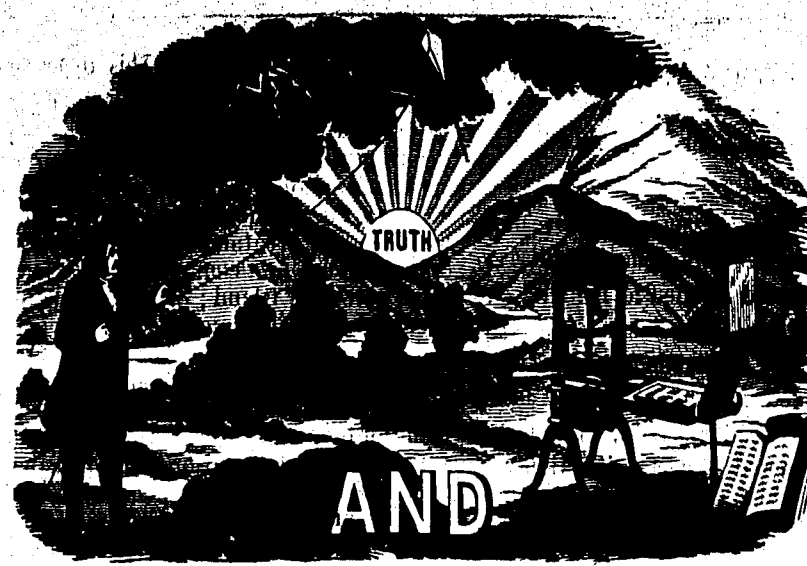


Mind



Matter.

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

VOL. III. {MIND AND MATTER Publishing House,
No. 718 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, JULY 30, M. S. 34.

{\$2.00 PER ANNUM, Payable in Advance;} NO. 36.
Single Copies Five Cents.

INTERESTING AND IMPORTANT COMMUNICATION THROUGH ALFRED JAMES.

COSMAS INDICOPLEUSTES,
(A Greek Geographer and Antiquarian.)

MAY WE BE BLESSED IN THE SERVICE OF TRUTH.—I lived in the sixth century and I was a traveller. I am known in connection with what is called the Adulian Marble. It is claimed that this marble has inscribed upon it the life and career of Ptolemy Euergetes. Such is not the fact. I was the first one to call this to the notice of the learned of my day. The real facts of the case are these. I did not know them as a mortal, but I now understand them as a spirit. Upon that marble are the keys of the Christian religion. That is, the symbols are there. The learned of to-day treat this marble as if it were the history of a single king, when in reality it contains all such things as the doctrine of the trinity—the communion—the blood of Bacchus—the feast of the goddess Ceres, and other things analogous to Christian doctrines and observances. But the Christian priests are blind to things which they know to be true. They will never read inscriptions right; that are dangerous to their infernal superstition; but light will be thrown upon these things. If mortals do not stand up to their duty, truthful spirits will. We want no interference by priests with the truth. Even now, in the excavations that are being made for ancient ruins, they are continually manufacturing plates, in imitation of ancient ones, to support the Old Testament, and their operations should be closely watched by Spiritualists and Materialists. No tricks are too dark for them, that they think will help them to prolong their power. If this communication is thought upon and acted upon, it will do a vast amount of good. My name here was Cosmas Indicopleustes.

[I regard this communication of such great importance in the elimination and establishment of truth, that I feel that the reader will not begrudge the time and space I have felt it my duty to devote to it. I take the following account of Cosmas from the Encyclopedia Britannica.—Ed.]

Cosmas, surnamed from his maritime experiences, *Indicopleustes*, a writer of the sixth century. We know nothing of his history, except what can be gathered from one of his works which has come down to us, a book which in its itself is a mere bank of mud, but is remarkable on account of certain geographical fossils of considerable interest which are found imbedded in it. The first part of the work, embracing book 1.—v., can be shown to have been written soon after 635; to these, seven more books appear to have been gradually added by the author. He was a monk when he wrote, but in earlier days, apparently, had been a merchant and in that capacity, had sailed on the Red Sea and the Indian Ocean, visiting Abyssinia and Socotra, and apparently also the Persian Gulf, Western India, and Ceylon. The book which was written at Alexandria, is called by the writer, "A Christian Topography Embracing the Whole World," and the great object of it is to denounce the false and heathen doctrine of the roundness of the earth, and to show that the tabernacle in the wilderness is the pattern or model of the Universe. Thus the earth is a rectangular plane twice as long as it is broad. The heavens come down to the earth on all four sides, like the walls of a room. From the north wall to the south wall, at an undefined level, a semi-circular wagon vault is turned, and at the same level stretches the "firmament" like a ceiling. All below the firmament is the world; the story above is heaven, or the world to come. In fact, one of the huge receptacles in which female travellers, of our own day, carry their dresses, forms a perfect model of the universe of Cosmas. Midway in the rectangular surface below lies the inhabited earth, encompassed by the ocean. Beyond Ocean, bordering the edge, is the unvisited trans-oceanic land on which, in the far East, lies Terrestrial Paradise. Here, too, on a barren and thorny soil, without the walls of Paradise, dwell man from the fall to the deluge. The ark floated the survivors across the great ocean belt to this better land which we inhabit. The earth rises gradually from south to north and west, culminating in a great conical mountain, behind which the sun sets. Repeatedly the writer overflows with indignation against those who reject these views of his, "not built on his own opinions and conjectures, but drawn from Holy Scripture, and from the mouth of that divine man and great master Patrius." This Patrius is stated by Cosmas to have been afterwards *Catholikos* of Persia. This and other circumstances identify Patrius with Mar Abas, who ruled the Nestorian church from 536 to 532. The wretched people who chop logic, and hold that the earth and heaven are spherical, are mere blasphemers, given up for their sins to the belief of such impudent nonsense as the doctrine of Antipodes, and so forth. Altogether the book is a kind of a caricature type of the process of loading Christian truth with a dead weight of false science, which has had so many followers and done so much mischief. Similar cosmography was taught by Diodorus.

Among the curious pieces of information very sparsely found amid this stuff are notices of Ethiopia (Abyssinia) and its traffic for gold with inner Africa, of Taprobane or Sileidiba (Ceylon), Male (Malabar), and the products and animals of those regions. But the most interesting geographical circumstance is the fact that Cosmas is not only

the first who mentions China by a name, on which there can be no controversy, *Tzinista*, i. e., the Persian Chinistan, but also that he had a very correct idea of its position as lying on the extreme eastern coast of Asia, and 'compassed by the ocean running round it to the left, just as the same ocean encompasses Barbary (i. e., the Somali country beyond Abyssinia) round to the right.' He knew also that a ship sailing to China, after running east for a long way, and leaving the clove country behind, had to turn north at least as far as a ship bound for Chaldaea would have to run up the Persian Gulf, and thus it was intelligible how *Tzinista*, by the overland route, lay much nearer Persia than might have been thought from the length of the sea voyage thither. The work has been preserved in at least two manuscripts. One is in the Vatican, a very fine uncial manuscript of the eighth century, with figures apparently from drawings by Cosmas himself. The other, a parchment manuscript of the tenth century, is in the Medicean. This last alone contains the twelfth book, and of that a leaf is lost. It appears from allusions in the book itself that Cosmas also wrote a more detailed Topography of the Earth, a work on the motions of the stars, and a Commentary on Canticles. The loss of the first is to be regretted.

So says the writer in the Encyclopedia Britannica, but he makes no mention of the most important of all the discoveries of Cosmas, to wit, the Adulian Marble. That he had some very good reason for this omission may be readily inferred. We are, however, not deprived of information regarding it, on that account. If we mistake not, it will be found that the name of Cosmas, in future will take a rank that the Christian world have denied to him among the greatest discoverers of truth. We take the following additional facts concerning Cosmas, from the Nouvelle Biographie Generale. In speaking of the works of Cosmas his biographer, G. Lejean, says:

"Of all these works, the Christian Topography alone has survived. It has been given in full, for the first time, by Montfaucon, according to a manuscript copy of it, of the tenth century, still existing in the library of Florence, where Bigot had occasion to consult it and borrow some extracts from it, concerning India, Ceylon, and the famous inscription of Adulis, the most curious monument of the ancient geography of Africa. Cosmas transcribed it at Adulis, an Egyptian stronghold on the Red Sea, where it ornamented a throne or judgment seat, before which those condemned to death were executed. After a long paragraph wherein is mentioned the countries of Ptolemy Euergetes in Asia Minor and the regions of the Euphrates, comes a gap, due to mutilation or degradation—the gap followed by a perfect text, of which we give below the translation. Cosmas believed that the whole inscription related to the same prince; but the history of Euergetes on the one part, and the phrase of the inscription that we underscore prove clearly that the second part has no relation to the first. Here it is:

"I have conquered the peoples of Gaza, Aganna, Siguen, who gave up to me half their goods. I crossed the Nile and subdued those of Ava, Tiamo, or Tziamo, Gambela, and the neighboring tribes of Zingabena, Angaba, Tiamo, Athagaoes, Calaa and Semena, who dwell beyond the Nile, in the steep and snow covered mountains. Then I conquered the Lazina, Zaa, and Gabala nations, inhabiting volcanic mountains in which are warm springs; Atalmo and Bega, and all the peoples of that region; the Tangaites, who come to the borders of Egypt; after which I thought to go by land from my kingdom to Egypt. In passing there I subdued the people of Armyna and Metina. I made war upon Sosea; and notwithstanding the height of the mountains, I obliged him to deliver to me his youth, his women, his virgins and goods. I have conquered the Rausi, who lived in the interior, in the country of the perfumes, and those of Solate, and I have ordered them to fortify the maritime coasts. Many people have also become my tributaries without a contest. Afterwards I sent land and sea forces by way of the Red Sea, and conquered the Arabs and the Cinodopolites, and I forced their kings to pay me tribute, to secure the routes of the Red Sea. And I conquered all the nations who are between the Leuce Kome to the land of the Sabaeans. Of all my predecessors none before myself subdued all these peoples. I thank the God Mars for this, from whom I have descended and through whose help I have conquered all the regions which extend from the Orient to the land of perfumes; from the setting Sun to Ethiopia and to the country of Sasi. I have set down at Adulis where I have offered a sacrifice to Jupiter, to Neptune and to Mars, and having united in this place all my armies, I have consecrated this throne to Mars in the 28th year of my reign.

"It is acknowledged to-day that this inscription relates to a king of the Habesch (Abyssinians) some five or six hundred years after the reign of Euergetes. The obscurity which envelops the Abyssinian people scarcely permits of the entire elucidation of this point of history; but the geographical part, insoluble for thirty years, has become much less so, since the conquests of Mehemet-Ali and the journeys of Bruce, Caillaud, Rochet d'Herincourt, d'Abbadie, etc., have left little to be discovered in the high regions that surround the Dembea. Thus, in the names of Gaza, Agama, Tiamo, Athagaoes, and Semena, it is impossible not to recognize the modern Abyssinian countries of Tacazzel, Agami, Tsamail, Agau and Samen; Ava, Zingabena, Tiamo and Bega may be the countries of Awa, Gindjar, Damot

and Beghamder. Some names are Arabian, as Calaa Gabala (Kalaat Djebel, or the Mountain). The Tangaites 'who border on Egypt' seem to be those of Dongola. All these conquests ought not to extend beyond the White Nile, at least if the Rausi are the Aroussi of the present age. The other names are less important and more discussable; as to those of Arabia they are the reproduction of Ptolemy. The history of Abyssinia adds little to the facts given; it speaks of a King Augabo living in heroic times (perhaps king of Augo, Augabe of the inscription); it relates the war of the elephant, carried on by the King Abreha against the Arabs of Ieman, at a very obscure date. He may well be the hero of the inscription; at least if this king was not Acizama, cited as a powerful king in the Greek inscription of Axum. (See Salt for all these derivations). In reference to Gaza, we will remark that the national name of Abyssinia is Agazzan (the books as the Amazig), and that their language is called ghez.

[Under the head Adule in the Penny Cyclopaedia I find this reference to the Adulian inscription.—Ed.]

"The inscription was found, according to Cosmas, partly on a throne of white marble, and also upon a tablet which stood behind the chair, and, as far as we can collect, was a different kind of stone. Till Mr. Salt discovered the inscription at Axum, and compared it with the latter part of the inscription of Adule, it had been supposed that the entire inscription on the latter monument referred to one and the same personage, whereas it is now pretty certain that Cosmas has made two inscriptions into one, and caused no little difficulty to the learned world. These inscriptions are really curious, considering the place where they were found and the language in which they were written; they may be seen in Montfaucon's *Collecta Nova Patrum, in Fabricius' Bibliotheca Graeca, and Chishull's Antiqua Asiatica*.

"The first part of the inscription refers to the Third Ptolemy, called Euergetes, or the good doer; King of Egypt, who, according to the testimony of the stone, was supplied 'with elephants from the Troglodytes and the Ethiopians, which his father (Ptolemy II) and himself first hunted in these regions, and having taken down to Egypt, adapted to the use of war.' This Ptolemy reigned from B. C. 247 to 222. The second part of the inscription is in the first person (the first part being in the third), and appears to record the triumphs of some Ethiopian king, whose name does not appear, over many of the people of Ethiopia, and as far as the borders of Egypt. This passage alone is sufficient to show that the second part of the inscription cannot refer to the same person as the first part; for Ptolemy's conquests extended from Egypt to Ethiopia, and not from Ethiopia to Egypt. The second part commemorates also the conquests of this Ethiopian king over some of the nations of Arabia; and we find (which tends to confirm the general accuracy of the facts) that several names are mentioned which we can still recognize in Africa. Among others the stone speaks of the Semone or Samene, the people of Samen a nation dwelling beyond the Nile, in mountains difficult of access, and snow covered, wherein, all through the year there is ice and snow, so that a man will sink up to the knees—these, having crossed the river (says the Ethiopian king), I subdued. The mountains are clearly the Samen, and the river is the Tacazze."

[I have thus set forth all that appears to be known concerning the Adulian inscription, in order that the reader may be the better able to appreciate the importance of this spirit reference to, and explanation of, the real nature of that inscription. It does not appear to have fixed the attention of any of the learned men who have given especial attention to it that there should have been so preposterous an omission in the inscription, as that of the name of the king, who in such grandiloquent terms was thus handing down to coming ages the wonderful exploits that gave him his renown. It is equally significant that they should one and all insist that the monument related to the exploits of some Abyssinian king, when there is no mention of any king of that country in the inscription. In view of these two indisputable facts, the whole theory of the second part of the inscription (as it has been called) relating to the conquests of an Abyssinian king, must fall to the ground. A new explanation of that monument is now in order. Can it be obtained and given. This is the question now demanding an answer.

In the first place, I invite the attention of the reader to the point, that Cosmas, if he has been correctly copied and translated, regarded the whole inscription as relating to Ptolemy Euergetes, and to no other king; while those who have since insisted that the second part of the Adulian inscription relates to some Abyssinian king, assign no other reason for that construction, than that Henry Salt found a similar inscription on a monument at Axum in Abyssinia. It is a well known historical fact that Ptolemy Euergetes extended his conquests into Ethiopia, a region in which the various tribes mentioned, are known to have dwelt. He also conquered Abyssinia, no doubt in order to obtain control of the rich traffic in gold, ivory and perfumes that was carried on between Africa and Arabia and India, by way of the Red Sea. We must here digress briefly to note who Ptolemy Euergetes was. We take the following concerning him from the Penny Cyclopaedia:

"Ptolemaeus, surnamed Euergetes or 'the benefactor,' succeeded his father B. C. 247. He was

engaged in war, at the commencement of his reign, with Seleucus Callinicus, to avenge the death of his sister Berenice [Berenice II.]. Great success attended his efforts; he obtained possession of many of the provinces belonging to the Seleucids, and would probably have overthrown their empire, if he had not been obliged to return to Egypt in consequence of some civil commotions. Seleucus tried to strengthen his power by entering into an alliance with his brother Antigonus Gonnatus; but they quickly became jealous of each other, and Ptolemy availed himself of their dissensions to extend his kingdom. We possess hardly any particulars respecting the life and character of Ptolemy Euergetes. If inferior to his predecessors, he was superior to those who reigned after him; Strabo says that the kings of Egypt, after the third Ptolemy, governed worse than their predecessors. He followed his father's example in giving every encouragement to trade and commerce. It appears from an inscription, which was found at Adule, by Cosmas, that Ptolemy had conquered Abyssinia, and that he maintained a powerful fleet in the Red Sea. If we can trust to this inscription, Ptolemy Euergetes must, in his wars with Seleucus, have subdued the greater part of Asia. It states that he had received from his father the kingdom of Egypt, Africa, Syria, Phoenicia, Cyprus, Lycia, Caria, and the Cyclades, and that he invaded Asia with his land and sea forces, and with elephants from the country of the Troglodytes and Ethiopians. The inscription then states that with these forces he reduced all the country on this side the Euphrates, as well as Cilicia, the Hellespont, Thrace and all the forces in these provinces; and that he afterwards crossed the Euphrates and entered Mesopotamia, Babylonia, Susiana, Persia, Media, and the whole country as far as Bactria, and brought the whole under his dominion."

Such was the king, to perpetuate whose honor and memory that monument was constructed and inscribed. From the following part of the inscription we can with great probability infer the time and occasion of its erection. Referring to his conquests he says:

"I thank the God Mars for this, from whom I have descended, and through whose help I have conquered all the regions which extend from the Orient to the land of perfumes; from the setting sun to Ethiopia and the country of the Sasi; and I have set down at Adulis, where I have offered a sacrifice to Jupiter, to Neptune and to Mars, and having united in this place all my armies, I have consecrated this throne to Mars, in the 28th year of my reign."

It would thus appear that it was at the close of his reign, or near it, that he sat down at Adulis after having conquered Abyssinia and Ethiopia, which conquest was undoubtedly made to give him control of the gold, ivory and perfumery trade between Africa and Asia; to secure which he fortified Adulis at the nearest point on the coast of the Red Sea, that would give him absolute command of that trade. Having accomplished this crowning feat of his distinguished and successful reign, he gave to posterity the record of his mighty deeds, in the Adulian inscription, on the marble throne which he there dedicated to the God of War, under whose protection and guidance he supposed he had been led to universal victory. And thus through a spirit communication from the Christian monk Cosmas, another historical mystery has been cleared away, and this through the media facilities afforded by an uneducated and almost illiterate man. Blessed spirits of light, I, in my deepest soul, thank you, in the name of countless unborn generations, for the revelations of truth which you have deemed it proper to give through this humble medium to the world. But before passing on, I desire to especially call the readers attention to this part of the communication: "It is claimed that this marble has inscribed upon it the life and career of Ptolemy Euergetes. Such is not the fact. I was the first to call this to the notice of the learned of my day. The real fact is that upon that marble are the keys to the Christian religion." This is a flat contradiction of the historical mention of the interpretation of the Adulian inscription by Cosmas. If it is true, then it is very manifest that the original work of Cosmas has been altered and its words changed by those who transcribed it. If it gave any clue to the source of Christianity we may readily believe that the discovery of Cosmas was carefully concealed, as that was the especial work of the Christian priesthood throughout the dark ages of history. But why that "gap, due to mutilation or degradation" which Salt found at the beginning of the present century? How came it to be mutilated or degraded? When was it so mutilated or degraded? By whom was it mutilated or degraded? Why was not the rest of the inscription equally mutilated or degraded? None of these things are we told. It was not mentioned by Cosmas as existing when he copied the inscription in the sixth century. Is it not natural to infer that it was mutilated after Cosmas called the attention of the learned world to that inscription. The mutilation was undoubtedly made to conceal something that had no relation to Euergetes or an Abyssinian king or the rest of the inscription would have been destroyed. But I have had the promise that this matter shall yet be fully explained, as will be seen by the following facts. In the evening, a few hours after the communication from Cosmas had been given, while apparently sleeping, a spirit giving the name of Henry Salt, controlled the medium, and requested his wife to inform me that I might rely upon the correctness

of the communication of Cosmas, as he knew it to be true. On receiving this spirit message, I called upon Mr. and Mrs. James to learn the particulars, but neither could give me any further information upon the subject. Mr. James expressed a willingness to sit for any explanation the spirits could give, when he was controlled by his remarkable Indian guide, Cha-wan-ska, who told me that "brave Salt," as he called him, was there but could not control the medium in person. Through the guide, however, he gave me the assurance that I need have no doubt whatever of the correctness of the communication I had received, in regard to the real nature of the Adulian inscription, as it was, to his absolute knowledge, what Cosmas had in his communication, stated it to be. Much was said in a conversational way which I could not take down, Cha-wan-ska objecting to talking slow enough for me to do so, but I remember enough of what was said to feel very confident that the greatest antiquarian discovery ever made, is to be explained beyond all possibility of cavil on the part of the learned world. Indeed I was assured that the spirit of Henry Salt would himself control the medium, at the earliest practicable opportunity, and place the whole matter in a light that would admit of no question. I will await that communication with the greatest interest. In the meantime I will comment on the facts, I have thus far before me.

Up to the time when that communication was written down as it came from the lips of the medium, neither he nor myself had any knowledge concerning Cosmas Indicopleustes; and neither had heard of the "Adulian Marble," to which he refers. At the present time, with the exception of the French translation from the Greek of Cosmas, which I have given, I do not know what the Adulian inscription, copied by Cosmas, is in its entirety. I infer, however, that a part of the inscription has been withheld, in order to conceal the fact that the marble throne or judgment-seat of Adulian is a religious even more than a historical monument, as is rendered evident by the inscription upon it. From the part of that inscription above given from the French translation, it is evident it was erected to record the religious rites observed at the great thanksgiving services instituted by Ptolemy Evergetes on that spot, after he had conquered all his enemies and the enemies of Egypt; had captured the whole of Abyssinia and Ethiopia; and had gained supreme and undisputed control of the rich traffic in gold, ivory, spices, perfumes and fabrics of all descriptions, carried on between Africa and India. That he mentioned the various conquests he made in that inscription was but incidental, and not the real object of that invaluable monument. That recital was but an introductory explanation of the reasons that prompted Ptolemy to perform those thanksgiving services upon that particular spot, in the twenty-eighth year of his reign. There was undoubtedly a full description of the ceremonies then and there performed, which Cosmas no doubt gave with the inscription, but whether it has been permitted to come down to us, remains to be seen. It would be strange, indeed, that Evergetes should have set out with such particularity his reasons for instituting those thanksgiving ceremonies, and mention the gods to whom they were rendered, and yet have said nothing about the ceremonies performed. Cosmas says, in the communication, that he called the attention of the learned to the fact that the Adulian inscription was not a recital of the life and career of Ptolemy Evergetes, and that he was the first to do so. He no doubt, at that time, rightly conjectured that the inscription was of a religious, rather than an historical nature. He now says, as a spirit, that he knows this to be the fact; and that the ceremonies therein recorded furnish the keys to the real sources of Christianity. From the French translation, before referred to, I learn that the inscription records the sacrifices and offerings that were made on the occasion that it commemorates, and says they were made to three gods, and not to one. Why only to three gods, and not to all the gods and goddesses of the Greek Pantheon. There is especial significance in this remarkable fact, when coupled with the statement in the communication, that the inscription contains "the doctrine of the trinity, the communion, the blood of Bacchus, the feast of the goddess Ceres, and other things analogous to Christian doctrines and observances." If this can be shown to be the fact, as the spirit of Henry Salt promises to do beyond all possibility of contradiction or doubt, then will it become a fixed fact that the Christian sacrament of the eucharist, is identical with the Greek sacramental service, observed in honor of the sun-god Bacchus, which consisted of drinking wine as typical of the blood, and eating bread as typical of the flesh of that heathen-mythical Saviour. But we have here besides, mention made of the goddess Ceres, the virgin mother of harvests and domestic affairs; showing a still further analogy with the Christian worship, in which the same virgin Ceres, or the zodiacal virgin, is worshipped in the mythical mother of Jesus Christ.

When Cosmas tells us that "the Christian priesthood are blind to things which they know to be true; that they will never read inscriptions right that are dangerous to their infernal superstition;" he undoubtedly speaks whereof he knows, and plainly implies that, they have acted upon that policy in regard to the Adulian inscription. Cosmas tells us that even now that priesthood under the pretence of honestly searching for the buried evidence of the truth of the Old Testament, are engaged in counterfeiting relics to bolster up that foundation of the Christian Scripture. But it will not avail. The truth is to be found, not buried beneath the mouldering ruins of mortal, and perishable antiquity, but in those realms of light and truth where dwell the truly great, and good and wise of all the ages. Brethren; sisters; look up into the beaming sky above you, if you would enjoy the sunburst of living light—not adown the dark vistas of the still lingering gloom of the dying and dead past. "Let the dead past bury its dead;" and let us seek light and guidance from the teachings of the true, good, and wise who are before us; not from those who insist on groping backward into the darkness that grows deeper and deeper, the further it is penetrated. At least this to me seems the true way of wisdom. Cosmas, my brother, would that words would express to you the feelings of gratitude with which my heart is filled, for that revelation of truth which you have laid before me. Be ever blessed for it, is the prayer of one who loves truth more than he prizes this mortal life.—Ed.]

A Noble Woman's Protest Against Injustice.

WICKET'S ISLAND, Onset Bay, July 26, '81.

Editor of Mind and Matter:

I write in haste to inform you and the readers of MIND AND MATTER that Mrs. James A. Bliss arrived safely at the island on the 22d instant; she and Sunshine well. Mrs. Bliss held a seance Saturday night for a party of friends from New Bedford, who had engaged for the seance by letter several days previous to her arrival. The manifestations were grand and perfect satisfaction was given. At the Spiritual (in name only) camp-meeting that is being held at the grove, notices of seances or mediums are not allowed to be given from the platform; but parties desirous of learning anything of seances, or location of mediums, must go the bulletin board near the headquarters building.

This bulletin being for the good of those who attend the meeting, and who wish also to attend seances and visit mediums, Mrs. Bliss and myself had notices of her seances and my lectures put upon the board last Sunday. Soon after, these notices were removed, and one substituted saying, "This bulletin board is for the use of mediums at Onset Bay Grove exclusively." I have not time for details now, but will give all particulars in my next. I wish to make the announcement that Mrs. Bliss will hold seances in the circle room on this island every day at 3 o'clock, and in the evenings by special engagement. The dates and time of my lectures and developing circles will be given by hand-bills and notices at the postoffice at the grove. We have paid our license for the wharf privileges, and our steam launch will take passengers to and from the island.

We shall have at various times all through the season, mediums, both public and private, for various manifestations, and to assist the band of spirits, who have this work in charge, to form their batteries and get their work established. Mrs. Bliss will remain for some time. Next week Mrs. Crindle and her son will be here, if her health will allow. Quite a number of mediums never before the public have been directed by their guides to come to the island. So we have every reason to feel assured that regardless of all opposition the work of the spirit world will go on right here.

I hope this will reach you in season for Saturday's paper, as we wish the friends to be informed that we are not dependent upon the bulletin-board at Onset Bay Grove to give notice of our progress and work. Excuse haste. Send one hundred copies of MIND AND MATTER. We will give them to friends who insist on right, under all circumstances, and who believe that the course of Spiritualism will be elevated or retarded according to the conditions thrown around our mediums.

Yours for the truth and liberty.

DR. ABIE E. CUTTER.

KIND WORDS.

Mrs. Sarah Merrill, Potterville, Michigan, with renewal, writes: "My husband says your blessed paper is bread and food. We think it best of all."

George Freed, of East Rochester, Ohio, writes, with renewal: "I have been a Spiritualist for 33 years, and I like your paper very much and am glad that you are not afraid of the truth."

R. C. Kerr, Augusta, Ga., writes, with renewal: "You will find enclosed \$2 for renewal of my subscription to your valuable paper. You are doing a valuable work, the price of which the world can't estimate. I am much interested in those communications from ancient spirits. I hope you will succeed in putting them in book form; put my name down for one. May the great Spirit Father bless you and enable you more fully to carry out the work he has put into your hands to do."

The Governor of Texas doesn't see his way clear to issue a thanksgiving proclamation because "Church and State are and ought to be kept separate in their functions."

Mediums' Home Fund.

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

CASH.

Am't previously acknowledged in MIND AND MATTER \$119 00
Cynthia C. D. Allen, Springfield, Ohio, 1 00
A. Hornick, Vienna, Illinois, 1 00
F. W. Smith, Rockland, Maine, 1 50

Total Paid, \$122 40

PLEDGED.

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

Total Pledged, \$268 50

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

A Mediums' Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

UMRO, Wis., Jan. 14, 1880.

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

DR. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

Don't Fail to Improve This Opportunity.

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

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P. O. Box 129, Lewiston, Maine.

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

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

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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 sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

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BROOKLYN, N. Y., March 1, 1881.

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

LUCIAN, (A Greek Satirist.)

"My salutation shall be, Death to Falsehood, whether in religion or in political affairs of spirits and mortals. The man who preceded me (Marcion) is the one from whom my description of St. Paul was taken, although never known to me by such a name. He was known to me as Apollonius in the Greek tongue; as Paulus in the Roman; and it was understood by all scholars at the time I wrote, as relating to the life, travels, and miracles of one Apollonius, the oracle of Vespasian. In fact I merely followed the statements of Marcion, although I knew his statement was incorrect, never for an instant thinking that my description of this person would be seized upon by Christians, in after ages to perpetuate their fraud. I was of a satirical disposition of mind, and it made no difference to me whether what I wrote was true or false. It was with me as with your dramatic writers of to-day; and it mattered not what events I sought to use, whether sacred or historical, so I could make them suit my purposes. All men are selfish so far as securing the necessities and comforts of life are concerned, and gaining prominence over their fellow men. This is not so bad a quality of human nature as might be imagined. To attain prosperity and avoid adversity is a necessary incentive to human effort. At the time of the writings to which I refer, there was a new element introduced into religious affairs at Alexandria and Rome, as was told you by a spirit last week (Bardaneses) of the Gynosophists, who, by comparing notes, with Grecian, Roman and Samaritan authors, found that one and the same idea ran through the religions of all nations, as to their gods having been born of virgins. In fact, in some countries, in Sicily, for instance this idea had become so common that death was imposed upon women who claimed to have been overshadowed or impregnated by God or Gods. That is all the light I can at this time throw upon this subject; and as a truthful spirit I want to assert nothing but what I know to be true. Lucian.

[We take following concerning Lucian from McClintock and Strong's Ecclesiastical Cyclopaedia.—Ed.]

"Lucian, a celebrated Greek rhetorician, the Voltaire of Grecian literature, was born at Samosata, a city on the west bank of the Euphrates, in the Syrian province of Commagene. We possess no particulars concerning his life on which any reliance can be placed, except a few scattered notices in his own writings. From these it appears that he was born about the latter years of Trajan's reign, that he lived under both the Antonines, and died about the end of the second century. His parents, who were in humble circumstances, placed him with his maternal uncle, a sculptor, in order to learn statuary; but he soon quitted his trade, and applied himself to the study of law. He afterward practiced at the bar in Syria and Greece; but, not meeting with much success in his profession, he resolved to settle in Gaul as a teacher of rhetoric, where he soon obtained great celebrity and numerous scholars. He appears to have remained in Gaul till he was about forty, when he gave up the profession of rhetoric, after having acquired considerable wealth. During the remainder of his life we find him travelling about from place to place, and visiting successively Macedonia, Cappadocia, Paphlagonia and Bithynia. The great part of his time, however, was passed in Athens, where he lived on terms of the greatest intimacy with Demetrius, a philosopher of great celebrity, and where he probably wrote most of his works, which principally consist of attacks upon the religion and philosophy of his age. Toward the latter part of his life he held a lucrative public office in Egypt, which was bestowed upon him by the Emperor Commodus.

"The writings of Lucian in the form of dialogue, are in a remarkably pure and elegant Greek style, free from false ornaments and artificial rhetoric which characterize most of the writings of his contemporaries. Modern critics have usually given him his full meed of praise for these excellencies, and have also deservedly admired the keenness of his wit, his great talent as a writer, and the inimitable flow and ease of his dialogue; but they have seldom done him the justice he deserves. They have either represented him as merely a witty and amusing writer, but without any further merit, or else they have attacked him as an immoral and infidel author, whose only object was to corrupt the minds of his readers, and to throw ridicule upon all religion. But these opinions appear to us to have arisen from a mistaken and one-sided view of the character of Lucian, and an intent to utterly ignore the peculiarities of the period in which he flourished. He seems to us to have endeavored to expose all kinds of delusion, fanaticism, and imposture; the quackery and impositions of the priests, the folly and absurdity of the superstitions, and especially the solemn nonsense, the prating incoherence, and the immoral lives of the philosophical charlatans of his day. Lucian may in fact be regarded as the Aristophanes of his age, and, like the great comic poet, he had recourse to railery and satire to accomplish the great objects he had in view. His study was human character in all its varieties, and the times in which he lived furnished ample materials for his observations."

"Such was the man whose spirit returned and gave the above communication. The statement to which he refers, as relating to Apollonius of Tyana and not to St. Paul, is given at length by Dr. Lardner, in Chap. xix, of his "Testimonies of Ancient Heathens." He says:

"The work to be first quoted by me is a letter to Cronius, concerning the death of Peregrinus, called also Proteus; who publicly burned himself in the sight of all Greece, soon after the Olympic games were over in the year of our Lord 165, or as others say in the year 163; not long after which this history of him was written by Lucian.

"Peregrinus, according to Lucian's character of him, was a person who rambled from place to place, and from one sect of philosophy to another. Having been guilty of parricide, and other crimes, as our author says, he was obliged for a while to leave his native country and travel abroad. 'At which time,' as Lucian says, 'he learned the wonderful doctrine of the Christians, by conversing with their priests and scribes near Palestine; and in a short time he showed, they were but children to him; for he was prophet, high-priest, ruler of a synagogue, uniting all offices in himself alone. Some books he interpreted and explained, others he wrote, and they spoke of him as a god, and took him for a law-giver, and honored him with

the title of master.' [In a note at this point Dr. Lardner says:] "I have rendered that paragraph as it stands in Lucian; but those titles seem not to belong to Peregrinus; and it may be suspected, that somewhat is wanting hereabout. Tanaquil Faber, in his notes upon this place, conjectures that there were here some expressions injurious to our Saviour, which a Christian copyist, more pious than wise left out. However, of that we cannot be certain. Perhaps this is genuine, and pure, as written by Lucian; but then here are inaccuracies, owing to ignorance and mistake or to design and malice. The Christians did not speak of Peregrinus in those high terms; but Lucian, as it seems, magnifies the respect, which the Christians showed to Peregrinus, the more to expose them to ridicule."

Dr. Lardner then continues his version of Lucian:

"They, (the Christians) still worship that great man, who was crucified in Palestine, because he introduced into the world this new religion. For this reason Proteus was taken up and put in prison; which very thing was no small service to him afterwards, for giving reputation to his impostures, and gratifying his vanity. The Christians were much grieved for his imprisonment, and tried all ways to procure his liberty. Not being able to effect that, they did him all sorts of kind offices, and that not in a careless manner, but with the greatest assiduity; for even betimes in the morning there would be at the prison old women, some widows, and also little orphan children; and some of the chief of their men, by corrupting the keepers would get into prison, and stay the whole night there with him; and there they had a good supper together, and their sacred discourses. And this excellent Peregrinus (for so he was still called) was thought by them to be an extraordinary person, no less than another Socrates, even from the cities of Asia some Christians came to him by an order of the body, to relieve, encourage, and comfort him. For it is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion; and Peregrinus's chains brought him in a good sum of money from them; for these miserable men have no doubt but that they will be immortal, and live forever; therefore they contemn death, and many surrendered themselves to sufferings. Moreover their first law-giver has taught them that they are all brethren, when once they have turned, and renounced the gods of the Greeks, and worship that master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all things of this world, and look upon them as common, and trust one another with them without any particular security; for which reason any subtle fellow, by good management, may impose upon this simple people, and grow rich among them. But Peregrinus was set at liberty by the governor of Syria, who was a favorer of philosophy; who perceiving his madness, and that he had a mind to die, in order to get a name, let him out, not judging him so much as worthy of punishment. Then, as our author says, 'Peregrinus returned to his native place Parium, in hopes of recovering his father's estate; but meeting with difficulties, he made over to the Parians all the estate he might expect from his father; who then extolled him as the greatest of philosophers, a lover of his country, and another Diogenes or Crates. He then went abroad again, well supplied by the Christians with all travelling charges, by whom also he was accompanied; and he lived in great plenty. Thus it went with him for some while. At length they parted, having given them also some offence, by eating, as I suppose, some things not allowed of by them."

It is to this narrative of Lucian concerning Peregrinus or Proteus, that the spirit alludes when he says: "The man who preceded me [Marcion] is the one from whom my description of St. Paul was taken, although he was never known to me by such a name." The spirit of Lucian tells us through a medium who never heard of him, that all scholars at the time he wrote, knew his satirical account of Peregrinus related to Apollonius, the oracle of Vespasian, who was known in the Greek tongue as Apollonius, and in the Roman as Paulus. And more than this, that he satirized the account of Apollonius, given by Marcion in his gospel or in the epistles of Paulus, Apollonius or Apollonius, as they were introduced by him. It is true the spirit of Marcion did not mention the gospel attributed to him, while he expressly states that he was the first to publish the Pauline Epistles. As there is no such account, as that given by Lucian, in the Pauline Epistles, it must have been embraced in the gospel of Marcion which is no longer in existence, and the nature and contents of which are wholly unknown to us. Marcion says he took the epistles of Apollonius of Tyana to Rome in A. D. 130; whether he took his gospel there at the same time, we can only infer. It is then very certain that at that time none of the present Christian gospels were in existence. Had there been such gospels then extant, Marcion must have known of them and would have mentioned them. Why his gospel, which beyond all question related to the life and teachings of his renowned countryman, Apollonius of Tyana, was ever claimed as the gospel according to St. Luke, by Epiphanius, Tertullian, and other subsequent writers, is truly difficult to conceive. It is a fact of no little significance, and worthy of mention in this connection, that many supposed the Paul of the Acts, the St. Paul of the Epistles, and the writer of the Gospel according to St. Luke, were one and the same person. If the communication of Marcion is true, such was undoubtedly the fact, as they were, one and all, none other than Apollonius of Tyana. There seems little reason to doubt that the gospel of Marcion contained much that has been copied in the later gospel of St. Luke, and therefore it is well to inquire why it was not permitted to retain the name of its original author. Is it not very plain that Marcion had not sufficiently disguised the heathen origin of his gospel, and it became necessary to do this by adding to and still further altering the original gospel of Apollonius? It was not until more than half a century afterward that the Gospel according to St. Luke was heard of. It was just about that later date that Lucian satirized Marcion's account of Peregrinus or Proteus in the narrative I have given above. Is it not therefore highly probable that Lucian's version of Marcion's gospel suggested the use of the name by that wicked satirist, as the author of the gospel he had ridiculed? As no one pretends to know aught of such a pagan as Luke the Evangelist, I think I hazard very little in surmising that the jeering Lucian met his just punishment by having to

figure as a Christian saint, and as the untruthful author of one of the four Christian gospels. And I strongly surmise that Marcion's name, transmuted into that of St. Mark, was given to the third Christian Gospel, to disguise the fact that he was in reality the introducer of the Gospel of St. Luke. As Apollonius became the St. Paul of the Epistles, so Lucian, the Greek satirist, became St. Luke, and Marcion, the copier of Apollonius, the St. Mark of the New Testament. Thus, through spirit-suggestion, we have been enabled to discover with considerable certainty who Luke, Mark and Paul were. That which no Christian has discovered or dared to disclose for the last seventeen hundred years.

Referring to Lucian's account of Peregrinus, Dr. Lardner says:

"Here is an authentic testimony to some of the main facts and principles of Christianity from a man of free sentiments, not long after the middle of the second century, who knew the world, and was well acquainted with mankind. That the founder of the Christian religion was crucified in Palestine. That he was the great master of the Christians, and the first author of the principles received by them. That those men, called Christians, had peculiarly strong hopes of immortal life, and a great contempt for this world and its enjoyments. That they courageously endured many afflictions upon account of their principles, and sometimes surrendered themselves to sufferings. Honesty and probity prevailed so much among them, that they trusted each other without security. Their master had earnestly recommended to all his followers mutual love; by which also they were distinguished. And their assiduity in relieving and comforting one another, when under affliction, was known to all men: nor is it, I presume, any disparagement to them that they were imposed upon by Peregrinus, who was admired by many others; and, perhaps, was not so bad a man as Lucian insinuates."

Such are the inferences drawn from that manifestly satirical reference to the life and labors of Apollonius of Tyana, whose identity is beyond all question; the names applied to him by Lucian showing this clearly. The name Peregrinus was merely the pseudonym ironically applied to Apollonius whose long life, after his youth, was employed in wandering over the then civilized world teaching the esoteric religions and philosophical doctrines that he encountered in his journeyings, which seemed to him best calculated to promote the good of humanity, for which he gave up every selfish thought. The name Proteus, by which Lucian says he was sometimes called, leaves no doubt whatever that Apollonius was the real Peregrinus, inasmuch as tradition had made him the son of the Egyptian god Proteus, from whom he was supposed to have derived the divine attributes of his human organism. Being believed to be the son of Proteus it was natural that Marcion, who sought to conceal the real author of his gospel and epistles should have dropped the name of Apollonius and adopted that of his reputed father. This brings us then face to face with the fact that Apollonius was a teacher of the very doctrines since attributed to St. Paul, and that the last vestige of historical reference to Paul vanishes into air.

It is a historical fact that no well informed scholar will dispute, that the Essenes of Syria, Bithynia, Cilicia, Cappadocia, and the other countries of Western Asia, have been regarded and claimed by Christians as having been worshippers of Christ like themselves; and in this claim they are not so far wrong if they will admit that their Christ was the same as the unnamed perfect man who was worshipped by them, and who was chosen by themselves, as embodying and representing all the virtues and beneficent attributes of the great orb of day; but in that case it would be more appropriate to call Christians Essenes than to call the latter Christians. But let us inquire who Peregrinus was?

Lucian tells us he "was a person who rambled from place to place, and from one sect of philosophy to another." To whom could that remark apply more appropriately than to Apollonius? Perhaps no man ever lived who devoted so long a period to the investigation and study of every form of religion or philosophy then known to civilization; and yet he adopted none of them, but taught a philosophy or religion peculiarly his own. The reason assigned by Lucian for his leaving his native country is undoubtedly a malicious invention of the satirist. But here follows a statement which is of the greatest moment in determining the relation of Apollonius to the so-called Christian religion. Speaking of the period of Apollonius's absence from his country, Lucian says: "At which time he learned the wonderful doctrine of the Christians, by conversing with their priests and scribes near Palestine; and in a short time showed they were but children to him; for he was prophet, high priest, ruler of a synagogue; uniting all offices in himself alone. Some books he interpreted and explained, others he wrote, and they spoke of him as a god, and took him for a law-giver and honored him with the title of 'master.'" Remember, it was Apollonius of Tyana who, Lucian says, so soon showed the Christians (undoubtedly the Essenes, whom all Christian writers claim to have been early Christians,) that he was their father and they his children. It is most unfortunate for Dr. Lardner and his Christian friends that the designation Christians was in this instance given to the Essenes, for it places them in a sad predicament. Dr. Lardner felt this when he wrote: "I have rendered that paragraph as it stands in Lucian, but those titles seem not to belong to Peregrinus, and it may be suspected that somewhat is wanting hereabout."

To which we reply most certainly "something was wanting hereabout;" and that something was the absence of the interpolation of the word Christian, which was not in the original of Lucian. Unless Marcion was a Christian and his gospel was true Christianity, Lucian never would have used the term Christian in connection with Apollonius and his teachings, his object being to ridicule the attempt of Marcion to launch a new religion made up of the materials left by Apollonius at Antioch so lately disguised as not to escape the keen observation of the great Grecian satirist. Lucian makes known the fact that Proteus, nicknamed by him Peregrinus, who was none other than Apollonius of Tyana, the supposed son of the god Proteus, "interpreted and explained some books and others he wrote." What books were those he explained, and what were those he wrote? They were undoubtedly books that his religious followers regarded as of divine authority, for Lucian says, the "Christians" spoke of him as a god, and took him for a law-giver, and honored him with the title of 'Master.' All this is histori-

cally true regarding Apollonius, provided always that the followers of Apollonius were Christians. That those who accepted the teachings of Apollonius, after they were attributed by cheating priests to Jesus of Nazareth, were called Christians there can be no longer any doubt among well informed persons.

Reader, I regret to be compelled to pass the communications of Marcion and Lucian with so brief a notice. They are worthy of a special treatise. There is, however, so much pressing forward for recognition that I must move on.—Ed.]

CONSTANTINUS POGONATUS.

GOD SAVE THE TRUTH!—We have had redeemers enough. It is time to wake up to the fact that the true redeemer is a clear conscience; and it is in order to gain that, that I am here to-day. I presided at a council of eighty-two prominent men, holding the highest positions in the Christian Church in A. D. 680; and what was that council assembled for? Simply because mankind had begun to progress and had done so to such an extent that a change of base had become necessary in order to veil the truth. Written upon ancient tombs in Egypt, Phoenicia, Greece and Rome, was the worship of the lamb, and it had become necessary to change this symbol. We finally adopted, after long debate, a religious symbol that we then thought was the least known, and that was the figure of Prometheus dying on a cross instead of upon a rock, which we thought would disguise the origin of it. But the form represented was really that of Prometheus—the head and face we adopted were those of Apollonius of Tyana. And from that time on that symbol has been the badge of the Christian Church. The spirit who spoke first here this afternoon (Marcion) is the one through whose efforts I am here to-day. He made this offer to me: "If you will return and tell all you know of Christian symbolism I will do the same in relation to what I know of its origin and meaning. We have done so because we know what we have said is the truth and at most we could only delay these communications for a few years. My name was Constantinus Pogonatus."

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

"Constantinus IV., surnamed Pogonatus, was emperor of the East A. D. 668-685: was the second son of Constantine the Second, and succeeded his father in 668. After a successful reign of twelve years, during which time he quelled the rebellion in Sicily; that resulted in the assassination of his father, he compelled his brothers, Heraclius and Tiberius to sue for peace; and finally defeated his Arabian enemies, compelling them to keep the peace. In 680 A. D., Constantinus assembled the sixth general council at Constantinople, by which the Monothelists were condemned and peace was restored to the church. In 681 the emperor's brothers, Heraclius and Tiberius, were both deprived of their dignity of Augustus, which title Constantine conferred upon his son Justinian. We know almost nothing of the last five years of the reign of Constantine. He died in the month of September, 685, and was succeeded by his son Justinian II."

There is nothing therein said about the substitution of the crucifix for the lamb as the symbol of Christianity; but we take the following concerning that matter from McClintock and Strong's Cyclopaedia of Ecclesiastical Literature:

"Among the many symbols which the early Christians used to represent Christ as the central object of their faith, the lamb was the most predominant. In the beginning of the sixth century the lamb bears a triumphal cross; then it is lying on the altar at the foot of the cross; then it appears with blood flowing from a wound, in its side as well as from its feet; and finally, by the end of this century, a lamb is painted in the center of the cross, where the body of Christ was later placed. On the celebrated 'cross of the Vatican,' on which this lamb thus appears, are two busts of the Saviour; one above holding a book in his left hand, and giving a benediction in the Latin manner with his right, while the one below holds a scroll in the right hand, and a little cross in the left. The sixth Ecumenical Council ordered that Christ should be represented with his proper human body rather than under the symbol of the paschal lamb, and in the following century crucifixes multiplied greatly throughout all Christendom. The way to this decision had evidently been prepared by several intermediate steps, by which the aversion and horror of death by the cross, though abolished as a mode of execution by Constantine, were gradually overcome in the minds of the Christian world."

We have in the foregoing communication beyond all question the real object for which the sixth Council of Constantinople was called together, which was nothing else than to get away as far as possible from the fact that for five hundred years, from the time Marcion took the altered epistles of Apollonius from Antioch to Rome, A. D. 130, down to the time that Constantinus Pogonatus convened the sixth Council of Constantinople, the object of Christian worship was a lamb and not a crucified man. It was to conceal the heathen origin of the Christian religion and its purely astro-theological character that those eighty-two highest dignitaries of the Christian church convened at Constantinople; the result of their deliberation, after long debate, being the substitution of the dying figure of the heathen god Prometheus, extended on a cross, with the head and face of Apollonius of Tyana, to represent Jesus Christ, instead of the "bleeding lamb of Calvary." The fact had become known that upon the tombs of Egypt, Phoenicia, Greece and Rome, was depicted the same worship of the lamb, and to get rid of this positive proof that Christianity was but a plagiarism of older religions, the crucifix was adopted as the badge of the new religion. We have not been able to find any historical statement that gives the number of prelates in attendance at that council of A. D. 680, as being composed of only eighty-two members. The number mentioned as being present is two hundred and eighty-nine bishops, among whom were three Oriental patriarchs, and four legates of the Roman bishop Agathon. I give the communication as it came to me. I do not feel warranted in questioning its authenticity. It is beyond all doubt a spirit communication, and the reason assigned for giving it is most reasonable. I infer the spirit intended to make a distinction between those prelates who represented large Christian constituencies, and those whose dioceses were small and of less importance.—Ed.]

In another instance, we had a sitting with a medium in New York city for a picture. After two unsuccessful trials, a negative was produced on which was the face of a child. Curious to know who it was, as we could not recognize it, we called upon Dr. Mansfield, and addressing our spirit mother, asked if she could tell us whose picture we had. She at once replied, "My son, that picture is a deception; I know it is of no value whatever." Such we ascertained was the fact, although only nearly two years afterward. These were instances of clear psychometrization by spirits, and we could fill this paper with similar facts, showing that spirits can and do psychometrize writing, hair, clothing, or other inanimate magnetized substances, through the most ordinary spiritual mediums.

This being indisputably the case, what perfect nonsense it is for any one to seek to ignore it! If there is anything in mortal psychometry that differs from spirit psychometry, it is about time that those who profess to know so much about the former, should show what that difference is. That psychometry can be relied upon in the identification of spirits, we long since showed was a ridiculous delusion. The psychometrization of the photographs of Jesus, the Virgin Mary, and Saint Peter, which were one and all the worst kind of spirit frauds, should have settled that matter finally and forever. If spirits cannot be identified without the aid of psychometry, they will never be identified with any certainty, for in the very nature of things, unprincipled spirits would have full sway in seeking to delude those who were weak enough to place their trust in so uncertain a means of identifying anything.

Let us suppose a case, and one the frequency of which no one conversant with spirit control of mediums will question. Suppose Mr. Miller, calling upon psychometers, should be attended by a familiar spirit, or band of spirits, who know his inordinate devotion to, and enthusiasm for, psychometry, and who can only exert their power over him by humoring his will, or who seek to use him to magnify the importance of psychometry at the expense of Spiritualism; what is to hinder them from impressing the sensitive mind of the psychometer, to give him just what he wants, or just what they would have him receive. In the case of Dr. Buchanan, with the photograph of the statuette of Burn's Highland Mary, two psychometric sensitives told him it was a picture of the Virgin Mary, when the Virgin Mary had no more to do with the picture as a spirit or otherwise, than the Witch of Endor.

There may be something in psychometry. We do not say there is not. But we do say that Mr. Miller and Dr. Buchanan, and Mr. Deaton's way of showing it, is enough to disgust all sensible people with it, and to remit it to the limbo of those worse than useless pastimes, that so often engage the attention of men to the exclusion of that which would be practically useful.

A KIND OF WARFARE THAT WILL HURT ONLY THOSE WHO CARRY IT ON.

We have been aware ever since we commenced the publication of MIND AND MATTER, that we were secretly opposed by many of those who, in their weak and silly egotism, have claimed to represent the higher phases of Spiritualism. In a few instances in their zeal to injure ourself and paper, they had the indiscretion to assail us in the public journals. In such cases we have made short work of our assailants, and taught them a lesson of discretion, at least. Rarely indeed do they now muster courage to repeat their public attacks. Their warfare against us, has, however, been none the less persistent, untruthful and malicious, although conducted in such a way as to prevent us from dragging them before the bar of public judgment. At last we have come to the knowledge of the vile underhanded proceedings against us of one if not more of these Spiritualistic shams. A friend writing us from Chicago, says:

"Since writing you last, I have had several interviews with the Mr. Fields of whom I wrote. He told us some days ago, that he was in the act of writing to you for some specimen papers to take with him to Kansas, when he was interrupted by a call from J. M. Peebles. Well, by way of conversation between them, Mr. Field said to Mr. Peebles that he was about writing for some numbers of MIND AND MATTER—that he had seen one or two numbers of it, and liked its tone very much. Mr. Field said, that Mr. Peebles said, 'Oh! don't do it. If you want to be respected by any of the best Spiritualists of the country or in Chicago, you must not have anything to do with that paper. None of the best Spiritualists will have it in their houses. That man Roberts was once a professed medium in New York, and was caught pretending to be a materializing medium, and then turned exposé of the same—he is despised at home—not worth a dollar—is running the paper on Bliss's money—it is running out—in fact is on its last legs.'"

Mr. Fields went to our friend to learn whether there was any truth in Peebles's representations. Our friend writes us further:

"There has been quite a struggle here the past week. Giles B. Stebbins followed up Peebles and tried to make Mr. Field think the paper was terrible and yourself worse, and he (Fields) came to us each time to ask if this and that were true."

Mr. Fields is a recent convert to the truth of Spiritualism, and having been a Christian minister, became a public advocate of the newly found truth. He has been giving spiritual lectures in Chicago for some time past. He contemplated visiting the camp-meetings to be held in Kansas, and desiring to spread the truth as widely as possible, had decided to circulate MIND AND MATTER as an efficient auxiliary to that end. It was to prevent this, that the two ex-Christian Reverends Peebles and Stebbins, exhausted their ingenuity as liars and slanderers of a man and a journal that have made their hypocrisy as professing Spiritualists so apparent to every unprejudiced person.

Now, we ask, what has Spiritualism done that it should bring upon it the sad misfortune of attracting to it two such time-serving, truckling and mercenary shams as these twin moral and intellectual abortions. Who are they? The one a moral pollutionist and the other but very little better, and these are the men, who have the hardihood to attempt to drag down a man whose offence in their eyes is, that he has a brain that can distinguish between falsehood and truth—hypocrisy and fair-dealing—a conscientious sense

of duty and canting deceit; and a soul that is fearless enough to speak his honest convictions of right, justice and truth. That Peebles and Stebbins should hate such a man, is as natural as that water should flow down hill. These men are two of a class of barnacles, that in the shape of lecturers, editors, correspondents of papers, and mediums controlled by spirits of darkness, have labored to strike us down, in the name of Spiritualism. Sustained by a power, not of earth, we have gone steadily forward, despite the fearful opposition against which we have had to contend, until to-day, we can, with perfect impunity defy their combined malice and see victory and peace in the near distance.

But what we set out particularly to notice was the falsehoods of J. M. Peebles endorsed by Giles B. Stebbins, as above stated by our correspondent. Spiritualists, think of it! J. M. Peebles and Giles B. Stebbins to have the cheek to claim that they rank among the best Spiritualists of Chicago and the country! If we felt there was any justness in that pretence, no one could offer us a greater insult than to call us a Spiritualist. But knowing, as we do, the utter inexcusableness of that pretence, we feel complimented as a Spiritualist by their impotent enmity. When Peebles told Mr. Fields that we professed a mediumship we never possessed, he knowingly lied; when he told him that we were caught pretending to be a materializing medium, he told a wilful, malicious lie, for he knew there was no truth in it whatever; when he told Mr. Field that we were despised at home, he stated what, so far as we know, is absolutely and positively false; when he told him we were not worth a dollar, he stated that which he could not possibly know anything about, and which we pronounce a wicked and malicious falsehood; when he said we were running the paper on Bliss's money (meaning the money of James A. Bliss), he stated what was absolutely false. We demand of Peebles his authority for making any such a damnable false statement. When he stated that MIND AND MATTER was running out, and in fact that it was on its last legs, he either repeated what some one had told him, or invented the infamous falsehood. We are sorry, in justice to ourself, to be compelled to state that Mr. Bliss, under influences which render him irresponsible for his attempt to injure us, has sought to create the impression that MIND AND MATTER owes its existence to him. Nothing could be more unfounded, and therefore we take this opportunity to defend ourself against injury from a quarter from which we had no reason whatever to expect it. We are determined to defend ourself against all injustice, come from what quarter it may, and if those who seek to injure us get hurt, they must not blame us, but their own folly instead. We do and say nothing in a spirit of retaliation or revenge, but simply to defend ourself from injury at the hands of those who seem to know not what they are doing.

Friends, MIND AND MATTER is not being run on Bliss's money—it is not running down—it is running up—it is not on its last legs, but is on its way to final victory. When those who are now seeking to arrest its career, are confronting their insensate conduct in spirit-life, the work that MIND AND MATTER has done, and will yet accomplish, will live and bless the spirit hosts that are now in darkness and despair, and point the way, to coming generations, that leads to universal happiness. Within two weeks, a party came to us telling us that it was in contemplation to start another spiritual paper in Philadelphia or elsewhere, and that he wanted to know whether, in that case, we would consider a proposition to purchase MIND AND MATTER. Our answer was we would not—that the mission of our paper was not yet completed and until it was, it could be merged in no other publication.

Therefore, friends, dismiss all doubt or question as to the future, in regard to ourself and paper, and turn in and help confound the enemies of truth, in spirit life, as well as on the earth, by extending the circulation of the only publication they dread and oppose.

ARE CITIZENS EQUAL BEFORE THE LAW IN THIS COUNTRY.

Not if such outrages are possible as the one we are about to submit to your attention. We take the following report of it from the New York Sun. The reporter says:

"A long legal contest at Tolland, Connecticut, has ended in the breaking of a will, because the testator was a Spiritualist, Calvin Hall was for twenty-three years preceding his death a firm believer in Spiritualism. He built two meeting houses for congregations of that faith, and his conduct was largely controlled, as he declared, by spirits, some of them came to him visibly and audibly, while others communicated through mediums. In other matters he was not peculiar, and he did not rely on all the supernatural advice which he received, for he believed that many spirits were liars and fools; but he followed the directions of several of those ghostly counsellors implicitly, even in the making of his will. The contestant proved those facts in court, while the other side introduced expert testimony to establish Hall's soundness of mind. Judge Martin's charge was exceedingly cautious, and he did not discuss directly the question whether Hall's religious views indicated an impairment of intellect, but simply told the jurors that they were to judge from the evidence, whether he was mentally capable of making a will. The verdict declaring the will invalid was agreed to without delay."

And proceedings such as those in a New England court are called law and justice. Who is there who would believe for one moment that Hall's will would have been broken, if he had built two

churches for Christians to worship in; if he had left those churches for the benefit of Christians and Christianity; and if it had been shown that he believed, by so doing, he was buying his way to salvation through the blood of a crucified sheep or lamb and the prayers of Christian priests. Blue-Stocking Presbyterian devilry is about as rife in Connecticut as it ever was, or that jury would find it convenient to emigrate promptly to some place where religious toleration is unknown. Keep it up, you soulless nincompoops; things will not always be so, and this you will find sooner than you think. That judge is as much worthy of contempt as the jury upon whose stupidity and prejudice he relied; to violate law, justice and common sense, by their prejudiced untruthfulness.

Grove Meeting in Cherry Valley, Ohio.

Editor of Mind and Matter:

Once a year the Spiritualists and Liberalists have a grand rally in Cherry Valley, Ohio. This time—July 17th—was "our field day," and Moses and Mattie Hull were our speakers. The day was refreshingly cool, rather more so than some desired; but it was just such a day as would bring the masses out. The wind was a little strong for the speakers' voices, but, by paying strict attention, a thousand persons could understand what the speakers said.

Mr. Hull gave two discourses on what he called "Scientific Evidence of Spiritualism." It is not saying too much to say that a vast majority of that large audience were convinced, that if Science is what is known, Spiritualism is established by scientific data. Mr. Hull's universally acknowledged logic, eloquence, and ripe scholarship, on the occult phenomena of the present and past ages, make his arguments appear formidable, even to those who are not convinced.

Mrs. Hull gave a discourse, in answer to the general question, "What is Spiritualism, and what does it teach?" She also gave two fine poems, one on "The True Hero," and another on subjects selected by the audience. Here, as in other places, she broke through the barrier of prejudice against women preachers, and won golden opinions.

The meeting was held in P. J. Wood's grove. Mr. Wood and the writer hereof had put the grove in good order, decorated the trees with appropriate pictures and mottoes, and made the platform attractive with bouquets and potted flowers. These adornments, together with what nature had done, rendered it so beautiful a place that all felt to say, with one of old, "Lord, it is good for us to be here." Though one week has not passed since the meeting, many are already asking whether we cannot get up another grove meeting.

I cannot close this article without recording another good sign, and that is, the Rev. G. E. Hatch, the Baptist minister of this place, and several members of his church attended the afternoon meetings, and paid strict attention to both discourses.

Hoping that truth is marching everywhere, as it is in this Western reserve,

I am respectfully,

MELVIN SPRAGUE.

Cherry Valley, O., July 22, 1881.

Dr. Shea's Mediumship.

GALLENBURG, Ill., July 24, 1881.

Editor of Mind and Matter:

I write for your columns, if you choose to print it, a little of my experience with Dr. Shea, of Chicago. Your excellent paper has such varied and wonderful communications that I fear my poor, weak article will not interest your readers; but I assure you it was very convincing to me. Being in Chicago on business, I called on Wednesday morning, found the doctor alone, and also found, to my disappointment, that his time for materializing seances was on Thursday night. Being in a great hurry to get home, on account of pressing business, I was somewhat wavering in regard to stopping another day, in order to be at the seance. So, I said to him, I cannot reasonably expect you to promise anything, but I would like to ask you what you think is the probability of my seeing any of my friends, if I stay. His answer was, I will tell you—step in this room (a little room adjoining the sitting-room, where the materializing takes place). He said, place your hands on this table. I did so; and the doctor asked if any of my spirit friends were present, instantly there came three or four of the loudest raps I ever heard, and in about two seconds came from the doctor's lips, as if involuntarily, the name of Mary. He then looked up at me and said, do you know who that is? I told him I did, and asked him how he knew anything about it. He said he heard it spoken. I then asked of my father, mother and brother. My mother and brother rapped present, my father not present. He then asked if those present would materialize for me at the next seance, and they all rapped in the affirmative.

At 7.30 P. M. on Thursday evening I stepped into the sitting room. There were a few present, and we conversed pleasantly till the hour of eight, when there were present from 15 to 20. The doctor went into his room, and the lamps were turned down to a pensive twilight. The lady of the house and several others sang a piece for about two minutes, when Fitzgerald, the controlling spirit, called out in a loud voice to let us know he was present; and, almost simultaneously, appeared at the aperture a face that was known by some one present. And, as the evening progressed, some 10 or 15 appeared—many of them opening the door and coming out within two feet of us, giving their names plainly in a whisper. A young lady came to a young man on my left—her brother—who gave her name as Clara. She extended her arms nearly over our heads. He told me she sometimes had put her arms around his neck and kissed him.

They all told me this seance was not a good one on account of the lightning. There was a heavy thunder-shower during the seance. An Indian appeared who called his name "Wildfire." A German woman came and conversed in Dutch to a man just behind me. Also a negro woman who spoke aloud. She was all over black, and the lady of the house, who knew nearly all of them, asked her why she didn't wear her white robe and told her we could see her better. So she said she would put it on; and in a moment she appeared again, with her white robe on. She asked the company to sing "Swanee River," and nearly

all struck up with a will, when she appeared and said, "You done got that too high. Emeline can't sing dat." They struck it lower, but this time made a failure of it altogether.

One beautiful lady appeared at the aperture, but did not come out. She had a luxuriant head of hair, and seemed to be giving some one a test, by dressing and smoothing it out, which fell outside the aperture, hanging down as much as a foot. As no one present seemed to recognize this, I am inclined to think it was my friend Mary, giving me a sign. She gave no name then, but it looked very much like her. She had in life, hair three feet and six inches long, by measurement, which I always admired very much. One man appeared with long whiskers, and stroked them down and twisted them around his fingers. These were about all of the general phenomena, and now I will speak of myself.

When quite a number of spirits had appeared, I almost began to despair of seeing my friends; but I was perfectly cool and passive. Thinking I should be well satisfied with the evening's entertainment, when the door suddenly opened, and there stepped out a lady in front of me, whom I thought I recognized at once. The lady of the house exclaimed, "Oh! what a beautiful spirit." When asked for whom she was, she rapped for me. She then slowly withdrew. In a moment she appeared at the aperture. I then asked her name, and she answered, May, May, twice in a whisper. Take notice, not Mary, as she first gave it to the doctor, but May. I always called her May. At my request, she came outside the door again and retired. She then came to the aperture again, and seemed to want to say something. I asked her to give her name again, and she slowly articulated, M-a-y-y. She then raised her right hand, pointing up, and said, in a whisper, "We shall be united in presence of the angels," and disappeared. I know this is not interesting to the public only as a test. It was always a mutual impression with us that we should be all in all to each other in the future life. She never was a Spiritualist, neither was I in the long, long ago, when I knew her. She has been in spirit life a little over four years. She was remarkably amiable, and it might be truly said, "None knew her but to love her."

My brother appeared and recognized me, but did not come out. My mother did not come out. Dr. Shea is very intelligent, and very much of a gentleman. I think all who visit him will be satisfied that he is a most wonderful medium.

Yours fraternally,

W. B. WATSON.

P. S.—There is one I forgot to mention. The spirit of a man came out whose picture hung on the wall close by. He gave his name and reached out and pushed the picture till it swung forward and back violently.

W. B. W.

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.

LAKE PLEASANT CAMP MEETING.—The eighth annual camp-meeting of the New England Spiritualists Camp-meeting Association will be held at Lake Pleasant, Montague, Mass., from July 15th to September 5th, proximo. The speakers engaged or expected to be present are as follows: Mrs. J. T. Lillie, Philadelphia, Penna.; C. B. Lynn, Sturgis, Mich.; A. D. Cridge, Belvidere, N. J.; G. A. Fuller, Dover, Mass.; Mrs. N. J. T. Brigham, Elm Grove, Mass.; Prof. J. R. Buchanan, N. Y.; Mrs. F. O. Hyzer, Baltimore; Mrs. A. Burnham, Boston; J. W. Fletcher, Boston; Prof. Henry Kiddle, N. Y.; Mrs. C. L. V. Richmond, Chicago; Dr. S. B. Brittan, N. Y.; Mrs. N. J. Willis, Cambridgeport; Ed. S. Wheeler, Philadelphia; Dr. G. H. Geer, Detroit, Mich.; Prof. R. G. 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 Sansom street, Philadelphia.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 6.30 P. M., in their hall, No. 14 Opera House Block, Hanover street; lectures commencing September 11th. Asa Emery, President; Jos. Freschl, Vice President; G. F. Rumrill, Secretary.

EDITORIAL BRIEFS.

Dr. S. N. GOULD, of West Randolph, Vt., will act as agent of MIND AND MATTER at Sunapee Lake Camp-meeting, N. H., and is authorized to receipt for subscriptions.

W. HARRY POWELL, the wonderful slate-writing medium, of Philadelphia, will visit Newark, N. J., August 8th; from there, he will visit New York, Boston and Lake Pleasant, Mass.

Mrs. T. P. ALLEN, of Gowanda, N. Y., will act as our agent at Cassadaga Lake Camp-meeting, and is authorized to take subscriptions for MIND AND MATTER and receipt for the same.

Mrs. GEORGE, "Philadelphia medium," will be at Lake Pleasant Camp-meeting from Aug. 18th to Sept. 15th. All letters and communications will be addressed to her there during that time.

Dr. B. F. BROWN, of Lewiston, Me., will visit Lynn, Mass., for the benefit of his health and remain there from Aug. 1st to 20th. All letters to him should be addressed No. 37 Vine street, Lynn, Mass.

Mr. J. WILLIAM FLETCHER will lecture at Ne-shaminy Falls Camp-meeting July 30th, Aug. 4th and 7th; at Lake Pleasant Camp-meeting Aug. 12th and 16th; at Lake Sunapee Camp-meeting Sept. 4th and 5th. All letters addressed care of Banner of Light.

Mr. JAMES A. BLISS requests us to inform his patrons for communications that he has been quite ill for the past week and has been obliged for the time to suspend his regular sittings. He hopes to recover his usual good health in a few days and will attend to all letters as soon as possible.

W. L. JACK, M. D., of Haverhill, Mass., magnetic healer and spiritual trance medium, is now at his cottage (Joy Dell), corner Winona and Honto sts., Lake Pleasant Camp-meeting, where he will remain during the entire session, and where the friends of MIND AND MATTER will all find a welcome.

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.

Mr. and Mrs. ALFRED JAMES left Philadelphia on Friday last for Lake Pleasant Camp-meeting, Montague, Mass.; via Brooklyn and New York city. Mr. James will give sittings at the camp and hold sittings with those requiring his services, and we would earnestly advise all who wish to satisfy themselves of the genuineness and nature of his mediumship to avail themselves of this opportunity. Mr. and Mrs. James are also authorized to take subscriptions for MIND AND MATTER and to receipt for the same.

ANNUAL MEETING.—The annual meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties, will be held on the Fair Grounds at Lawrence, Michigan, on Saturday and Sunday, August 6th and 7th, 1881, commencing at 3 o'clock p. m. on Saturday. Sunday morning session at 10:30, afternoon at 3 o'clock. A. B. French, of Clyde, Ohio, and Mrs. Mary C. Gale, of Lansing, Michigan, are engaged as speakers. The election of officers will take place on Sunday, and a special railroad train will run from Lawton at excursion rates. An admission fee of ten cents for each adult will be taken at the gate on Sunday. L. S. Burdick, President, Kalamazoo, Michigan; E. L. Warner, Secretary, Paw Paw, Michigan.

Mrs. CRINDLE in BOSTON.—We are very sorry to learn that our estimable friend the incomparable medium, Mrs. Elsie Crindle, has been lying very ill in Boston, the past two weeks, but we are rejoiced that she seems now to be in a fair way to recovery, thanks to the care and skillful treatment of Dr. Perkins of Tremont Street, which alone she thinks has saved her life. We understand that the tongue of slander has been at work, and not spared her in this her hour of trouble and danger. It has been asserted by some of her loving New York friends, that she had been scared away from that place, and had feigned sickness for fear of exposure. It seems needless for us to notice the wicked folly of such slander. The simple fact being that she had run herself down by hard work to a point that came near closing her earthly labors. We trust the danger is passed, and that after her return home for rest and recuperation, she will come back to us again with renewed health and strengthened medial powers.

THE SPIRITUAL OFFERING.—We invite the special attention of our readers to the announcement, in another column, of the resumption of the publication of the *Spiritual Offering* as an eight-page weekly journal. It will be published regularly at Newton, Iowa. The first number will be issued on August 16th, when a large edition will be sent out for inspection. We cannot now do more than to express our sincere gratification to know that the *Offering* is to be continued, and especially that it is to be a weekly instead of a monthly publication. Since the suspension of the *Offering*, we have been favored by a personal acquaintance with Mr. and Mrs. D. M. Fox, and feel confident that they are just the persons to conduct a live, entertaining and instructive weekly Spiritual journal. They are both earnest and talented

Spiritualists, and Mrs. Nettie Pease Fox being a medium of the most acutely sensitive nature, the spirit world, through her, will have much that is important to impart. We welcome the announcement of the resumption of the publication of the *Spiritual Offering*, and urge our friends to give the undertaking all possible encouragement. By an arrangement made with the editor and publisher of the *Spiritual Offering*, for \$2.50, both papers will be sent to any subscriber for one year. They can be ordered at either office.

MICHIGAN CAMP-MEETING.—The Michigan State Association of Spiritualists and Liberalists will open their second annual camp-meeting on the beautiful camping grounds of Gogunac Lake, 1½ 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. Pearsol, 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 sittings. 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. Cummings, 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.

The Spiritual Offering.

The *Spiritual Offering* changed from a monthly to a weekly eight-page paper. In 1876 we commenced the publication of the *Spiritual Offering* as a monthly magazine. It was received with favor, but its circulation at no time exceeded one thousand; the Spiritualists, apparently, were not ready to sustain a monthly publication. After issuing three volumes we suspended; but by arrangements made with MIND AND MATTER, that paper was sent to all who had paid in advance.

We now resume publication of the *Spiritual Offering* as an eight-page weekly, same size of MIND AND MATTER. August 15th, No. 1, Vol. IV, will be issued; printed with new types, on best rag news paper, at the low price of \$1.00 per year, (same rate for shorter time), to all who subscribe and pay during the first six months. If at the end of six months its circulation shall have reached 5,000, it will be continued at the same price; if not, after that time the price will be advanced to \$1.50.

The material aid afforded by a number of gentlemen, guarantee the publication of the *Offering* at the above price for the time specified. They are confident that the time has come for a "new departure" in the price of Spiritual and Liberal papers; that a weekly paper can be sustained at the low price of \$1. We shall try.

No effort shall be spared on our part to make the *Offering* a live, earnest and efficient advocate of Modern Spiritualism, in its phenomena and philosophy. So far as relates to the price of the paper, it is an experiment; and, exert ourselves as we may, to make the *Offering* a welcome weekly visitor in every family, we cannot hope for success without the active co-operation and earnest work of friends everywhere, who favor such an enterprise.

Spiritualists and Liberalists in Iowa, Minnesota, Nebraska, Kansas, Wisconsin and Missouri are especially interested. No such paper being published within the States named, notices of meetings and all matters of local interest can be published much earlier than in papers further East. All our papers are needed; we should have more instead of fewer.

Spiritualism is a rapidly growing power, its facts and teachings need only to be widely disseminated, to be more generally appreciated. To further that object we dedicate ourselves anew to the propagation of its principles, and enter upon the work "with charity for all, with malice toward none." In this kindly spirit, we desire to co-operate with all who are laboring for our common cause; be it through the press, or on the rostrum—to our mediums especially, of whatever phase of manifestation, we pledge kindly words and most earnest support. The spirit world inaugurated this greatest movement of the nineteenth century; to it we confidently trust its guidance; but realize, that it is through enlightened, cultured, truth-loving human agency, the grand work of human redemption is to be accomplished.

We repeat our terms. All who subscribe and pay during the first six months, at the rate of \$1.00 per year, will have the *Offering* sent for the full time paid. If at the end of six months, the circulation shall number 5000, it will be continued at same price, if not the price will be advanced to \$1.50 per annum. Remit by money order, registered letter or draft; 25 cents for three months; 50 cents six month; \$1.00 per year. By an arrangement made with the Editor and Publisher

of MIND AND MATTER for \$2.50 both papers will be sent to any subscriber for one year. They can be ordered at either office.

Please send names of Spiritualists and Liberalists for specimen copies. Address, D. M. & NETTIE P. FOX, Newton, Iowa.



[SELECTED.]

[The aged mother of the President is reported to have exclaimed as above upon hearing the news of his attempted assassination.]

Why should they kill my baby?—for he seems the same to me

As when, in the morning twilight, I tossed him on my knee,

And sowed for him hopes to blossom when he should become a man,

And dreamed for him such a future as only a mother can,

I looked a head to the noon-time with proud but trembling joy:

I had a vision of splendor for my sweet, bright-eyed boy;

But little enough I fancied that when he had gained renown,

Base Envy's poisoned bullet would suddenly strike him down.

Why should they want to kill him? Because he had cut his way

Through Poverty's gloomy woodland out into the open day.

And sent a shout of good cheer to those who were yet within,

That Honor is born of striving, and Honesty yet can win?

Or was it because from boyhood he manfully bared his breast,

To fight for the poor and lowly, and aid the sore oppressed?

Ah! me the world is working upon a treacherous plan,

When he who has struck for mankind is stricken down by man!

Or did they begrudge his mother the hand he reached her still,

No odds how high he clambered up Fortune's glittering hill?

For in his proudest life-day he turned from the honors of earth,

And came and tenderly kissed me—the mother who gave him birth.

Shame to the wretch that struck him, and grieves that it did not kill!

And pity for his poor mother, if she be living still.

May God in mercy aid him his black crime to atone,

And help me to forgive him—I cannot do it alone.

King Frederick and the Irish Giant.

A queer and testy man was Frederick William I., the second king of Prussia, and the father of the renowned monarch, Frederick the Great. He ascended the throne in 1713.

He assembled and drilled a great army in time of peace. He was very proud of their numbers and discipline, and among his queer ambitions was one which was very odd indeed. He desired to have a certain corps of soldiers which should consist wholly of giants. So he sent his agents all over Europe giant-hunting.

A difficult task the agents had, for giants were not so numerous in Europe as they are supposed to have been in very ancient times, before history was written. But one of them met with good fortune, as you shall presently be told.

One day, as one of the Prussian recruiting sergeants was visiting London in search of tall men for Frederick's service, his attention was called to a crowd in the streets.

He entered the crowd curiously, and to his amazement and delight, he there found the tallest man he had ever seen.

The man was an Irish giant. His head was covered with thick yellow hair; his shoulders were broad. He rose above the crowd like a tower among houses.

He came to England to seek work. He was now out of money, but he was still good-natured and merry. Pat people usually are cheerful, whatever may be their condition.

The recruiting sergeant elbowed his way through the crowd, greatly excited thus to find the very man he had been so diligently looking for.

He laid his hand on the Irishman's sleeve.

"Come with me! come with me! I'm a soldier myself, and I am always ready to help a comrade in distress."

"But o'm not a soldier."

"Aren't you? Why, you look like every inch a soldier; any man would take you for one. You ought to be a soldier, sure. But never mind that. Come and dine with me."

"That I will," said Pat; "and ye need not be after axing me twice."

The Irishman's appetite was as great as his body, and when he was well filled with a liberal meal, he was always credulous and jolly, and easy to be persuaded.

"You are a fine fellow," said the sergeant; "a wonderfully fine fellow. Did you never think of turning soldier?"

"An' what should I turn soldier for?"

"For honor and glory."

"A cannon ball wouldn't be apt to miss me, sure; and what good would honor and glory do me when my head was gone, clane gone intirely?"

"For money."

"How much?"

"I will offer you a safe position in the Prussian Life-guards. The king, I am sure, would pay four hundred pounds down for a strapping fellow like you."

"Four hundred pounds! Four hundred pounds! Do I hear my own ears? Faix, I will not be long in choosing. Pat O'Flannigan is the boy for yez."

"Good! Can you speak German?"

"German is it? Dutch-like? Sorra a word of German can I spake, if it were to save my life from the hangman."

"Well, no matter. Three sentences are all you need to know. I can teach you them."

"What be they?"

"When the king first sees you in the ranks he will come to you and say, 'How old are you?'"

"An' what shall I say?"

"Twenty-seven years."

"Then he will ask you how long you have been in the service?"

"An' what will I say thin?"

"Three weeks."

"Then he will say,—

"Are you provided with clothes and rations?" and you will answer, 'Both.'"

"I think my head will hold that much."

"I will try you. How old are you?"

"Twenty-seven years."

"How long have you been in the service?"

"Three weeks."

"Are you provided with clothes and rations?"

"Both."

On the journey to Berlin the sergeant asked the happy recruit these questions daily. He answered promptly and correctly.

About three weeks after his arrival he appeared on parade in the corps of giants for the first time.

There were Arabs and Danes, and Moors and Swedes in the brigade; giants from almost all the countries of Europe,—but Pat stood like a Saul among them all.

The king saw him, and his face shone.

He beckoned to him to step forward.

Pat stepped forward proudly, and presented arms.

"I haven't seen you before," said the king.

"How long have you been in the service?"

"Twenty-seven years."

The king stared.

"Twenty-seven years! I should have known it had you been in the service a week. How old are you?"

"Three weeks."

"Three weeks! and been in the service twenty-seven years!"

The king turned purple with rage.

"Do you think I am a fool, or are you one yourself?" he shouted.

"Both."

"Seize that fellow!" said the king, looking as though he was going to burst. "Off with him to the guard-house!"

Pat remonstrated in Irish, which was not understood. Honor and glory, and even money, all looked cheap enough to him now, and he wished himself back on good old English soil.

The officer of the guard happened to know Pat's German acquirements, and at once rightly guessed the situation when the poor recruit was marched to the guard-house. He explained the whole matter to the king, who, for once, had a laugh that relaxed his usually clouded face.

The recruit was at once set at liberty.

"Faix," said Pat O'Flannigan, 'niver pretend to know what ye don't know; else it is a whoppin' big blunder ye'll be after gettin' into."

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

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
Hiram Bickford, Livingston, Wis.,	1 00
Mary S. Lloyd, Waterford, N. Y.,	3 00
Charles Fox, Franklin, Pa.,	1 00
Mrs. M. A. Manly, Franklin, Pa.,	1 00

Special Notice from "Bliss' Chief's" Band.

[RE. Red Cloud, speak for Blackfoot, the great Medicine Man] Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

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

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 years cured, where M. D.'s pronounced incurable. 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 28 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. Jos. F. TOUNOIR, SEAL. N. P.

Alfred James

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

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

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Editor Mind and Matter:

MY KIND BROTHER:—Owing to an injury received some months since, which, latterly, very nearly deprived me of the use of my eyes, I have not had the pleasure of perusing MIND AND MATTER, consequently know but little of the interesting truths revealed through its columns. To-day, in my first attempt at reading for some time, my notice was called to your criticism on some extracts made from a paper written by Bro. Coleman, and published in the *R.-P. Journal* of May 28th last, under the caption, "J. V. Mansfield's Mediumship." There being one copy of the *R.-P. Journal* received at our postoffice, I availed myself of its reading, to see what all the brother had said about Mr. Mansfield—the champion amanuensis for the spirit world; and also what new grounds he has discovered for continuing his arguments (if they can be properly so called) against the cause of Spiritualism. Not, however, that I apprehended any harm that he could do to Mr. Mansfield, as a medium, nor the great cause of Truth-Spiritualism, which he (Mr. C.) would fain have the world believe he honored and approved. No; Mr. M. stands firmly upon his well-merited fame, as one of the world's most gifted mediums, of his peculiar phase, and needs no defence at the hands of your humble correspondent. Nor is it especially my object at this writing, to speak particularly in defence of our great and glorious cause against the arguments of one who has already fallen below the power to harm any cause based upon truth, phenomenal facts and pure logical reasoning, as is Spiritualism; but rather do I lift my pen to warn the brother (Mr. C.), whom I love, of the near approach of the final obliteration of his name as a consistent Spiritual writer, from the memory and confidence of all intelligent Spiritualists; and to show into what extremes he has allowed himself to run, merely to convince the world of his utter incapacity to pass upon either the phenomena of Spiritualism, its philosophy, or the genuineness of mediumship.

Bro. Coleman may possibly be a Spiritualist—he may even think he has a warm regard for mediums. I say, possibly both these may be true in his estimation. But certain it is, Bro. C. was never made a convert to Spiritualism from closely observing its phenomena, nor by logical reasoning upon the teachings of its philosophy; neither has he been successful in making it appear that he is a friend of true mediums. Had Mr. C., in speaking of Mr. M.'s mediumship, stopped his pen when he had fully exempted him of all possibility of fraud or trickery, he might have shown that he was friendly to at least one medium for spiritual phenomena, if no more, and possibly one might think that he (Mr. C.) believed some things as regards the truth of Spiritualism. But as he is neither a sound Spiritualist nor a friend of mediums, he could not deliver himself from the ever-present fate of revealing, through his inconsistency, his true inwardness, as I shall show. When Bro. C., in considering Mr. M. as a medium, asks, "Are we to consider these answers given by Mr. Mansfield as due to deliberate fraud on his part?" does he in some manner open the letters, and thus is enabled to answer them? "This would be unjust to Mr. Mansfield, for there is no doubt he possesses the power to answer letters without their being opened, and the power of thus answering them seems independent of any conscious mental effort on his part." I say, when Mr. C. both asked and answered the above question in the manner he did, he not only declared a great truth, but gave evidence that he was not wholly lost to the truth of Spiritualism, and to a faith in the genuineness of one's honesty as a medium; and one could yet have hopes for the recovery of this apparently intellectual brother from his fallen condition, had he not, like an ill-tempered cow, wheeled about and kicked over the pail of milk just given.

But let us pursue him further on. To hold the favor he supposed he had won, by thus screening forever Mr. M. from all fraud or trickery as a medium, Mr. C., in continuance, shows plainly one of two things, either he does not believe what he says of Mr. Mansfield, or else he understands but little or nothing of what he terms "occult forces," a phrase used by him (so it seems to me) to draw the attention of the investigator from the facts of phenomenal Spiritualism, thereby causing those not familiar with said facts to become lost in wonder and amazement. Hear the brother in his sophisticated genius: "There is no necessity to introduce a collection of systematic liars, or even one grand liar, his familiar spirit, using him automatically year after year in wholesale deception of the people, and for the purpose of filling Mr. Mansfield's pockets at \$5 a head for a term of years, and latterly at \$3 a head. No spirit intervention is necessary as regards most of the answers to letters of Mr. M."

Now, Mr. C. could not have used language to make it appear more plainly, that he believed Mr. M. to be not only a fraud, a cheat, but the grandest of deceivers, without contradicting, in the most positive manner, his own declarations whereby he exempted him, though unintentionally, it seems, from all possibility of fraud. Who, I would ask that can determine brains from cerumen cannot see as clearly as day that the very idea couched in the language, "Filling Mr. M.'s pockets at \$5, or \$3, a head for a term of years," reveals the true spirit of Mr. C.'s meaning and feelings toward Mr. M. as a medium, viz., that Mr. M. in his opinion, is the sole author, and that consciously, too, of the hundreds of thousands of answers to letters given through his hands.

Bro. William, the case is too plain to need comment—your plea of innocence upon the grounds of "occult forces" will not screen you from your true inwardness; nor will those forces answer to the cause of spiritual phenomena, as I shall hereafter show.

But again, Bro. C., in speaking of those hundreds of thousands of answers, declares the "overwhelming majority of them to be unsatisfactory." Bro. William, how do you know so vast a number of those answers are "unsatisfactory?" Have you heard them all, read and decided upon them, that you are enabled to thus declare positively that the "overwhelming majority are unsatisfactory?" Or is said declaration only another of your mild guesses that you so frequently use for facts in deciding upon matters of great import. Please tell us in your next, i. e., if ever you have the hardihood to refer publicly to this matter again; how many of those "answers" you have been, or if you have even heard the decision of the one hundred

thousandth letter. Bro. C., to show grounds for the fraudulency of said letters, remarks: "It may be noted that all the unsatisfactory answers to letters by Mr. M. are written in the same general style, it would seem. The same peculiarities of expression and diction are found in every such answer I have seen or heard of, evidencing that they all proceed from one mind."

There was no need for Mr. C. to say that he believed that one mind to be the mind of Mr. Mansfield; the language implies it but too plainly. Mr. C., then, having decided that Mr. M. is the author of all the answers to letters given through his hand, remarks: "Just think of it! One spirit," meaning Mr. Mansfield, has been for nearly thirty years engaged daily in using Mr. M.'s hands to write lying communications, in many cases deceiving the very elect in our ranks, * * * and for these several hundred thousand bogus communications, Mr. M. receives \$5, or \$3 each. Well, what if those answers are all written in the same "general style?" Does not each instrument of whatever denomination, reveal the same general phenomena, though used by a thousand different hands? I would ask Bro. C. if he ever knew a bell, when rung, to change its general tone, even though rung by strange hands? Does not the violin, the most complicated of musical instruments, display the same general characteristics, though touched by numberless fingers? Does not the organ, the piano, etc., when touched by fingers skilled or unskilled produce respectively the same general sound-waves characteristic of said instruments? Then, why not a medium, whose peculiar aural force constitutes the main agency for spirit writing, be governed by the same general law permeating all movements in Nature's domain?

What, then, does Mr. C.'s "general style" argument amount to as evidence against the genuineness of Mr. M.'s mediumship for spirit communication? Why, less than nothing. But Mr. C. continues: "The above remarks apply as well to the answering of sealed letters by other mediums as well as to Mr. Mansfield. Most of their answers are of precisely the same character as those of Mr. M., devoid of all proofs of identity, answers such as any person, cognizant of the contents of the letter to be answered might write."

Great God! Is the brother insane? What other criterion has the highest archangel, so to speak, or the most newly fledged spirit in the realm beyond to be governed by, in giving accurate answers to letters than the ability of being "cognizant of the contents of the letters" to be answered? Does he suppose that spirits, when answering letters (in case he admits the fact at all) guess at the contents? No, my brother, they have not yet stolen your trade. But what does this and the following expressions tell for Bro. C.'s confidence and good faith in mediums generally? Hear him:

"I have had extensive acquaintance with the answering of sealed letters. I have a collection of such in my possession, and there is not one of them has one single item or allusion in it indicating the writer to be the one purporting to be its author."

Is it possible that this modern "Saul," like his ancient predecessor, so noted for his persecution of mediums, is forsaken by all orders of spirit communication except those given to warn him of his approaching fate? Think of it, mediums! you who have devoted your time to convince this man, whom you believed to be an honest, confiding investigator, of the great truth of immortality: I repeat, think of it! A man who claims that he is a Spiritualist, claims your confidence as a medium for spirit communications, talks blarney to you while in your presence, and carries home with him your communications only to tell to the world that there is not an item of evidence in a single one of them that they are of spirit origin. I ask you mediums candidly, if you can believe any one thus acting to be a friend, either to mediums or the cause of Spiritualism.

A hard saying this, though truth and justice demand it. A more bold faced falsehood upon mediums and communications given through their organisms, never was uttered by man or fiend. During the past ten years, I have received hundreds, and have seen thousands of answers to sealed letters purporting to come from spirits, some of said letters containing questions of great import, and wholly unknown in all particulars to the medium, through whose medial power they were answered, and I do not, at this writing, remember of a single instance wherein there was not evidence to convince any unprejudiced, reasonable reflecting mind, that said answers indicated a power wholly outside that of the medium.

Bro. C.'s wholesale charge upon mediums for "bogus and lying communications" strongly evidences one of two things: viz. either he has been made one of the most unfortunate victims in his spirit investigations, or else his declaration as before remarked, is a wholesale libel upon the character of mediums in general. And I fear it is but an act of moral suicide for any medium of what ever degree of development to submit themselves, as such, to his incompetency as an investigator a single moment. That I have not mistated the truth when I speak of Bro. Coleman as being incompetent to pass upon the genuineness of spiritual phenomena, etc. I will turn to the paragraph containing what he calls the "philosophy of the whole matter," and show, I think, that a more non compos mentis writer than he, seldom contributes to the Spiritualistic journals. In said paragraph, in speaking of Mr. Mansfield and other mediums, Mr. C. says:

"He and the other mediums for answering sealed letters, undoubtedly possess a peculiar power, the rationale of which is but dimly understood. It belongs to that mystic realm of occult forces, the true philosophy of which we are just beginning to understand." So with him, no doubt. But he continues: "The powers of the human spirit in the body are greater than have been supposed, and it is very unfortunate that all phenomena embodying abnormal psychic powers and forces should have been, by nearly all Spiritualists, relegated to the domain of the supernatural. Man is a spirit here and now. The soul, even while confined in its tenement of clay is possessed of, and at times manifests supra-material functions and activities, transcending those of its ordinary, normal condition. The facts of mesmerism, clairvoyance, psychometry, automatic writing, double consciousness, somnambulism, trance, ecstasy, the double, etc., are examples of those occult powers of the human spirit while in the material body; and in cases of answering sealed letters, reading closed ballots, etc., in which no proof is given of a spirit being present; the phenomena being merely exhibitions of clairvoyance, automatic writing, double consciousness, in such cases it is irrational to attribute the phenomena to the direct action of a disembodied

spirit." Behold! the mountain has labored and brought forth a mouse. Who ever thought of attributing a phenomenon to a spiritual origin, when there was no proof of a spirit being present, or back of the phenomenon as its acting cause. Bro. C.'s charm-string is truly grand, and to prejudiced ignoramuses would, perhaps, have its desired effect. But all honest, sensible investigators, admit the existence of said forces, and those best acquainted with their laws and phenomena know when, how, and where to apply them, without guessing them to be the products of a spirit, when no evidence is given of a spirit being present. But where, I would ask Bro. C., is there any sense of propriety, consistency or intelligence, in bringing up all this long chain of occult forces, of the true nature of which he admits he knows but little or nothing, serving only as a basis for time to guess off ninety-nine one hundredths of the phenomena which Bro. C. never saw, but which observing Spiritualists know to be of genuine spirit origin. But to give Bro. C. credit for more knowledge than he has yet claimed in his paragraph of occult forces, and even more than is thought he really possesses, I will ask him to state to which of those above mentioned occult powers would he attribute the authorship of letters or answers there unto, wherein said answers are written independently, or without physical control of the medium. This I have witnessed in hundreds of instances with various mediums.

Again, how would Bro. C. go about attributing written communications to mediums when said communications are written by the hands of fully materialized spirits, in strong light, recognized as such by those present by every lineament of person, movement of body, hand-writing, etc. This too, I have witnessed on numerous occasions. What evidence has he that the crimson hued letters raised upon the nude bodies of Mr. Foster and other mediums spelling intelligent sentences, are not the words of disembodied spirits. Or if a communication be written by the hand of a mesmerized (magnetized) subject during his state of control by the operator, would not said magnetizer know whether the communication given was the embodiment of his own thought. If in course of said operation, the subject be taken out of the control of his original magnetizer by a more powerful magnetic spirit in the "mystic realm," and there be evidence that such spirit is present, is it not then at least in part a spiritual phenomenon. And why should Bro. C. not "Give to Caesar the things that belong to Caesar."

Such phenomena as the last mentioned have frequently occurred during the many years of my magnetic practice. Or, again; if a written communication be given during the phenomenon called the Double, which means the power of a spirit in the body to dissolve itself for a period of the material or natural form, and appear in a spiritual body to the clairvoyant eye, or even to the natural sight in a newly materialized body, which fact not unfrequently occurs; I ask Bro. C. to state if the act be any the less of spirit origin therefor. Or, if a medium be entranced, who entranced him? and if he received a communication to impart, from whom did he receive it? Either the act of entrancement, as also that of receiving and imparting the communication, was the result of a spirit acting in the body, or else it was the act of one out of the body. If of the former, it would come under the head of magnetic phenomena, and the operator would know it; but if of the latter, then again it would be purely spiritual, and it would be rational to so decide; and Bro. C. knows it, if he knows anything upon the subject. It seems then, to me, not a very difficult matter to determine the true nature and origin of these various classes of phenomena. But there are yet other occult forces.

The good clairvoyant, it is true, can read the contents of a sealed letter as accurately, even more so, than when in the normal state, or rather by the organ of natural vision; and if so disposed, he can answer said letter by the proper mechanical movements of his own hand; and he would know too, that he was the author of said answer. But Mr. C. cannot now claim this as the process by which Mr. Mansfield and other mediums write their hundreds of thousands of "bogus, lying communications," for he has classed all other mediums for answering sealed letters with Mr. M., and of him he says: "The power of answering sealed letters seems independent of any conscious mental effort on his part." So then, they came not by clairvoyance. As for somnambulist phenomena, no instance, to my knowledge, has ever been attributed positively to spirit origin. The act of answering sealed letters without conscious mental effort cannot come under the head of psychology for the very meaning of the word psychology is the systematic or scientific knowledge of the powers and functions of the human soul, so far as are known by consciousness. Beside this, no one can be a medium for spirit control and at the same time act independently of said control in a conscious manner. Psychometry, from Psyche, the soul, and meter, measure, is a science the knowledge of which enables its possessor to arrive at the soul of things, by coming in rapport with the subtle aura that emanates from them. And as knowledge is consciousness, it is hardly probable that this general function of mind is so natural a liar as to naturally prefer to give to the inquirer misrepresentations and falsehood instead of truth; which would be the fact, in case a communication purporting to come from a departed spirit had its origin in psychometry.

Where, then, is Bro. Coleman's ground for denying those answers to sealed letters being of spirit origin? But one string is left to his bow—that of "double consciousness" in man. This is his last chance among the "occult forces," with which he hoped to charm away from mankind a knowledge of the truth of immortality. Well, what is "double consciousness?" Consciousness, as defined by Webster, is, the knowledge of sensations and mental operations, or of what passes in one's own mind; the act of the mind which makes known an internal object. So, then, "double consciousness" at very best can but mean a dual or two-fold manner of knowing the same facts. Now, I admit that man is thus double-facultied, and if it will help my brother out of his sad dilemma, I will grant that he (man) is septupled in his powers or channels of arriving at a knowledge of facts. But I cannot, just to accommodate him in his thought that he is the world's cyclopaedia, agree that man is a libel upon himself; I cannot agree with him, that while one faculty of consciousness in man will assert knowingly that a certain truth is a truth, at the same instant another faculty of consciousness assert equally knowingly, that said truth is a lie. I cannot see how that man, though he possess a thousand faculties of consciousness can know that a thing is, and at the same time know that the same thing is

not; which would be the case, if it were possible for one faculty of consciousness to know that a certain phenomenon was of mundane origin, and another power of arriving at the fact could know that said phenomena had its origin in the celestial world. No, my dear brother, you cannot rid the world of spirit phenomena, and thereby strike from the mind of man the only means of a sure knowledge that though he pass away from mundane life, he shall continue to live in the immortal spheres among the great and mighty souls gone before. No, my brother, your theory of "occult forces" with your "double consciousness" at the head or feet of the column will not sustain you in your censuring of mediums, and your efforts to change the orders of the spirit world. Try again, you have my sympathy. Nay, tell the angels to look down upon you with pity, weeping eyes and a succoring hand. May they succeed in your resurrection.

Experiences of Dr. John Tanner, M. D., L. L. D.
WASHINGTON, D. C., July 20, 1881.

Editor of Mind and Matter:

The following account I received from the venerable Dr. John Tanner, the oldest homeopathic physician and magnetizer in the United States. His Spiritualism dates back to 1827, when he first had loud raps. When he would talk to persons on the subject they would ridicule the idea, and tell him it was imagination, stuff, etc. Finding it impossible to convince any one, he next turned his attention to healing and performed some remarkable cures of the most difficult cases, some of which were published in 1842 and 1845 well attested. After his removal to Baltimore he cured the celebrated case of Mrs. S. McFe, of Harford county, which had baffled all the best allopathic physicians for six years.

But I am digressing from the subject matter which I sat down to write about. Well, I called on the venerable doctor, whom I found nearly blind from black cataract. He is a very agreeable and pleasant gentleman, and related the following strange apparition, among several others, and when I asked him why he had not published some of them in the papers, he stated that he was not able to read or write but a very few moments at a time, and also that the only paper he cared to have anything published in was MIND AND MATTER, as he liked the brave and truthful style of Gen. J. M. Roberts in which he conducted his paper, etc. But about the apparition, which is as follows:

Some time about the middle of last April, Dr. Tanner was invited to attend a seance at the residence of Mr. D. W. Smith of this city, where he met Mrs. Cardoza, of Norfolk, Va., and some half dozen more. During the evening, Mrs. C. was entranced, and her control, Sister Mary, had the doctor brought to her side (beside the medium), and appeared to greatly fancy him. Among other things, she stated that she intended to visit the doctor at his house. On the 10th of May the doctor, after arranging some little matters about his room, at half-past 10 o'clock prepared to retire, and as was his custom, he placed his clothes on a chair at the head of his bed, and returned to the far side of the room, extinguished the gas and was feeling his way to the bed when, on reaching the foot of the bed, he looked toward the chair, and there in a bright light sat a female form on his chair. The doctor approached the figure very slowly, looking right at it intently all the while; until he was within eighteen inches of her. Here he stopped and examined her dress, face, eyes, hair, etc., minutely, desiring to remember distinctly all he saw. After so doing for a few moments, he thought he would speak, and just as he attempted to do so, the figure vanished, and he was left in total darkness.

Some two weeks later, the doctor was spending an evening at D. McEwen's with a small party. During the conversation, Mr. Cardoza stated he had heard of the apparition, and desired the doctor to relate in detail and describe that visit, which he did; when Mr. C. stated that it was a perfect description of Sister Mary, as he had seen her frequently; and that the description was a more perfect one than he could have given himself. Since that time the doctor has been visited by another female spirit; also a young man, and believes them to be the spirits of those in sympathy with him, but strangers to him, as he was unable to recognize any of them as friends.

I will here state that the doctor has some 1200 pages of his varied experiences in Spiritualism, and that all his teachings except answers to questions, were written entirely by the spirits without any mortal aid, and this during the time of his sittings from 1850 to 1858. The language of those teachings is most exalted, truthful and good. The doctor has promised to permit me to make some abstracts from his volumes for your paper, should you desire them. United with you for the Truth alone and nothing else.

MRS. SARAH M. STURGIS.

Boston Letter.

BOSTON, MASS., July 22, 1881.

Editor of Mind and Matter:

There is little to communicate in the way of news, but as I have promised to keep you informed I will try to do so.

Mr. A. N. Phillips, the wonderful slate writing medium, was my guest for a couple of days this week, while on his way to Onset Bay camp meeting. After the camp season is over he proposes to spend a few weeks in Boston, when the people here will have an opportunity to enjoy his wonderful mediumship.

Mrs. Laura Kendrick, is at present located at 8 Davis Street, and is open for lecture engagements. This lady is a fluent speaker, a logical reasoner, and on the Pacific coast crowded the largest halls and theatres. Through ill health she has been unable to speak for some time, but is now prepared to answer calls; and societies desiring a thoroughly good, intellectual, and advanced inspirational speaker will do well to address her.

P. L. O. A. Keeler, is resting at his home on Long Island, but I hear will put in an appearance at Lake Pleasant, the first of August.

Arthur Hodges, the celebrated test medium, has gone to the Lake—many good wishes go with him.

I expect to go to Onset, the first part of August, Lake Pleasant the last, where I hope to meet many old friends. My circles here are very successful, and I am becoming much attached to the Hub. With best of wishes for your success, I am yours truly,
J. WM. VANNAME, M. D.

Mrs. L. S. Goodnow, Millington, Mass., writes: "I regard it the best paper published in the world and I pray that spirits and angels of light may continue to shed forth truths that will lift the world out of its darkness."