "recently personal squibs." It would have looked less jealous and out of place.

#### THE CONCORD (MASS.) SCHOOL OF PHILOSOPHY IN THE SHADE.

In order to deserve to be regarded as a faithful chronicler of the progress of true Spiritualism, at the expense of our modesty, it becomes our duty to inform our readers of the revival of Perapateticism, in this goodly city of Brotherly Love, and the cradle of American institutions. On the evening when we issued the first number of MIND AND MATTER, a gentleman of ripe years and rare literary and musical attainments, called and procured a copy of it. Having read it attentively he called the next week and gave us the assurance of his cordial approbation and sympathy in our great undertaking, as he with prescient eye foresaw it was to be. Since that time, now two years and eight months ago, he has regularly called, as soon as the paper was issued, to give us the encouragement of his approval and the benefit of his very intelligent criticisms of our work. Having taken the deepest interest in the important communications that have been coming for the last sixteen months from ancient and historical spirits, and knowing their importance, our friend has availed himself of what leisure he could command to make known the important truths from the spirit side of life which are being published weekly in MIND AND MATTER, availing himself of the facilities of Franklin Square, than which no more appropriate place could be chosen for teaching a philosophy, of which the great and good Dr. Franklin was the exemplar while on earth, and is the illustrator of from the spirit spheres. There, in that spot dedicated to the memory of that venerated Spiritualist and medium—for Dr. Franklin was both a Spiritualist and a medium when performing the work that placed him in the front rank of the world's greatest men,—through our friend, the teachings of the sages and benefactors of all the past ages have been imparted to willing listeners, anxious to learn the tidings from the spirit realms of light. The good that has been thus done will never be known, for on and on, adown the corridors of time, those spirit utterances will be borne, making bright the way for countless spirit seekers, for the light and warmth and truth, amid the darkness and gloom of consecrated error. We are not at liberty to give the name of this good and faithful friend of truth, lest it might injure him in his business; but this recognition of his useful efforts to advance it we deemed his due.

#### EDITORIAL BRIEFS.

MOSES AND MATTIE HULL speak, sing and improvise poems in Euclid Grove, Cleveland, Ohio, on Sunday, July 31.

The Spiritualists of New Hampshire will hold their camp-meeting at Sunapee Lake, commencing on Thursday, August 18, and continue until Monday, September 5, inclusive. Information in regard to the speakers and prominent workers expected to be present, and other items, will be published when received.

Mrs. L. E. H. JACKSON, trance speaker and healing medium, we are informed, has returned to her home after an absence of nine months, speaking before different societies in Massachusetts and New York, and healing the sick, after her own recovery under spirit power. She may be addressed Bartonville, Silver Spring, Windsor Co., Vermont.

MICHIGAN CAMP-MEETING.—The Michigan State Association of Spiritualists and Liberalists will open their second annual camp-meeting on the beautiful camping grounds of Goguac Lake, 14 miles from Main street, city of Battle Creek, Mich., Aug. 12; closing Aug. 22, 1881. A full line of able speakers are engaged, as follows: For Sunday, Aug. 14, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, Ohio; Mrs. L. A. Pearsoll, Disco, Mich. Aug. 15, Geo. H. Geer, Minn.; Mrs. L. A. Pearsoll, Aug. 16, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, Aug. 17, J. H. Burnham, Geo. H. Geer, Aug. 18, M. Babcock, St. Johns, Mich.; A. B. French, Aug. 19, Dr. A. B. Spinney, Detroit, Mich.; Geo. H. Geer, G. B. Stebbins, Chicago, Aug. 20, Mrs. M. C. Gale, G. B. Stebbins, M. Babcock, Aug. 21, Dr. A. B. Spinney, J. Burnham, G. B. Stebbins, Aug. 22, at 10 o'clock A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The forenoon of each week-day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent. Many valuable mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds. All railroads mentioned below will sell round trip tickets at two cents per mile each way from Aug. 11th to 22d, good to return any day till 23d. Chicago and Grand Trunk without a certificate. N. B.—Michigan Central Railroad; Grand Rapids and Indiana Railroad; Detroit, Lansing and Northern; and Detroit; Grand Haven and Milwaukee Railroads; require a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by enclosing an addressed and stamped envelope to the secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill. General supervisor of grounds, tents, privileges, etc., R. B. Cummins, of Battle Creek, Mich. Directors, B. F. Stamm, Detroit, Mich.; Hon. J. H. White, Port Huron; Mrs. G. Merrill, Lansing. Treasurer, Mrs. R. A. Shaffer, South Haven. L. S. Burdick, president, box B, Kalamazoo; E. L. Warner, secretary, Paw Paw.

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 6th, 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. N. Buchanan, N. Y.; Mrs. F. O. Hyzer, Baltimore; Mrs. A. Burnham, Boston; J. W. Fletcher, Boston; Prof. Henry Kiddle, N. Y.; Mrs. C. L. V. Richmond, Chicago; Dr. S. B. Brittan, N. Y.; Mrs. J. 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. Currier, Boston; Jennie B. Hagan, South Royalton, Vt.; W. J. Colville, Boston; Mrs. S. A. Byrnes, East Boston; and Dr. H. B. Storer, Boston. Music will be furnished by the Fitchburg Military Band and Russell's Orchestra. Messrs. Lillie and Bacon, of Philadelphia, will give a grand concert in the Association Hall on the evening of August 4th. Among the noted mediums engaged to be present are Mrs. Ada Hoyt Foye of San Francisco, Dr. Henry Slade of New York, and J. Frank Baxter; the latter of whom is permanently engaged from August 22d until the close of the meeting. Pamphlets giving programme of proceedings and entertainments and schedules of railroad fares, and all other particulars necessary to be known by those desiring to visit and camp upon the ground, can be had by application to the office of MIND AND MATTER, 713 Sanson street, Philadelphia.

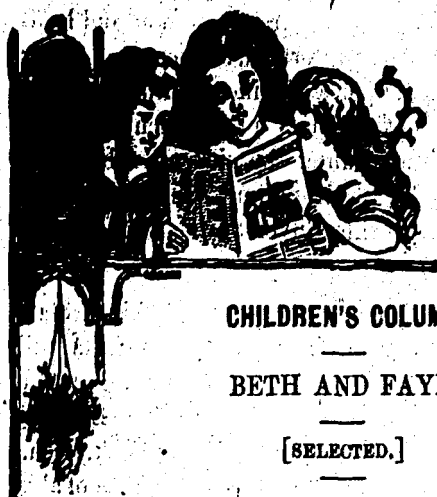
#### An Appeal.

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

J. NELSON HOLMES,  
JENNIE W. HOLMES.

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





## CHILDREN'S COLUMN.

BETH AND FAYE.

[SELECTED.]

Two little sweet-faced girls,  
Tired with their busy day,  
Lying here on their pillows—  
Dear little Beth and Faye!

Close by are the flaxen-haired dolls,  
Tucked into their crib to sleep—  
Tender watch do these little mothers  
Over their children keep.

And over there in the corner,  
And there where the table stands,  
I see their playthings, waiting  
The touch of their little hands.

I stand beside my darlings,  
As they lay here calm and still,  
And I wonder what shapes from dreamland  
Their innocent slumbers fill.

Many things have the wise men told us  
Of all that is and seems;  
But now the wisest among them  
Can't tell us a baby's dreams.

Closer now I lean above them,  
To be sure I feel their breath—  
So like is their heavy slumber  
To the sleep that we call death.

And I think of the empty homes,  
And the empty hearths, to-night,  
And of the playthings used no longer,  
And of cribs put out of sight.

Then I thank the God who gave them—  
Dear little Faye and Beth—  
That I touch their warm, soft fingers,  
And feel their baby breath.

—Our Little Ones.

## Dame Durden and Little Mr. Babe.

BY S. W. BIRNIE.

It was such a queer old face that looked in upon me through the open window; and such a restless little body! I put down the book I was reading and walked toward them for a closer view.

"Good mornin'," a brisk voice spoke up, with a jerk of an uncombed, yellow-whitish head; "I've come to see Little Mr. Babe."

"Oh, you have," I replied, somewhat taken aback, as the saying is, at the crisp salutation, and not knowing what this startling infant meant. "But who are you, and where did you come from?"

"Goodness," snapped this young pepper-box again, "don't you know that? Everybody round knows my father; he's a seum in this 'ere church across the way, and my mother, she takes in washin' and ironin', and we don't have sugar only Sundays, 'cause you see my mother she says she works too hard for me to wear my best hat, and sugar every day."

"I suppose you help your mother a great deal," I said, as soon as I was permitted to express an opinion, and at the same time wondering to what use the restless creature could possibly be put, unless it were to swing as a pendulum, or twist a gilt rooster on a weather-vane, as she never rested for over a minute on either foot, and her yellow head danced like a crazy sunbeam, keeping a sort of nodding time to her words, which rattled out like beans from a bag.

"Yep," she nodded, "I sing 'Happy Day' and wash my own face" (I thought very likely, "and scold Jont when he growls too much, and—" with a sudden stand-still that threatened to upset her,—"Where's Mr. Babe?"

"I am sure I don't know, child," said I, "where did you leave him last, and what is he?"

"Well, now," she answered, with a scornful sniff, "that is a joke. Why, I say, ain't you got a baby up in this house? I heard you had from Marthy Kerru, and while my father was makin' the fire at the church for prayer meetin' (he has to make all the fires, don't you b'lieve, 'cause he's the seum), I jest run away to see if Marthy Kerru told me a straight story about it. It was Marthy told me; mebbe you know her; that dirty-faced little thing you see runnin' for the cow round here, with her stockin's all down. (She said you'd jest moved up here from New York and brought along a baby.)"

I told her I had not the pleasure of Marthy's acquaintance, and asked her to come into the house, adding—"if you are not afraid your mother will worry about you. The baby is asleep now, but you may sit down here with me and wait until he wakes."

"Oh, I'm four or six years old," she replied, with a pitying glance for my ignorance, as, with a brisk "Here I am!" she curled and wriggled over the window-sill into my room. "No, my mother wont worry about me. It's Jont; he will growl so and tear his pants, and then you see my mother has to stop right in the hot suds and men 'em. He's an awful young 'un, that Jont."

Jont wasn't, then, as I had supposed from her conversation, a bad-tempered dog.

"Is Jont your brother?"

"I should say so. You don't seem to know anything, do you? But then you've jes' come, and if you want a good dress-maker, there's one lives down by our house, that charges awful. I'll speak to her if you like. Why, do you b'lieve she trimmed my Sunday hat; not this one" (holding up a very dilapidated red flannel hood, she had been swinging by one string, "and wouldn't take no pay for it. But dear me, I s'pose we'll have to do all her fine clothes this summer to make up for it, and the hot weather's awful tryin'!")

I began to fear that this intelligent atom was a trifle too wise.

"Where's Tomato?" she went on. "I know her; she came and talked to my mother over our fence. She's a queer one, ain't she? Kin you make out what she says? She asked my mother to give her some of our lylicks to bring home to you. Did you ever git them lylicks? I s'pose she thought she'd git some rosies too, but lylicks has a pretty good smell to 'em, don't you think so?"

I certainly did think so, and was very much obliged to her mother for sending them to me. Temida, or as this precocious one called her, "Tomato," was my boy's nurse, and, as she remarked after her last question, "I s'pose she's upstairs with Mr. Babe."

"Yes," I answered, "she is taking care of him now."

"He's waked up then, has he? Shall I go up?" "No; I do not think he is awake yet; but Temida sits by his cradle while he sleeps, and rocks him if he stirs."

"Flies bite him, I guess, this hot weather. They say it beats all the weather we ever had round here. You aint got any little girl 'cept Mr. Babe, have you? Marthy Kerru said you hadn't, and if you like, I guess I kin git you one. Mis' Jones she's jes' died about three weeks ago, and left one, and do you b'lieve they sent it off to a 'ylum in New York. I wish I'd a known you was a comin'. I'd a spoke about it. Mr. Babe must be 'tosome. Kin he talk?"

"No, he is too little to talk yet; but he crows sometimes."

"Well, I declare; that's jes' like our chickens; they crow till my head is 'most off. He sleeps a long time though; don't you think so?"

I began to think she was getting tired, as she had never sat down all this time, and that she was preparing to go and leave her object unaccomplished, but the next moment she was unburdening her mind of a new thought, and bombarding me after this fashion:

"Mis' Kerru says you've had more'n five cooks since you came here to live, and you can't seem to keep 'em. What's the matter; don't you give 'em enough to eat?"

This was too much! I replied, with a faint show of indignation, that I had not had five cooks, and I had never heard my girls complain of hunger, so that Mrs. Kerru must have been mistaken.

"Well, I wouldn't wonder," was the response from Dame Durden, as I was calling her to myself, "for my mother says she's a queer one, or she'd never let that Marthy go 'round with the cows, with her stockin's down an' such a dirty face. You'd think she'd clean up now, wouldn't you?"

I nodded, having no chance to speak.

"An' do you b'lieve that dirty little thing goes over here to Sunday school, jes' all the same, and don't care. But then it's the greatest Sunday school you ever knowed, or I wouldn't say so. Why, they don't give nothing at Christmas, nor no time, but punctional 'tendance cards, and your name on the blackboard. Pool! Once we had a teacher give us a little book, but she's dead now. Well, they do have a banner class, an' that's the class that gits the most money. I'd like to know, now, how they expect our class to git the banner. Why, my mother has to work awful hard, and my father's the seum."

"We never give the tramps that come to our house no butter on their bread. We can't afford it; and I've jest made up my mind they won't have me in that Sunday school a great while longer. Look a here, do you think this is fair? There's that Hattie Hunt, she sits behind me, an' puts her feet on my clean dress that takes my mother so long to wash an' iron, an' then do you b'lieve I can't say nothin', 'cause she's rich, and Mr. Brown, he's the minister, of course wouldn't care if I did. He'd jes' let her go on doin' it, an' let me go out. I'd lick her, but she's some bigger than my big brother George, and he dassent, you see."

"My, if it aint the queerest Sunday school! Once they had a Christmas tree, oh! long before you was here, and Hattie Hunt got a big doll with open and shut eyes, an' a cradle; an' every blessed thing do you b'lieve they give me, was a white apron, an' not a pocket in it, an' a little stinky bag of candy. You see, Hattie Hunt's mother put her things on the tree for her, and the sewin' school give me mine."

"There, now," with a sudden spring at the window, that broke up the Sunday school, "if you want to see Marthy Kerru, there she goes. Didn't I tell you? Look at her stockin's! Will I call her in, so's you can git acquainted?"

"I guess not to-day; you can bring her with you some time. I think I hear the baby now, so, if you wish, we will go upstairs."

This we at once proceeded to do, Dame Durden perking her head on one side like a bird, and giving everything she passed on the way a notice of some kind.

"My!" she exclaimed, stopping in the hall to inspect the baby carriage. "I don't like that willow thing at all. I've seen awful prettier ones. If I was Mr. Babe, I'd tumble out of it."

At this awful threat, the yellow head bobbed worse than ever, and then a-top of it, the young vixen perched the red flannel hood, which I was afraid would frighten Baby.

"How do you do, Tomato?" she at once saluted my nurse. "I've come to see Mr. Babe. My! but you're a little one;" touching his nose with her little brown hand. "He aint got no hair to speak of, has he? Shall I take him?"

"You may see if he will go to you; but be very careful not to let him fall."

"Come along, Mr. Babe," she said, holding out her arms. "I know you, and I'll sing you 'Ring around a Rosy'."

But the baby, whose stock of words was somewhat limited, only opened his eyes very wide, and made up a wry face while he tried to say something that sounded more like "bug" than anything else.

"What's that he says?" asked Dame Durden. "I s'pose he wants my hat, but you can't have that, you know, 'cause you might put it in your mouth." Then, turning to me, "I s'pose you're awful fond of him?"

"Well, yes; but don't you think he is a nice baby?"

"I shouldn't say he was so awful pretty, should you?"

"Why we think he is a beauty up here. Just look at his bright eyes, and see how cunning he laughs. And he has six little white teeth."

"My, would you b'lieve it, and for sure, they're for all the world like Marthy Kerru's rabbit's teeth. Did you know Mis' Kerru is a goin' to have that rabbit for Christmas? To eat. My, I'd as soon eat a cat. What's the baby's name?"

"Alec," I answered, quite sure she would object.

"My goodness! where did you get that name? Nancy is an awful nice name, but then, I s'pose you wouldn't like it for him. Why don't you call him Charley? That's a splendid name. Aint it, Mr. Babe?"

Mr. Babe had long since sunk into an awed and submissive silence.

"I don't s'pose you git any dinner here in the middle of the day," was her next remark, and, as I found, her last one for that time. "Mebbe my mother 'll wonder where I am, 'cause you see I run away. Good-bye, Tomato. Good-bye, Mr. Babe; mebbe I'll bring you a pair of red slippers when I come up to-morrow. There goes that

dirty Marthy Kerru. I'll hurry, and tell her I saw the baby first."

Then she literary flung herself down the stairs, and I saw her a minute later, her hands and feet and head, and tongue all in wild pursuit of poor Marthy Kerru.

## Clear-mindedness or Psychometry.

Clear-mindedness and psychometry are identically the same, but as the powers of statuvolists or sensitive persons are not generally understood—they have been "mixed up" or confounded with the same qualities possessed by spirits—so as to make some persons believe and claim, that all the clear-minded powers are the result of spirit influence, and that clairvoyants or sensitive persons do not possess these qualities at all.

This, especially in mediums, may appear to be so, and, we presume, no one who is acquainted with spirit control will doubt that they have power (through trans mediums) to diagnose disease, delineate character, and even, in a measure, to peer into the future; but, we must not forget that there is, also, an independent spirit in man (who has never been controlled by spirits) that possesses clear-minded qualities, which, when in a statuvolic or somnambule condition, he can exercise at will, and does so, independent of spirits or men.

This truth can and will be made evident to any one who will make the necessary experiments. But, to explain further, as the word clairvoyance does not express the idea, we wish to convey, when we speak of all the senses and faculties, we have compounded the word clear-mindedness, by which we wish to be understood as meaning the powers of the mind, or of all the senses and faculties. To understand the true powers of the mind, it is important to know, that the senses and faculties, as well as the individual functions of which they are composed, can act independent of each other, and that it is possible for the function of perception in any faculty to perceive independent of the function of consciousness, consequently they may perceive and not be conscious—or not know what has been perceived. Thus, we may feel or know, the disposition or character of those who approach us, even without seeing them, with the external eye; or, we may know that some person (and sometimes exactly who) is approaching, without any positive information, through any of the external senses.

This power, although not generally noticed or understood, is of daily occurrence, and it would be difficult to find a person, who has not had this experience in some remarkable way; and it is not likely that spirits influence every person to recognize these approaches, when the spirit within the body, has power to do so itself. But, when these perceptions do take place, although the person may, apparently, be in a natural state, yet the internal faculties are acting clear-mindedly, and as we have stated, often do so, independent of the subject's consciousness; consequently, the functions or faculties, are then acting independent of each other, and the only difference between the two conditions is, that in the former case the functions or faculties fall into the condition unconsciously and act independently, while in the latter case the condition is entered perfectly and the clear-minded powers exercised by an act of the subject's will.

The clear-minded powers of susceptible persons have been mistaken, for some imaginary force, because they were not understood, and as subjects could read the mind of those to whom their attention was directed, "magnetic operators" conceived the idea that because they could feel and taste, what they felt and tasted, or knew what they wanted—it was a power in themselves, that made the subjects do what they desired; and not dreaming, or wishing to believe, that the contrary was the fact, or that the power was wholly in the subject and not in the operator.

The fact that clear-minded persons can read the minds of others, delineate character by a lock of hair, a name upon paper or without contact, as persons pass along the street, has been too often demonstrated to be doubted, and that they can also perceive impressions of scenes and deeds daguerreotypied upon matter; the following experiment which we made to test the powers of a clairvoyant, who was never controlled by spirits, and knew nothing about them, goes very far to prove that they have independent power to do so. We give below the experiment in brief detail.

We were consulted in regard to the possibility of clairvoyants being able to give correct information in cases where theft had been committed, and as we had never made the experiment—we stated, that we did not know, but that if he (the person who made the inquiry), would get a certain lady clairvoyant, to sit for him, we would try what could be done—and upon the lady's sitting, for that purpose, she at once declared, that she saw a young colored man, (whom she described so minutely that he was recognized,) taking a pair of pantaloons down from a certain nail in the wall, and after leaving the house, pass down a back street (naming it) and offer the pantaloons for sale at two houses, which she described, and as he did not succeed in selling them, he secreted them, and finally took them to Columbia, and disposed of them.

Upon learning these facts, the owner of the pantaloons, immediately went to the houses where the lady said they had been offered for sale, and found that the person she had described as having stolen them, had truly offered them for sale at both houses, and as the description she gave of the thief was that of the person who offered them for sale at the houses described, there is but little doubt that she saw and described the person as well as the theft.

Were it necessary, we could give many other facts, in regard to the clear-minded powers of persons in a statuvolic condition—and in my investigation of the animal magnetic theory even as early as 1842 and 1843, we were favored with subjects who were very susceptible and clear-minded in all their faculties. My experiments with Miss Z, in relation to her powers of distinguishing articles belonging to strangers, as well as acquaintances, were so remarkable, and so positively illustrate the points under consideration, that we will give one of them in brief detail.

Upon one of these occasions, as well as upon others, which were before instituted quite a number of articles, ten or twelve, were tossed into her lap, by different persons in the room, several of whom were entire strangers. She was then requested to hand each one the article that belonged to them. This she did unhesitatingly, and without making a single mistake, repeating the experiment with different articles as often as requested.

These facts go to prove that persons while in a

statuvolic condition, possess discerning and discriminating powers infinitely superior and more acute than when in a normal condition.

The peculiar aura in every individual, is simply the effete matter always emanating from persons, and is imparted to things that have been handled by them; consequently is material and recognizable by the clear-minded faculties of those who are in a statuvolic condition.

WM. BAKER FARNESTOCK, M. D.

## Wicket's Island.

Editor of Mind and Matter:

I wish to inform the friends that up to this date, July 17th, all amulets ordered under the offer made by direction of Dr. J. C. Warren, have been sent away on their mission of healing and love from the band. In two instances we have been notified that the wrappers with the cancelled stamp had arrived but no amulet in them. Now all persons can understand how any letter or package passing through the mails can be mis-carried, and fail to reach its destination; but these amulets are put into the envelope in such a manner that they could not get out, unless removed by some person through whose hands they pass. Then again if by any means they should be mis-sent, they should be sent to the dead letter office. If so they are all plainly marked, and according to our post office laws they should be returned to me. This not being done, I am led to the conclusion that they have been intentionally removed and appropriated by some official through whose hands they pass. I have written to the department at Washington, and wish any person who has not received their amulet, allowing proper time for the same; would notify me. The communications have to come from our spirit band and they have to be governed by the conditions both mental and physical of their medium, and as we have all been taxed to the utmost, in order to have our buildings and other things ready for the work to commence, as a result, no communications have been received for several days; but thanks to the band and all spirits who are assisting in this work, we are again in condition for them to work. Last evening we held our first circle in our new room, which has been built as the band have directed, and although everything was new yet we had the slate writing, and if our friends will be patient I know they will in a short time get answers to all their questions. Under existing circumstances it is a great tax upon us to sit for the spirits to get power to answer all questions, give power for magnetizing the material for the amulets and make and send them out in all directions; as we have been so situated that we have been obliged to make a good deal of exertion in other directions to get means to carry on this work. But, thanks to Dr. Warren and other spirits, they have been able to make their wishes known, and we hope to be able in a short time now, to give our whole time to the work of the spirit world; and all who wish to become co-workers with us, can avail themselves of Dr. W.'s offer until it is withdrawn by him.

Mrs. Bliss will be with us this week, Mrs. Nelson Collins next week; and with these and their powerful bands to help us, we expect grand manifestations will result from the combined influences that will be here.

Yours fraternally,  
DR. ABBIE E. CUTLER.

## Alfred James' Relief Fund.

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

Previously acknowledged	\$137 08
J. N. Seavers, Leavenworth, Kan.,	2 00
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## Special Notice from "Bliss' Chief's" Band.

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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 year years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 26 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 64 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,  
PARISH OF POINTE COUPEE.

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

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

JOSEPH F. TOUNOIR, N. P.

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## Correspondence From Germany.

MUNICH, Germany, June 27, 1881.

Editor of Mind and Matter:

DEAR SIR:—Ever since the middle of July of last year, when I, coming from the West en route to Germany, entered your office and made your personal acquaintance, I have been reading your distinguished and most interesting journal, from week to week, with the greatest zeal, on this side of the Atlantic, so long as it passed into my hands regularly. However, I was exceedingly sorry to miss your paper about half a dozen times since my arrival on the soil of Germany, and especially I have been rather unlucky this year, in losing numbers 2, 4, 18, 20 and 23. To miss five numbers in six months of such an estimable periodical is too much sacrifice for one whose ardent sympathy is for the holy cause of Spiritualism and its most respectable representative—MIND AND MATTER! As I never have given a sign of life to your person by writing, up to this moment, since my departure from the hospitable shores of the United States, toward the end of July of the year past, you might have presumed that I had passed into a chronic spiritual trance or lethargy, with more or less passiveness or indifference about the modern and most important revelation, which had been fairly inaugurated on the 31st of March, 1848, in the unsightly town of Hydesville, in the empire State of New York.

Now, I may bring you some glad tidings already concerning the workings of the spirits in my native country, Bavaria, and Germany in general. Several years ago, in the city of Leipzig, the seat of the most frequented university, and the head-centre of learning, where the wonderful American medium, Henry Slade, has given those extraordinary and astounding proofs of spirit influence to the great savant Zollner, and his distinguished associates, a society has been formed with spiritualistic tendencies, under the name, Society for Harmonical Philosophy. The same has increased to nearly 200 members at present, of whom I myself have recently become one. Their main object is to spread the doctrine of Modern Spiritualism, as evinced by a continuous stream of light flowing to wretched mankind quite profusely since 1848; and especially the principles of the famous natural philosopher of America, Andrew Jackson Davis, as laid down in his immortal book, "Nature's Divine Revelations."

I understand that the well known materializing medium, Harry Bastian, who has been before the American public a number of years in that capacity, is going to Leipzig presently from Vienna, where he has gone directly from England by way of Hamburg, after he had lost his mediumship for months and resumed it again lately. The police magistrate of Vienna has advised Bastian, however, to quit the city after a short stay, but not because he has been found and convicted as a fraud or humbug, as most of the newspapers in America will probably cry out like contemptible and wicked liars, to their hearts' content;—but because he made a public and money making business out of his mediumship, and this is not permitted yet by law in Austria and Germany. Whenever a medium holds private seances and accepts a liberal remuneration from the audience, the authorities do not interfere. In a short time, however, the law will probably also provide for such cases, and the mediums of foreign countries as well as of Germany will go unmolested.

It is a matter of great satisfaction and rejoicing to me that the sublime light of Spiritualism is dawning already upon the soil of this country, so that we may perceive some prophetic glimpses of it constantly and distinctly in our closest vicinity. Last winter, two clubs were formed in this city, of about half a dozen persons each, to one of which I belong myself as a member, and we are holding regularly, developing seances. In my club every member seems to be more or less mediumistic; but the most marked one is apparently as yet a gentleman of about thirty years, by the name of Max Sellmair, who, with a physical weight of at least 180 pounds, is raised from the sofa when in a perfect trance, and hovers by the ceiling of the room twelve feet high for several minutes, while held fast by the wrists by one of us on each side, so that we are drawn upwards *volens volens* ourselves, standing on the tips of our toes occasionally. Once he broke loose from our hold of his arms and was raised to the same height for a couple of minutes, and came down on the table in a lying posture, around which we were grouped. After a little while he was lifted up once more to the same level quite suddenly, without being held by his arms, remaining at the top of the room about as long as before and gently passing down again. Meanwhile I was actually afraid that his own magnetic power, without our mutual support might fail him suddenly and he drop down forcibly upon our heads. He also speaks frequently while entranced in the name of sundry spirits, pure and impure ones, and one of his controls, seemingly a good and powerful spirit, declared of late that sooner or later we will have to keep light, and writing material ready at our sittings, in order to note down all the sentences dictated, whereby a book may be composed, which is to be made public all over the civilized countries.

Since the first of last May, I have changed my former dwelling and moved to this place, commencing a medical practice as a magnetizer the first time in my life, after having been engaged for eleven years in a regular or killing Allopathic, and fifteen years in an irregular non-killing and life-saving Homoeopathic practice in the United States previously. It is a singular coincidence that the only son of my new landlord, a youngster of only nineteen years, is possessed of extraordinary mediumistic powers, of which he had not the least knowledge, until I proposed to him to have a sitting with me in my office. A few minutes after we sat down at a small table, he showed a most surprising influence, his arms being stiffened out at times, while a vigorous shuddering pervaded his whole system. His influence has been increasing in the subsequent sittings, so that he bids fair to be developed as a most distinguished medium of a variety of phases, like my much esteemed colleague and friend, Dr. Mathew Shea, of Chicago. Another young gentleman of nearly the same age, a friend and classmate of his—both being scholars of a graduating course at a High School here—also attends our seances once a week, showing some great mediumistic power. In other families, too, I meet sometimes with persons that are evidently possessed of a tendency to mediumship and willing to hold developing seances together. Altogether, I find my countrymen on this side of the Atlantic a great deal more ready to embrace the magnificent truths of Modern Spiritualism than on the American side, where

the majority are only too prompt to denounce any subject of a strange nature, broached in their presence for discussion, as an arrant humbug or a palpable delusion. Thus I have not infrequently earned the unenviable predicate of mental insanity from the German population of Chicago, Milwaukee and Sheboygan, between the years 1877-80, while I was investigating the subject of Spiritualism in quite an unprejudiced manner. On the other hand, it may be called bordering on insanity, whenever an individual in human shape is so utterly devoid of reason or the highest intellect as to reject any matter a priori, however true and important it may be, without taking the least pains of examining and testing the same objectively beforehand. The daily newspaper press is in America as well as in Europe meaner than mean in its conduct towards that greatest cause, with only a few honorable exceptions. In Germany, the organs of the press are on the whole imbued with the principles of materialism, as openly or implicitly taught since half a century by our Universities, and merely such journals as are published by clergymen or their adherents indulge in a belief of a continued existence of the human mind hereafter.

Fitzgerald, the controlling spirit of Dr. Mathew in Chicago, said once, in a public sitting with me, in regard to the progress of Spiritualism in Germany: "Your people used to be very religious once, and they are like a pendulum swinging from one extreme to the other,"—whereby he intimated quite correctly that after a period of the greatest religious enthusiasm, as especially exhibited in the middle ages and even in modern times by the Reformation of Luther and the unparalleled war of thirty years, duration, the present era had followed with its atheistic and materialistic tendencies. There is nothing needed in this country now but a sufficient number of well developed mediums, as they are principally found nowadays in the United States and Great Britain, to create the most intense enthusiasm, for the holy cause of the immortal spirits in the universe. Thus I confidently hope that in the course of a year or so there will be a fair number of mediums developed among us to furnish indubitable evidences, in private sittings at first, that Spiritualism is a truth and materialism an abominable untruth. The clergy are not so inimical to our cause here on the whole as they are in America and England; on the contrary, I find the Catholic clergymen more inclined here to accept the facts of the new dispensation than the Protestant ones and all the clergymen in America without distinction.

Having entertained the surest hope all the while that Dr. Mathew Shea would yet visit Germany for a sojourn of shorter or longer duration during this summer, I was greatly disappointed when he wrote me in his last letter, dated from Chicago, June 7th, that he intended to start for San Francisco shortly on account of certain family regards for his adoptive mother residing there. A good many friends and acquaintances of mine in this city and vicinity are no less disappointed by that intelligence, than myself, after they had eagerly desired to witness the miraculous and convincing phenomena of spirit intercourse in my friend's presence, as soon as possible. But next year, I firmly believe, he will be bound to come over to us any way, visiting at first Leipzig and meeting there with some rich gentleman, who will take care of him for private sittings, in order to fulfill the prediction of his control, Fitzgerald, the English spirit with the Irish name, as he expressed himself once in a public seance in Chicago when I was among the audience: which was to the effect that his medium should travel to Germany once and hold private sittings under the exclusive care of a very wealthy person. Let that prophecy be verified by all means.

Prof. Cyriax, formerly occupying a chair at the Homoeopathic College of Cleveland, Ohio, is sojourning now in Germany, and has created quite a sensation already as a trance speaking medium. We expect him here in Munich shortly.

If your paper were printed in German you could get as many subscribers for it in Germany, no doubt, as you have now in America and English speaking countries.

With kind regards affectionately yours,  
DR. J. B. BRAUN.

Jay Chaapel in Watkins, N. Y.

WATKINS, N. Y., June 29th, 1881.

FRIEND ROBERTS:—Thanks for bundles of papers received containing account of "Apollonius of Tyana," which is surprisingly interesting to me, and especially useful in these days of agitation among Spiritualists about the so-called Christ. It is surprising, as, annoying, after our thirty years of spirit investigation, to see so many Spiritualists clinging to the old ideas of the churches, of a Saviour, etc. What benefactors you and Mr. James are and what untiring industry and enterprise you exhibit each week, in fearlessly standing by mediums, when the principles advocated, are assailed by men and women who seem to see only the present popularity of spirit communion instead of the fundamental laws of Justice and Right, which in nearly every question of importance are in direct opposition to popular favor, and the popular standard of respectability.

I read all you write, with a deep and absorbing interest, (not forgetting to read your opponents also), knowing that the future men and women, if not the present, will reward you, and recognize your generous and self-sacrificing efforts in behalf of mediums in prison and out, and in standing with sword in hand, in the very gateway of superstition, bigotry and silly conservatism, battling almost alone for the oppressed and for common justice to them, regardless of birth, race or condition.

Some of your friends think you unjustly severe, forgetting the causes that have prompted you. I think these friends ought to remember what burning words and terrible anathemas Garrison used to hurl into the camp of Southern slave holders and their sympathizers, including the Christian church, in the North. If they will take up a file of the *Liberator*, and read his editorials when Jonathan Walker, the man with the branded hand, Charles Torrey, Calvin Fairbanks, and Miss Delia A. Webster, lay in Southern prisons suffering, because of their sympathy with the negro, they will find that you have at least an excellent precedent in one of the gentlest, kindest and noblest men of any age. Speaking of Garrison, reminds me of another great soul, whose exquisite poetical productions the people are familiar with, and who was made of sterner stuff than many whose ideals lead them into the fairy realms of verse. Though he was as tender as a child's tear, and a devoted friend to all suffering humanity, he dared to call things by their right

names and had a noble courage to defend the right, even when he found himself on the unpopular side. I mean Richard Realf the brave follower of John Brown. The following is a copy of one of his posters which appeared in the sorrowing and bleeding days of the Kansas troubles.

"TAKE NOTICE."

"To the Public:—I, the undersigned, on my own personal honor and responsibility, do hereby publicly declare G. W. Brown, editor of the *Herald of Freedom*, to be a willful liar, a malicious slanderer, and a most contemptible coward; all of which charges I hold myself in readiness to prove.

RICHARD REALF.

Lawrence, July 14th, 1857.

I find few persons who understand the history of those days of border ruffianism, who condemn or even criticize Colonel Realf for those words, or Garrison for his severe and seemingly bitter denunciations of the government and the church for upholding the selling of human beings upon the auction block. Should the misguided men and women, though they are ever so sincere, who treat sensitive and innocent mediums as though they were impostors and criminals, and who stand ready with handcuffs to arrest, or attempt to arrest them upon the slightest suspicion, be treated with any more deference than their ruffianly predecessors who broke open our trunks, hunting for New York *Tribunes* and *Liberators*? Then arresting us because we happened to come from a free State, and knew a little more about the natural law of justice than they. The cases are parallel, and the time is coming when these self-elected and immaculate censors of mediums and public morals, who have (though I think, ignorantly) much of the cussedness of John Calvin, will regret their conduct as much as some of my friends did, in helping to shoot down William Thomas, a brave, noble-looking mulatto, nearly white, a waiter in a hotel at Wilkesbarre, Pa., in 1853, for the simple fact (over which he had no control) of being a slave.

Four ruffians came behind him, knocked him down with a club and partially shackled him. Covered with blood, and with a power almost unaccountable, he broke loose from them, and rushing from the room, jumped into the river, exclaiming, "I will be drowned before I will be taken back to slavery." They shot at him until they thought him dead, while his blood crimsoned the waters of the beautiful river; and his pursuers said, as they turned away, "Dead niggers are not worth taking South." He was helped ashore by a colored friend, and was being helped away when those human fiends, thinking him still of value, presented their revolvers and demanded his surrender. He again plunged into the river up to his neck, where he remained an hour, with only his head out of water, bleeding his life away. They dared not follow him, for, as he afterward said, "I would have died contented could I have carried two or three of them down with me." He was afterward found by some women in a cornfield in a swoon. This happened less than thirty years ago in what was called a civilized country, in the beautiful and productive Valley of Wyoming, in sight of hundreds of Christians standing on the banks of the river, none of whom dared to offer this dying man any assistance to escape from the murderous gang. I will not mention the name of the United States marshal at that time, who permitted this thing to go on without protest, out of respect for his descendants.

I have seen mediums pale, weak and prostrated with nervousness, and quite as helpless as this poor negro was; made so by being pounced upon, and by the rough usage they received from ruffians actuated by the same intolerant spirit, and as regardless of all sense of right as those pro-slavery ruffians of 1853. Some of our Spiritualists stand by and see these outrages go on and the mediums misrepresented and slandered, without uttering one word in their defence. They seem to be entirely psychologized by the old accursed ideas of conservatism and sham respectability, that influenced the churches and their exponents in the anti-slavery days. Men and women of wealth and culture, who appear to be proud to be known as reformers, and who mingle in the best society, will criticize and gossip about a medium because poorly clad, uncouth in manner and speech, and belonging to what they term "the lower classes of society." Seemingly never to think whether their mediumistic powers are good, bad or indifferent; or to inquire or care whether their inherited tendencies, through a long line of peculiar ancestry, particularly qualified them to give remarkable communications and information, that these Mrs. Grundys, in their ignorance, are in some need of, that they may be better enabled to make themselves and those around them wiser and happier. Could this carping, foolish and malignant spirit of opposition to mediums be withdrawn, we could at once have manifestation of greatly increased power, beauty, and usefulness to a world greatly in need of information that spirits alone can give through these sensitives. Thousands of persons are suffering and dying daily for want of the very knowledge their spirit friends are anxious to give through some medium; but because this medium may not have the ear-mark of modern respectability (which is only another name for modern deception; fraud and ignorance), and because what is taught through them is in conflict with old customs and opinions inaugurated by a lecherous and debauched church in barbarous days, these mentally and physically sick souls refuse to be healed and to go on entailing misery, not only upon themselves, but humanity. I believe in culture and refinement. I love them; but not at the expense of justice and right. I would be very happy if all our mediums, and all people as well, could become refined and at once throw off all the unfortunate diseases that so afflict many of them and which have been handed down to them from the times of the Salem witchcraft and before. But that cannot be. It is a matter of growth, of development. Smoking and chewing tobacco, taking opium, and drinking intoxicating liquors, are diseases that afflict all classes of society, and are no more respectable, nor should they be excused or tolerated any more in the wealthy and fashionable classes than in the poor and unfashionable mediums. We should be as ready to accept a truth in science or morals from a Hottentot as from the pleasant and congenial atmosphere of the New England libraries. We have seen the most beautiful wild flowers growing in very unsightly places in muck heaps, and we have learned some valuable lessons from mediums whose personal presence was anything but agreeable to us. More, I have followed the advice of spirits through these uneducated, uncultivated and often uncongenial mediums, contrary to the advice of edu-

cated and college-bred physicians, whose surroundings were pleasant and agreeable. In consequence of which, I have regained to a large degree, my health and happiness, while had I followed the teachings and instructions of these professors and the customs of a people who desire everything labelled with M. D., D. D., L. L. D., etc., I would have been in my grave or a helpless invalid. I hope the day is not far distant when all these sensitives—mediums—will be understood and recognized as they are, without the old hellish prejudices constantly following them.

Sincerely yours, JAY CHAAPEL.

## Mrs. Crindle's Mediumship.

We, the undersigned, wish to give our testimony in favor of Mrs. Crindle's materializing mediumship. Myself, wife and daughter attended one of her seances about three weeks ago on a Monday afternoon. After several forms had materialized a figure appeared whom we all three of us recognized as our son and brother; we have buried him about four months ago, his age being 23 years. He called me father, father, father, in the German language. I recognized his voice and his peculiar German pronunciation of the word father. I went close up to him, he patting me and I him; then he called mother and sister, who came close up to him, and so we all three recognized him.

At a previous seance at Mrs. Crindle's, which my wife and daughter had attended, he materialized and was fully recognized by his tall figure, his features and his voice; not only by his mother and sister, but also by Dr. de Bonneville and his wife, who were present and who knew him, and had often visited him during his last sickness.

God bless Mrs. Crindle and her band of our prayer.

MAX LENZBERG,  
LIZZIE LENZBERG,  
LENA LENZBERG,  
354 W. 35th St., N. Y.

## W. Harry Powell at Hammonont.

HAMMONT, N. J., July 16, 1881.

Editor of Mind and Matter:

Mr. W. Harry Powell, of Philadelphia, the wonderful independent slate-writing medium, visited our place on Tuesday last, and gave a private seance with my family, which was perfectly satisfactory as an exhibition of his fair, square, open, and plainly to be seen independent slate-writing power, which seems to be his speciality. On Wednesday evening he held a public seance at the house of E. J. Woolley, which was well attended, and on Thursday evening another, during which he gave remarkable clairvoyant descriptions, giving time of death, age, and name in full of persons who were recognized. This slate-writing was generally considered by sceptics as fair, and no evidence of fraud was discovered.

JAMES O. RANSOM.

## Books and Publications.

"Nature vs. Compulsory Methods of Reform; or, Reason vs. the Natural Impulses of Human Appetite." Being an analysis of the Temperance question and answer to Dr. Crosby, Rev. Mark Hopkins, Wendell Phillips and others. By Prof. Wm. Lockwood, of Ripon, Wis.: pp. 68, Royal quarto.

"Origin of Life, or where Man comes from; The Evolution of the Spirit from Matter through organic processes, or How the Spirit body grows." Two papers given in the interest of Spiritual science, by the dictation of the late Prof. M. Faraday, of England. Springfield, Mass.: Star Publishing Company, 332 Main street. Pamphlet of 24 pages; price 10 cents.

"A short Synopsis of God in Nature, or Keys of the Kingdom." Embracing a vision of August 26, 1867, with some remarks of Sir Wm. Herschell, of March 9, 1875, and Galileo. As given to the author by his angel friends from 1852 to 1880. By Dr. E. Woodruff. Dyer, Buff & Rice, 39 Canal street, Grand Rapids, Michigan. 38 pages; Price 25 cents.

"Acha W. Sprague's and Mary Clark's Experiences in the first ten Spheres of Spirit-life." Medium, Athaldine Smith, Oswego, N. Y. Star Publishing Company, 332 Main street, Springfield, Mass. 34 pp.; price 20 cents.

"A Common Sense Guide to Correct English." In which the declensions of the noun and conjugation of the verb are superseded by a few simple rules; and comprising the most rational and progressive views of the best grammarians of the nineteenth century, by J. L. Barker. An improvement on I. J. Morris's Grammar. Thomas Gilbert, Columbus, Ga. 12mo., 77 pp.; price 50 cents. But the author expects all who want it by mail, to send \$1 for two copies.

"Cincinnati Industrial Exposition." We are favored with a copy of the Rules and Regulations, with a premium list of the Ninth Cincinnati Industrial Exposition of 1881. Which will open to the public on Wednesday, Sept. 7th, and continue until Saturday, October 8th. We have also received a card of invitation from the president, R. H. Galbreath, Esq., and the secretary, J. R. Murdock, Esq., to attend the same, of which we shall be most happy to avail ourselves if circumstances should permit. Our Cincinnati friends claim priority in this modern invention of industrial exhibitions, as well as pre-eminence in the extent and grandeur of their display, and we have no doubt, to one feeling any interest in the growth and prosperity of our great and "fast" country, a visit will repay for hundreds of miles of travel in reaching the Queen City. Persons wishing to enter anything for competition or exhibition can obtain a copy of the rules and regulations by addressing J. R. Murdock, Secretary, Cincinnati, Ohio.

Julia Monroe, Harrisburg, Pa., writes, July 10, "I can't do without it."

L. D. Owen, of Romeo, Mich., writes: "I deem it quite a misfortune to miss a single number, as all such messages as are published therein are of momentous interest to me; in fact I consider them alone worth the whole subscription—and when you have published them in book-form I shall be ready for one."

Elizabeth Ewing, Columbus, Ohio, writes, renewing: "Enclosed find — for which send your valuable paper to my address. I find that it is impossible for me to do without it. I wish I had the time to tell you my experience with 'Jesus Christ mediums.' I have met many of them in my time and find them to be greater enemies of domestic life than any other class."