

Mind



Matter.

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

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For Mind and Matter:

RURAL THEOLOGY FOR EVERY DAY USE.

My Religion is Love, the sweetest and purest,
My Temple the Universe, broadest and surest,
Glorious Nature's my preacher, with eloquence grand,
And her sermons, have always the genuine brand.
The words of her text, are "God's fatherly care,"
And the joy in my heart, is perpetual prayer.
A myriad choristers, pure doxologies sound,
Thus ceaseless and creedless, my worship is found.

There's a wealth of sweet beauty, in all that I see,
And each stone, and each leaf, bears its message to me,
There's a magic of music in the air, and the earth,
Which the sunshine of love, ever quickens to birth,
That an "Infinite Goodness," has placed me here,
I have never a doubt, and never a fear,
And the grateful emotions I inwardly feel
Are more than the language of song can reveal.

Thro' my trials and crosses, my grief, and my woe,
Dependence upon thee I am brought to know,
If earth life was one of unalloyed bliss,
I never should grieve any heaven but this.
The more the night seems one of darkness and sorrow,
The more glad some the sunshine that comes on the mor-
row.
As the oftener crushed by the force of the shower,
The greater the fragrance exhaled by the flower.

Did God make this earth so harmonious and fair,
That man should look down with a groan of despair?
Did God set those fountains of light in the skies,
That man should look upward with tears in his eyes?
Is this little life which is only a "span,"
Just all that there is of Jehovah's great plan?
Or, is there no God; is all prettily delusion,
And order and law but chaotic confusion?

Ah, away with so cheerless, so hopeless a creed,
The soul that believes it is darkened indeed,
Creations by millions in form and in kind,
From the bee with its instinct, to man with his mind,
The dainty wee flowers, the grand lofty pine,
All voice the same story, of wondrous design,
All chant the same song, of a Creator above,
Our God over all, the good "Father of Love."

The within and without, both reveal the beyond,
Where our dear ones await us, so true and so fond,
Then let Love be my guide, my elixir and my stay,
For Heaven can be reached in no better way,
And when I have done with earth's toil and its strife,
I shall find that through death I am entering life.
Tho' the body must yield to nature's demand,
It but opens the door to the soul's "Better Land."

Anti Agnostic.

ONE OF THE MOST INTERESTING AND SURPRISING COMMUNICATIONS EVER GIVEN FROM THE SPIRIT WORLD.

Through the Mediumship of Alfred James.

BOCHICA (The Founder of Sun Worship in South America and Mexico).

My salutation shall be: Let us be blessed in our efforts to propagate truth. There is an imperfect account of me historically. You may have great difficulty in finding it. I first introduced the religion of the Sun in South America about 200 years before the Christian era and on what are now termed the plains of Bogota. I learned this religion at Boro Bodo in the Isle of Java, at that time the land extended almost as far as the Sandwich Islands. The islands in the South Pacific are the tops of the highest mountains of a sunken continent. I travelled by land as far as I could and then taking passage with the intention of returning by water, in a vessel similar to a Chinese junk, I was driven by a storm into what is now termed the gulf or bay of Guayaquil, and travelling with several of my friends into the interior of the country we reached the plains of Bogota, as they are now termed, and located there, and laid the foundation of the religion of the ancient Peruvians, hundreds of years before the time of Manco Capac and his wife. And you will find the same style of architecture among the ruins of Mexico and South America that can be traced back to the civilization that constructed the temple of Boro Bodo. My principal reason for coming here, at this time, is to show the similarity between Sun-worship and Christianity. We, the ancient people of Mexico and Peru, worshipped the cross; and this idea, as far as I could learn, was derived from the compasses used in measuring. These were united in the middle, and it afterward became a religious symbol by which astrologers, or as they are termed by moderns, astronomers, made known to the people what they learned of the heavenly bodies; and this compass became at first an X cross (thus X) and afterwards the cross as it is now used by Christians. I was also contemporaneous with that learned Sanscrit author or medium that came to you as Deva Bodhastatna, or by his Chinese name, Phusa [It was given by that spirit as Push-wa.—Ed.] All those ideas relating to religion were transferred by me to what you now term, the Western Continent. The civilization of Java, amid which arose the temple of Boro Bodo, was Chinese and not Indian or Sanscrit. If modern scholars will study attentively what I have here set forth they will see that the conjunction between the eastern and western civilizations arose as I have stated. My name, as known at the present time, is Bochica.

[Such was one of the most unlooked for and interesting communications that ever came from any spirit of historical mention. If its authenticity can be established beyond all question, its historical importance cannot be overestimated. As this communication has relation to another spirit communication given through the medium on the 6th of September, M. S. 33 (1880), I deem it best to give the latter in this connection. In the editorial columns of MIND AND MATTER of September 18th last, we said:

"While having my regular sitting with Mr. James on the 6th inst., I was told that a very ancient spirit would control him, after the other

spirits were through, and that while I might doubt the genuineness of his communication, he would try to convince me of the truth of what he would say. According to that notification, the following communication was received. The salutation was given in a rich unknown tongue, and translated by the spirit at our request:

"ATAHPURA'S COMMUNICATION.

"I RESPECTFULLY SALUTE YOU:—I use that salutation because it pleases me. It is 3500 years since I became a spirit. I belonged to that itinerant civilization which built a temple known to you as Boro Bodo, in the interior of the Isle of Java. We were originally of Chinese stock, and my ancestors landed at Singapore, and travelled by land to Java. It was at that time connected with the continent as a peninsula. A portion of the land has sunk through volcanic action since I lived on this planet.

"My principal design in coming back, after a desperate struggle to reach here, I will proceed to state to you, but before doing so let me explain what I mean by a great struggle. A spirit who has been as long in spirit life as I have, becomes so light and buoyant, he or she is constantly rising like a balloon away from the material conditions of earth.

"I wish to say to ethnological students who desire to become acquainted with ruins as vast as the Egyptian pyramids, and to obtain new light upon the laws of certain isolated civilized nations which will throw light on the Mound Builders and the builders of the ruined temples of Mexico; that if they will carefully examine the ruins of the place spoken of in this communication, at the extreme northeastern point of that temple, they will find a vault containing hieroglyphics that will enable them to understand many things which the Sanscrit fails to explain. I return here to perform this duty; and when this reaches the man that I desire it to reach, I shall use him as my medium." I asked who that man was? He replied: "That man is Alfred Russell Wallace. My reason for desiring to use him in this matter is, because he has the perseverance and courage to bring this before the world. As to my name I hardly know how to give it in your alphabet." He then spelled the name Atahpura, and continued: "One of the statues on that temple was mine. There were over four hundred figures in it, and one of them represented myself."

Such was the communication of Atahpura. It was given under such peculiar circumstances that I was all the more impressed with its authenticity and truth. The circumstances were these: Meeting with Mr. A. B. Severance, of Milwaukee, the day after the Lake Pleasant camp-meeting of Spiritualists, of last year, I obtained a psychometric sitting with him. He told me many things which have since transpired as he predicted. Among other things, he mentioned that I was attended by three ancient spirits, who seemed to have some special relation to myself or the work in which I was engaged. Wanting to identify these attendant spirits, if possible, I repeated the names of many ancients, designedly withholding the name of Aronamar, who, as I had been frequently informed, was the chief spirit through whom these ancient communications were being given. At once, on my asking, "Is it Aronamar?" Mr. Severance said, "He assents, and with great satisfaction." On reaching home, I went again to sit with the medium, who was soon controlled by his Indian guide, Cha-wan-ska. I had said nothing about having sat with Mr. Severance, when, to my utter astonishment, Cha-wan-ska said: "Brave Roberts, Aronamar tell me say to you, you need not any more fear lying spirits. He got things fixed. Three spirits try every spirit that come to medly, and no lying spirit get in any more. He say this to you, because you suspect spirits much, and he no want that. So he fix matter so Brave Roberts no suspect true spirits any more." It was at that sitting and under those circumstances that Atahpura's communication was given. In order that my readers may have the account of the temple referred to in those two communications before them, I here give it as taken from Raffle's History of Java, page 30:

"In the district Boro, in the province of Keder, and near to the confluence of the rivers Elo and Praga, crowning a small hill stands the temple of Boro-Bodo, supposed by some to have been built in the sixth, and by others in the tenth century of the Javan era. It is a square stone building, consisting of seven ranges of walls, each range decreasing as you ascend, until the building terminates in a kind of dome. It occupies the whole of the upper part of a conical hill, which appears to have been cut away so as to receive the walls, and to accommodate itself to the figure of the whole structure. At the center, resting on the very apex of the hill, is the dome above mentioned, of about fifty feet diameter; and in its present ruinous state, the upper part having fallen in, only about twenty feet high. This is surrounded by a tripple circle of towers, in number seventy-two, each occupied by an image looking outward, and all connected by a stone casing of the hill, which externally has the appearance of a roof.

"Descending from thence you pass on each side of the building by steps through five handsome gateways, conducting to five successive towers, which surround the hill on every side. The walls which support these terraces are covered with the richest sculpture on both sides, but more particularly on the side which forms an interior wall to the terrace below, and are raised so as to form

a parapet on the other side. In the exterior of these parapets, at equal distances, are niches each containing a naked figure sitting cross-legged and considerably larger than life; the total number of which are not far short of four hundred. Above each niche is a little spire, another above each of the sides of the niche, and another upon the parapet between the sides of the neighboring niches. The design is regular; the architectural and sculptured ornaments are profuse. The bas-reliefs represent a variety of scenes, apparently mythological, and executed with considerable taste and skill. The whole area occupied by this noble building is about six hundred and twenty feet either way.

"The exterior of the ground plan, though apparently a perfect square when viewed at a distance, is not exactly of that form, as the center of each face, to a considerable extent, projects many feet, and so as to cover as much ground as the conical shape of the hill will admit; the same form is observed in each of the terraces.

"The whole has the appearance of one solid building, and is about one hundred feet high, independently of the central spire of about twenty feet, which has fallen in. The interior consists almost entirely of the hill itself.

"Near the sight of this majestic edifice was found a mutilated stone image of Brahmah, and at no great distance from the Elo and Praga are the remains of several very beautifully executed and interesting temples, in form and design corresponding with those in the neighborhood of Brambanin. In niches and on the walls of these are designed in relief numerous figures with many arms, evidently of the Brahminical order, most of them having their several attributes perfect. It is remarkable that at Boro-Bodo no figures of this description occur."

We have thus the fact demonstrated that the temple of Boro Bodo is the work of an older civilization than that of the Brahminical and Buddhist civilizations that succeeded it. To what civilization could it have belonged if not to the itinerant civilization of a Tartar people, most probably from the vast steppes of Central Asia. Having passed on to Java they must have found no occasion to wander further and sitting down in the valleys of the Elo and Praga, they developed a fixed and permanent civilization, the monuments of which have come down to us, well preserved after 3500 years. But let us return to the communication, and examine its import. Nothing is more certainly known than that there are indubitable traces of Mongolian domination in Peru, Bogota and Mexico. To account for this fact has been an historical riddle that many have essayed to solve. Among those who have given especial attention to this question was John Ranking, author of "Researches on the Wars and Sports of the Mongols and Romans." Mr. Ranking published a work in 1827, entitled, "Historical Researches on the Conquest of Peru, Mexico, Bogota, Natchez and Talomeco, in the Thirteenth Century, Accompanied by Elephants; and the Logical Agreement of History and Tradition, with the remains of Elephants and Mastodontes Found in the New World," etc. From that work I collate the following evidence. Quoting Robertson he says:

"Peru, like the rest of the new world, was originally possessed by small independent tribes, differing from each other in manners and in their forms of rude policy. All, however, are said to have been so little civilized that they must be classed amongst the most unimproved savages of America, roaming about naked in the forests.

"They were still in this state, when, we are told, there appeared on the banks of the lake Titicaca, a man and woman of majestic form, and clothed in decent garments. They were persons of excellent shape and beauty, and the dresses they wore, were such as continued afterwards the usual habits of the Incas, by which title they described themselves. The names of these personages were Manco, who afterward received from his subjects the title of 'Capac' which means sole Emperor, splendid, rich in virtue; and that of his wife, who is said to have been his sister, was Coya Mama Oella Huaco.

"Manco and Coya Mama told the first people, who came about them, that they were children of the Sun and Moon; and that their father, taking pity on the miserable condition of mankind, had sent them to reclaim them from their savage lives, to give them laws, teach them morality, and to worship the Sun, who gave life to all creatures, and makes the plants and herbs grow for the use of mankind; and in fine, that they were expressly sent to rule them for their benefit and happiness, with the same care and goodness with which their great father ruled the world.

"Manco had in his hand a rod of gold, two fingers thick, and half an ell in length. He said that his father the Sun, had given it to him, and told him that when he travelled northward from the lake, whenever he rested, he was to strike down the rod into the ground; and where at the first stroke, it would go down to the top, on that spot he should build a temple to the Sun, and fix the seat of his government. This happened in the vale of Cuzco, where he founded that city, as the capital of his kingdom. * * *

"Manco Capac taught his subjects to sow Maize at certain seasons, to preserve it against others; to build houses, and to clothe themselves. Coya Mama taught the women to spin, and to weave cotton and coarse wool; and they were both obeyed like children of the Sun sent from heaven to govern the people. Manco assembled all his Curacas, and told them that his father, the Sun,

had commanded him to extend his institutions and orders as far as he was able, for the good and happiness of mankind; and for this purpose, with armed troops to go to those remoter parts, which had not yet been visited, and to reduce them to their observance. That the Sun had commanded him not to hurt or offend those who would submit to him, and thereby accept of the good and happiness thus offered by divine bounty; but to distress only such as refused; without killing any except those who assailed them, and then it would be just to do so in their own defence.

"For this purpose Manco, about six or seven years after his arrival, formed troops of men, armed with bows, arrows, spears and clubs; but chiefly as defensive weapons. * * * With this and other such armies, he reduced many new territories under his empire, declaring to every people he approached, the same things which he related to the first inhabitants whom he had seen near the Great Lake. * * *

"After a long and adored reign, at the approach of the last period of his life, Manco Capac called together all his children and grand-children. He told them he was going to repose himself with his father. To his eldest son he left his empire; and advised and charged them all to continue in the paths of reason and virtue, which he had taught them, until they followed him on the same journey; and that this was the only course by which they could prove themselves true children of the Sun, and as such be honored and esteemed. He commanded his successor, whose name was Serich Roca, to govern his people with justice, mercy, piety, clemency, and care for the poor; and that when he should go to rest with his father the Sun, he should give the same instruction and exhortations to his successor.

"The first progenitors of the Incas did not think proper to disclose to the Indians whence they really came, or what was their true origin. Their views required a different method of proceeding. * * *

"The Indians attributed all their laws, civil or religious, to Manco Capac, and which they thought had been communicated to him by his father the Sun; but their laws were either new or reformed from ancient times. The Incas pretend that one of their kings was a great legislator; they say he was a sovereign priest; and further, that he was a renowned captain, who conquered a great number of provinces and kingdoms. But of all these fine pretensions, they can give us no particulars, either of his laws or sacrifices; therefore, to escape from this labyrinth, they attribute everything to Manco Capac; whether of the institutions or the foundation of their empire."

Such is the account that Garcillasco de la Voga, a Roman Catholic enemy of the Sun worship of the Mexicans and Peruvians, has given of the traditional account of those early civilized nations of America, by the Incas of Peru. Who can fail to see the wonderful concurrence between that tradition and the communication of the spirit of Bochica. Whether or not that tradition of Manco Capac relates to the Javan sage and priest Bochica, I cannot positively say, but another tradition will leave no doubt as to the reliability of the communication and the clear identity of the great founder of the Peruvian and Mexican empires. Speaking of the inhabitants of Bogota, Humbolt says:

"The cycle of sixty years is in use amongst the greater part of the nations of Eastern Asia and among the Muisecas of the elevated plain of Bogota.

"The predilection for the periodical series, and the existence of the cycle of sixty years, which is equal to seven hundred and forty annos, contained in the cycle of twenty years of the priests, appear to reveal the Tartarian origin of the nations of the new continent.

"When Gonzalo Ximenes de Quesada, in 1537, arrived on the banks of the Magdalena, at the lofty savannas of Bogota, he was struck with the contrast between the civilization of the nations inhabiting the mountains, and the savage state of the hordes of Tolu, Mahates and Santa Martha. He found the Muisecas, the Guanes, the Musves, and the Calimas, settled in communities, clothed in cotton garments, and the fields everywhere cultivated with maize, Chenopodium quinoa, and turnips, or potatoes.

"The fabulous history of the nation called Muisca or Mozcza, goes back very far, till when the moon did not accompany the earth. Bochica, in American mythology, introduced the worship of the Sun, and, like the Peruvian Manco Capac, and the Mexican Quetzalcoatl, became the legislator of the Muisecas. The same traditions relate that Bochica, Son, and emblem of the Sun, high priest of Sogamoza, or Iraca, seeing the disputes for authority, advised the tribes to choose Hunacahua for their sovereign, who was revered for his wisdom. He reigned two hundred and fifty years, and then retiring lived two thousand years. He disappeared mysteriously at Iraca, to the east of Tunja, which was the most populous town of the country and was founded by Hunacahua, the first of the dynasty of the Zoques of Cundinamarca and took the name of Hunca from its founder, which the Spaniards changed into Tunca or Tunja. The form of government given by Bochica, to the inhabitants of Bogota, is very remarkable from its analogy with those of Japan and Tibet. At Cundinamarca, at a period probably anterior to Manco Capac, Bochica had constituted the four chiefs of tribes, electors; and they and their descendants to have the right of choosing the high priest of Iraca. The Pontiffs or Lamas, the successors of Bochica, were heirs of his sanctity, and

such as Chochula, in the time of Montezuma, was to the Aztecs, Iracá had been to the Muyscas. The temporal chief, called Zaque of Tunja, to whom the Zipa or prince, of Bogota paid an annual tribute, and the pontiff of Iracá, were two distinct potentates, as the emperor and dairi in Japan."

Here we have the statement of the spirit fully confirmed by the tradition of the Muyscas, who inhabited Bogota when Quesada was amongst them in 1537. The spirit tells us that he was of Mongolian origin and reared amid the most advanced Mongolian civilization ever attained; that he was driven by a storm to the coast of Bogota and landed in the Bay of Gayacul; that he and some of his companions went into the interior until they reached the planes of Bogota and located there; and that he there founded the religion of the Sun, which was still observed by the civilized inhabitants of that fertile plateau. Says Quesada, "the government given by Bochica to the inhabitants of Bogota, is very remarkable from its analogy with those of Japan and Thibet." In view of that fact can there be a doubt that the founder of that government was a Mongol, and especially one of Thibetian habits and observances, rather than those of Japan? The fact that the cycle of sixty years was in use both by the Muyscas of Bogota and Mongols of Eastern Asia is of itself sufficient to show a common civilization. But when to all this is added the fact that the monuments, temples and arts were in all essential respects similar to the civilization of Java at the time when the temple of Boro Bodo was erected in honor of the Sun, there can be no doubt whatever that the civilization found in Peru, Bogota and Mexico was the result of Mongolian development. The only questions that remains to be settled are, when, why and how this result was brought about. That it was the result of a Mongolian invasion in the thirteenth century is without a particle of evidence to support it; and especially that the invading force was provided with elephants because a few teeth of the native elephant had been found, is too absurd for serious consideration. Had there been such an invasion of Mongols as late as the thirteenth century, as Ranking supposed, there would have been some tradition of it remaining when the Spaniards invaded South America and Mexico. Besides, it is wholly improbable that so advanced a state of civilization as existed in those countries at the time of the Spanish conquest, could have grown up, from a state of perfect savagery, in the short space of three hundred years. That it should have been brought about in the time stated by Bochica was not unreasonable. Another circumstance that will go to show the Mongolian civilization of Peru, Bogota and Mexico, was, that the Sun, attended by an Asiatic lion, an animal wholly unknown on the American continent at that time, was a common emblem of the Incas, which showed also that the Mongolian settlers from whom the Incas sprung, were from Southern and not from Northern Asia. In reply to the question, whether the ancient civilizations of California and the Mississippi Valley, which erected the mounds of those vast regions, were one with the civilizations of Mexico and South America, Bochica answered, "They were not. The Mound Builders were an older emigration and came from Northeastern Asia. The whole communication of Bochica is so consistent with facts and tradition, that its genuineness and truthfulness hardly admit of question. We here have, at least, the only rational explanation of the manner in which civilization found its way from Asia to America. —En.]

EDITORIAL BRIEFS.

THE Lake George Spiritualists' Camp-meeting will commence Aug. 13 and close Sept. 4.

THE Connecticut Spiritualist Camp-meeting will commence Aug. 17 and close Sept. 14.

CHARLES H. FOSTER, the world-renowned test medium, is now at Salem, Mass. His address is 20 Hardy street.

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.

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.

THE Spiritualists of Antwerp, Ohio, will hold their annual Grove-meeting on Saturday and Sunday, Aug. 20 and 21, in Dave Wentworth's Grove. Speakers engaged: A. B. French and Mrs. M. C. Gale.

HEALING BY LAYING ON OF HANDS.—J. Wooten, in *Medium and Daybreak*, of London, testifies to his own instantaneous relief and speedy cure of long standing rheumatic gout by laying on of hands.

THE editor of the *Medium* informs his readers that himself and family get up and print his paper entirely among themselves, and very much to the satisfaction of the readers. We do not quite see the point of his remark that printing is a form of preaching.

MEDIUMSHIP OF H. C. GORDON.—Under this heading the *Banner of Light* publishes a long letter from Thomas R. Hazard, giving a detailed account of several seances attended by him on a late visit to Philadelphia, in which full justice is done to Mr. Gordon's remarkable mediumship in its several phases.

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.

MANCHESTER, N. H., June 27, 1881.—The Spiritualist Society hold public circles every Sunday at 8.30 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.

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 15th, 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.

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.

A NEW HISTORY OF SPIRITUALISM.—Mrs. Emma Hardyngs Britten—as we learn from an appeal over her signature, as the "faithful servant of God and the angels," published in the *Medium and Daybreak* of London, and addressed to her friends and co-workers in the Spiritual movement—is collecting materials for a compendious History of the Modern Spiritual Movement, as it has transpired all over the world in the nineteenth century. This work, she states, she has been led to undertake by those beloved spirit friends who have never deceived her nor failed to inspire her for good. From which we are led to infer that they are not the spirit friends who inspired the production of a certain former publication, which we have lately had occasion to allude to in our columns. We are forced to conclude that some of these last were elementaries. In asking for literary contributions from her friends yet in the form, in aid of her enterprise, she reserves the right to reject at least nine-tenths of all that may be offered. She says: "Those who are most thoroughly acquainted with me, will remember how often I have stated, that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the movement of which they are the authors and promoters." (Why she should bring her own judgment to govern her as to commands given by spirits, "especially" when they relate to a matter "of which they are the authors and promoters," and of which they may be supposed, therefore, to have an especial right to advise and direct the movement, does not seem quite clear to ordinary and uninspired minds.) "Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive record of the work they have accomplished in the nineteenth century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my judgment, I have employed the last few years of my wide wanderings in gathering up from every available and authentic source the necessary materials for my great task." (Quere: Do "the methods prescribed for its accomplishment," limit the subscription list in number and price?) She trusts that the friends of Spiritualism will aid her as far as possible in prosecuting a work which "gratitude to the Spiritual founders of the movement, no less than justice to posterity, imperatively demand." Prepaid postal matter can be addressed to her residence, The Limes, Humphrey street, Cheetham Hill, Manchester, England.

ence, The Limes, Humphrey street, Cheetham Hill, Manchester, England.

NESHAMINY CAMP MEETING.—We have made three visits to the Neshaminy Camp-meeting and were pleased to find that the general interest in the subject of Spiritualism was not abating. We had the pleasure of listening to the addresses of Mr. Fletcher, Mrs. Shepard-Lilly, Mrs. Colby and Mrs. Richmond, four of the most effective speakers on the spiritual platform. The audiences were large and attentively interested throughout. The single meeting for general exercises which is held during the week is not sufficient to satisfy the demand for general information regarding Spiritualism and should be supplemented by other meetings in the way of conferences, and the narrating of individual experiences as to the manner in which a knowledge of the truths of Spiritualism came to each one. This, to those not informed upon such matters, is one of the most entertaining, instructive and useful methods of spreading light and knowledge as to that which relates to the after life. Experience meetings, such as these, supplemented by the able general discourses that are delivered at the regular and stated meetings would create an interest in the camp-meeting enterprise that it now greatly lacks. It is not, yet too late to try the experiment, and we hope to see it done. Among the mediums, upon the ground, that we met were Mrs. Patterson, of Pittsburgh; Miss Lane, of Philadelphia, and Mrs. George, also of this city. They seem to be all doing much in creating an interest in the cause and are well patronized. Mrs. Patterson, the independent slate-writing medium, is kept constantly busy, and all who visit her receive the most undoubted proof of the reality of the after life and the power of spirits to return and communicate with mortals. We had a sitting with her herself, at which we received many spirit tests of a most convincing nature. Prominent among them were three communications from E. V. Wilson, the veteran medium and speaker, assuring us of his deepest sympathy in our work, and answering questions of importance to ourselves with marked intelligence and judgment. A contrite spirit manifested, warning us against danger that threatened us in a quarter about which she seemed fully informed. The visitation of this spirit, so far as identification went, was most absolute. The other communications were of a personal nature, but equally conclusive as demonstrating the fundamental truths of Spiritualism. We advise all who can avail themselves of Mrs. Patterson's presence at Neshaminy Falls to do so, for they will no longer have a doubt concerning the manifestations when once they have had such proof as we obtained of their reality. Mrs. Richmond will speak in the morning at Neshaminy, and Mr. Fletcher in the afternoon on Sunday, August 7th, when able addresses may be expected. Mr. Fletcher will give clairvoyant and clairaudient tests at the close of his discourse.

D. D. HOME TO THE RESCUE.

The following letter from D. D. Home, the ex-medium and present Jesuit, and its publication in the *R.-P. Journal*, constitute an outrage that every friend of the *Banner of Light* and fair play should resent. We only produce it, to show the malignity with which Col. Bundy and his Jesuit supporters are striving to impeach the Spiritualistic integrity of Bro. Colby and the old *Banner*. Here it is:

A SIGNIFICANT LETTER FROM A DISTINGUISHED MEDIUM AND AUTHOR.

To the Editor of the *R.-P. Journal*:

In the *R.-P. Journal*, of June 11, I found a most amusing quotation from the *Banner of Light*:

"We pronounce the *R.-P. Journal* an unreliable sheet."

Such a judgment, coming from such a source, must cause quite a sensation, and in order to give my testimony to the reliability of the would-be judge, a little incident may not be out of place. Being in Boston during my last visit to America, I went with Mr. Luther Colby to see a "wonderful boy medium." On leaving the room, Mr. Colby asked me what I thought of the manifestations. I replied, as was the truth, that from first to last there never was a more bare-faced and impudent imposition. The only remark made by him was, "better say nothing about it." Comment is unnecessary. Yours for the truth,

D. D. HOME.

Lerico, Austrian Tyrol, June 28, 1881.

For denouncing the *R.-P. Journal* as an unreliable sheet, D. D. Home, as complete a mediumistic failure as ever figured in the cause of Spiritualism; and who, having sold himself body and soul to the Jesuit power, has done nothing since but to slander mediums who have faithfully stood at their posts in the Spiritual ranks; and to hiss on the *R.-P. Journal* in its efforts to ruin the cause by its infamous falsehoods and slanders, accuses Mr. Colby as above. We believe D. D. Home lies when he makes that statement. A Jesuit is capable of any meanness, and it is not too much to believe that there is not a particle of ground for this attempt to convict Mr. Colby of dishonesty.

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 Fix, Franklin, Pa.,	1 00
Mrs. M. A. Manly, Franklin, Pa.,	1 00

HEALING MEDIUMS.

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

MRS. M. J. GARDNER-RANKIN, M. D., 324 NORTH FIFTH ST., TERRE HAUTE, IND.

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

MRS. M. K. BOOZER.

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

DR. DUMONT C. DAKE.

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

MRS. LIZZIE LENZBERG.

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

MRS. A. M. GEORGE.

Business Clairvoyant and Test Medium, Rooms Nos. 14 and 15 Shively's Block, 114 Massachusetts Ave., Indianapolis, Ind.

DR. H. P. FAIRFIELD.

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

J. Wm. Van Namee, M. D. Clairvoyant and Magnetic Physician, No. 3 Davis St., Boston, Mass. Examinations made from lock of hair \$1.00. Psychometrical reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

MRS. C. M. MORRISON, M. D.

"This celebrated medium is used by the 'invisible' for the benefit of humanity. They, through her, treat all diseases, and cure where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an unconscious trance medium, clairvoyant and clairaudient. From the beginning, hers is marked as the most remarkable career of success, such as has seldom, if ever, fallen to the lot of any person. Mrs. Morrison becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her Secretary. The original manuscript is sent to the correspondent. When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally (which they magnetize), combined with scientific applications of the magnetic healing power. Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. Diagnosis by letter; Enclose lock of patient's hair and \$1.00; give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS.—Medium and Magnetic Healer, under the powerful control of his Indian guide "Blackfoot," will treat patients at his residence, No. 226 South Eighth St., Philadelphia, Penna., every Sunday, Monday, Tuesday and Wednesday, from 9 A. M. to 5 P. M. also at No. 61 Irving Place, New York City, every Thursday, Friday and Saturday, from 9 A. M. to 9 P. M. Terms for treatment \$3.00. Patients visited at their residences in special cases.

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

MRS. S. C. FAUST, 936 North Thirteenth street, Trance, Test and Business Medium. Letters answered from a distance. Fee for letters \$1 and two 3-cent stamps.

MRS. J. A. DEMPSEY, 1324 South Sixth street, Trance Test Medium. Sittings daily.

MRS. GEORGE, Business and Test Medium, 680 North Eleventh Street, Philadelphia. Circles—Tuesday and Friday Evenings.

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

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

MRS. LOOMIS, Trance Test and Healing Medium, Diagnosis of disease or business reading from lock of hair by mail, 53 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

MRS. TILLIE R. BEECHER, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

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

MRS. HOBLOCK, German Trance and Test Medium, Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

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

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

MRS. A. E. DELHAAS, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 861 North Broad st., Phila.

Alfred James, Trance, clairvoyant and letter medium, Test circles Tuesday and Friday evenings. Sittings daily, No. 1119 Watkins street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

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

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

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Please cordially invited.

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

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

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PULCHERIA.

I want to speak for the truth and in the service of Truth. The Christian religion of my day, as understood, was a mixture of the Asiatic with the Alexandrian codes of worship. I here testify that the true Jesus Christ was Apollonius—that he was always represented in all the sacred edifices as a lamb, and as such was worshipped wherever Christianity was known. I had no faith in this religion, although I subscribed to it. It was powerful, and I was working for power. I knew from information derived from the scholars of my day, that the whole religion set forth by the Christians was nothing more than the utilization of the stars, in which the zodiac performed the principal part—that Apollonius never meant it to be understood in any other way. But at the time I lived, this religion was daily gaining in power, and had been helped forward by that Christian scoundrel, Eusebius of Cæsarea. My hatred of this man is more than I can express, in consequence of the indirect bearing his acts had upon my life. If I, in spirit, had the power to send one person to hell, that one would be this Eusebius. As love is the strongest sentiment of woman so hate in a woman's breast is a demon that centuries cannot do away with. Forgive! I can never forgive those who for hundreds of years have propagated that accursed dogma, that has enslaved the world, "Believe or be damned." Oh! if mortals would stop—yes, cease at once, from sending spirits over to our side of life imbued with that accursed idea, what happiness you mortals might have seen long before this. Sir, you are, as is beginning to be understood by many spirits, the instrumentality which will, in your own day, and long after your transition, route the forces of the religion not of God but of Beelzebub. I was the daughter of Arcadius, and lived A. D. 452.

[I take the following account of this remarkable woman from the Nouvelle Biographie Generale.—Ed.]

"Pulcheria, empress of the East, was born in A. D. 390, and died in 453. She was the daughter of Arcadius and Eudoxia, and was the sister of Theodosius the Second. It seems, says Gibbon that her ancestors had transmitted to her as an inheritance, her genius and virtues. She united to the charms of beauty, rare knowledge and the most substantial piety. Natural prudence, penetrating judgment, and resolution of character, qualified her, at an early age, for the discharge of public affairs. Created Augusta at the age of fifteen, in 414 A. D. she took in hand the reins of government. From the bosom of the retreat in which she lived with her sisters Arcadia and Marina, and without neglecting her exercises of devotion, or her duties of charity, she watched herself, over the education of the young emperor. She developed in him many good instincts—religious zeal, love of justice, and abstinence from pleasures. Unfortunately, nature had refused him the force of governing by himself, and the necessary discernment of choosing wisely, so that he was almost always the dupe of flatterers who surrounded him, and he accomplished nothing that was memorable during a reign of forty-two years. When he reached the age of governing, Pulcheria used her influence to preserve him from the dangers to which he exposed himself by his negligence. She herself prepared the decrees which were to her honor. It was she who arranged his marriage to Athenais (called the empress Eudoxia), daughter of Leontius, the sophist, who was adorned with all the graces of body and mind. The council of Ephesus (A. D. 431), which condemned the heresy of Nestorius, was convoked at her instance. She even caused to be raised at Constantinople a temple dedicated to the mother of God, in commemoration of this condemnation. When later, A. D. 448, Theodosius allowed himself to be dragged into the heresy of Eutychius, she remained faithful to the orthodox faith, and with courage defended those who were persecuted on that account. The eunuch Chrysophilus succeeded in making Theodosius suspicious of her, who ceased to consult her and even wished to force her to become a deaconess. Pulcheria, warned by Bishop Flavian, preserved her liberty. She regained his confidence, and used it for the general good as long as Theodosius lived.

"At the death of this prince (A. D. 449) Pulcheria, without opposition, ascended the throne of the Cæsars. Her first act was to cause Chrysophilus to be put to death, and in avenging her injuries she avenged the misfortunes of the empire. As it was without precedent that a woman had been clothed with the imperial purple, it was necessary that she should marry. Her choice fell on the tribune Marcianus, a man of obscure birth, but of an amount of courage and probity that rendered him worthy of that honor. He promised to respect the virginity to which Pulcheria was dedicated and always showed himself full of deference for her wise counsels. Pulcheria died covered with glory at the age of fifty-four years and one month. After having founded numerous hospitals, churches and monasteries, she made the poor the inheritors of all that remained of her riches. The church, for which she had always manifested the most profound respect, has instituted a feast in her honor. Leontius, the successor of Marcianus, caused a statue to be erected on her tomb.

[It was the spirit of this great empress and well meaning woman that came back to testify that the true hero of the Christian religion was not Jesus Christ, but Apollonius of Tyana, and that the latter was worshipped in all the sacred edifices under the symbol of a lamb; the Christian religion being nothing more than the attempt of Apollonius to render the stars, and especially the zodiacal constellations, useful to mankind. That Pulcheria was well informed as to the true origin and nature of the Christian religion there can be no doubt, and that she should throw the responsibility for all its fearful consequences so largely upon the shoulders of Eusebius, the greatest and most relentless foe of truth that ever lived, is natural, if not just. God and herself only know the extent of the wrongs she was driven to commit through the impulse which his dishonest and lying labors gave to that curse of humanity, the Christian religion. With such spirit power and purpose on the part of many of the greatest proponents of Christianity in the spirit life, how long will it be before the power of that combination of Christian bigots in spirit life will be broken and utterly destroyed? That Pulcheria left her wealth to be expended for the benefit of the poor, rather than

bestow it upon the church, shows that what she says is true, that she was only a Christian in name and from policy; and that she knew the untruthfulness of the religion that she pretended to revere. How many Pulcherias there have been among rulers, will yet be revealed.—Ed.]

JEAN JACQUES BARTHELEMY, (A French Scholar).

GOOD DAY, SIR:—The great difficulty that an antiquarian and searcher into the mysteries of the past has to contend with is the opposition to anything that will throw light on the origin of the Christian religion. In the first place, you are all more or less dependent upon persons who subscribe their money to help you, in various ways, in your researches into the mysteries of the past; and you must be careful, no matter what you may discover, of not trespassing upon their religious beliefs. But no antiquarian that ever lived has failed to discover that the whole of the modern Christian religion, under the different forms of symbolic worship, is written upon all the temples and tombs of antiquity. But not being able, when I lived on earth, to do as I pleased, I left a key for those who desired to use it, or who had the means to show up the subject of the Christian religion in its true light, and this was called the Alphabet of Palmyra, by means of which certain inscriptions upon the ruins of the temples of that ancient city could be used to throw a flood of light upon all the ceremonies of Christianity. There, is set forth the doctrine of the Trinity; there, is to be found the censor; there, is represented the eucharist in the feast of Bacchus; there, are the priestly robes; there, are the mitre and other insignia of popes, cardinals and bishops; there, are officiating priests, all paraded before you on those ancient ruins; and on other ruins in Kartoum, Egypt, and in what is known as the Abyssinian desert, these things have been frequently seen. There, also you will find the identical head that is to be found engraved in Christian bibles, as the representation of Jesus of Nazareth, carved as the object of heathen veneration. On tombs especially this may be found. It was my belief at first, from the knowledge I obtained, that this face or head was the representation of Ptolemy Evergetes; but I have found out, as a spirit, that it was of much later origin, and represents the likeness of the reviewer of ancient symbolism—Apollonius of Tyana. I have also, from the examination of drafts made by Sir Warren Hastings, of the cave of Elephanta, in India, found that instead of the Jews wearing the robe or dress that is set down in history as having been worn by Herod, that it was worn by the tyrant Cansa, representing the slaughter of the innocents, in the cave of Elephanta. I am also satisfied that the Adulian marble represents the life, adventures and miracles of Apollonius of Tyana and not of Ptolemy Evergetes; because the characters that are there engraved or cut do not belong to the time or age of that king, but they do belong to an age about three hundred years later, which would bring them down to the death of Apollonius. Besides, I know that there were to be found in basso-relievo, on tombs and temples, the face and effigy of that extraordinary man. Another fact bearing on this point is this: In our antiquarian researches we acquire the faculty of distinguishing differences of character and style between the antiquities of different ages. I might possibly, after controlling this man for a certain length of time, be able to show you what we antiquarians understand as to these differences of face, form, symbols and signs; and thus distinguish those of one age from another; but to do this upon the first control of this medium would be impossible for me. I want to say further, that there may be scholars who come here from the spirit world who will convey their ideas more clearly and explicitly than I have done; for under the circumstances, it is with the greatest difficulty I have been able to force this communication through the medium. My name was Jean Jacques Barthelemy. I passed to spirit life in 1795. I was the author of the travels of Anacharsis the Younger.

[I take the following account of Barthelemy from the Nouvelle Biographie Generale.—Ed.]

Jean Jacques Barthelemy, a learned French author, was born on the 20th of January, 1716, at Cassis, near Aubagne in Provence. He died at Paris on the 30th of April 1795. 'In the Southern part of France,' says St. Croix in his eulogy of Barthelemy, 'where Greek colonies formerly flourished, a man was born, a man who was, one day, to trace before our eyes, a faithful and animated picture of the history, opinions, manners, sciences and arts of their metropolis.' At the age of twelve years, Barthelemy entered the College of Oratory, at Marseilles. He studied for the priesthood; but as the celebrated Belzunce, bishop of Marseilles, refused to ordain those who studied Oratory, he finished his course of philosophy and theology with the Jesuits. * * * Barthelemy soon after entered the seminary of the Lazarists. There, in his moments of leisure, he studied the Oriental languages; and although penetrated with religious sentiments he had not the least idea of entering the church ministry. Having retired to Aubagne, in the bosom of his family, Barthelemy would have passed his life there in tranquil obscurity, if accident had not favored his love for the sciences, and had not determined the career in which he was to distinguish himself. In several journeys that he made to Marseilles, he met M. de Cary, a learned antiquary, who initiated him into the secrets of numismatics. He exhausted the first elements of archeological science in the manuscripts of Peiresc, which enriched the library of president Mazanguet, at Aix. He saw that the province offered neither resources for his talent nor hope for fortune. He went to Paris and was received by Gros de Boze, the old secretary of the Academy of Inscriptions and belles-lettres, and keeper of the cabinet of medals. This savant so highly appreciated the young Barthelemy, that eighteen months thereafter, he appointed him assistant keeper of the medals. Barthelemy was then only thirty years of age.

"Two years later, he was elected a member of the Academy of Inscriptions and belles-lettres, and in 1754, he succeeded de Boze as keeper of the cabinet of medals, after having been eight years his assistant. To complete his studies, and to place, so to speak the seal on his practical knowledge, Barthelemy felt the necessity of visiting Italy. He set out, furnished with a commission from the king and a donation of six thousand francs. Benoit XIV received him with that affability and spiritual good-will for which he was distinguished. It was during this journey that Barthelemy made the acquaintance of M. de Stainville, afterwards duke of Choiseul, whose protection so powerfully influenced the remainder

of his life. Protected by that minister, Barthelemy never abused his confidence; he refused almost as many kind acts as he was obliged to receive from him. His conduct was always noble and generous. * * * His life was active and laborious. The world little knew how many sleepless hours he stole from pleasure and repose, to gratify his desire for knowledge. Every day Barthelemy rose at five o'clock in the morning, and worked until nine, at which hour he went to visit M. de Boze. He remained with him until two o'clock, and after dinner resumed his labors for seven or eight hours. The history of Barthelemy is in his labors, and this history is intimately connected with the Cabinet of Medals, in the midst of which he lived for nearly a half century. He arranged all the medals transported from Versailles to Paris, in the cabinet, where they still remain, verified all of them, and classed in order, the medals of marshal d'Estrees, those of the Abbey de Rothelin, the cabinet of M. de Cary, that of M. de Cleves, and finally, the superb cabinet of M. Pellerin, and the pieces acquired from that of M. d'Emery. The ancient medals acquired by Barthelemy, and classed by him in the cabinet of medals, reached 20,000, and they were as rare as they were numerous, which places it in the first rank of all the cabinets of Europe. In 1789, Barthelemy succeeded Bezaux in the French Academy, which was determined to elect him, notwithstanding his modest protest against it. During the revolution he lost his employment and was imprisoned. He remained but a short time confined, and obtained from Pare, minister of the interior, the place of librarian, that he retained until his death.

"The work that gave Barthelemy a European reputation, is the 'Voyage of Anacharsis the Younger in Greece,' of which the first edition was published in 1788, with atlas. Besides this capital work he published a great number of notices and dissertations on different archeological subjects. Most of them are to be found in the Memoirs of the Academy of Inscriptions and Belles-lettres. The most remarkable are: Reflexions on the Alphabet and Language of Palmyra; Explanation of the Palestine Mosaic; Dissertation on a Greek Inscription Relative to the Finances of Athens," etc., etc.

[It was the spirit of this learned antiquary and reader of inscriptions that returns and confesses that he did not dare to disclose what he knew to be the truth in regard to them. As a spirit he congratulates himself that he at least left behind him in his essay on the language and alphabet of Palmyra, the key by which what he left undone may be attained. But the fact of greatest significance is that the monuments in Upper Egypt and Abyssinia that have been supposed to have been erected in honor of King Ptolemy Evergetes, are in reality the monuments erected by the Gymnosophists of Upper Egypt and the regions still higher up the Nile, in honor of the great philosopher, medium and teacher, Apollonius of Tyana. It is a historical fact that Apollonius travelled all over those regions after his famous interview with Vespasian at Alexandria and made a deep and lasting impression among the meditative and philosophical religionists of those distant regions.

In relation to the Adulian inscription, in view of all the facts, I conclude that the throne or monument at that place was erected by Ptolemy Evergetes about 220 B. C., and that a part at least of the inscription upon it relates to that Egyptian king. But when Apollonius visited Adulis three hundred years later, his followers, who were then in control of affairs in that city, made an inscription upon it, commemorative of the doctrines and religious observances inculcated by Apollonius. In noticing the communication from the spirit of Cosmas Indicopleustes, I quoted the accounts of the Adulian inscription from various sources, and noticed that a part of the inscription had disappeared. This is, to say the least, very significant. Is it more than probable that some pious Christian priests have recognized the importance of erasing that tell-tale portion of the inscription? I do not hesitate to say, from my large experience in testing spirit communications, that the statements coming from Cosmas and Barthelemy are true. It is a fact, amply attested by truthful spirits, that they have vastly more opportunity of knowing what is true, even as to the affairs of earth, than they had when they were here in the mortal form; and having nothing to lose by telling the truth, and everything to gain by doing so, their statement may be depended on when not inconsistent with probability or known facts. The positive evidence of the truth of these spirit statements is yet within reach, and if they are not fully verified, I will be greatly mistaken.—Ed.]

KIND WORDS.

Mrs. Maria Gaston, of Joplin, Mo., writes, with remittance for four new subscribers: "We think your paper the best in the world, and feel you are fighting a great battle, one which the world will yet bless you for."

Charles Thompson, of St. Albans, Vt., writes:—"I do wish to express my gratitude to you as a publisher of the true stamp. I do feel that you are the right man in the right place; wisely chosen by those who are wiser than mortals, and I have asked myself over and over again, who else is there who, if put in the same responsible position, would have been able to meet the onslaught of our enemies, both spiritual and mortal."

W. D. Blethen, Lisbon Falls, Maine, writes: "Please find enclosed two dollars for renewal of subscription to your valuable paper, MIND AND MATTER. I am happy to write, that I have been a constant reader of the paper for two years, and think so much of it that, if I were sure of staying on this side of life, and the paper was published for twenty-five years, I would have you put me as a subscriber for that length of time. I have read, I think, nearly all of the Spiritual papers, and find none that suits me as well as MIND AND MATTER. I wish it was so I could get a thousand subscribers, for I think it ought to be read by every one. We would be pleased to have all mediums coming this way to give us a call."

P. P. Meller, Maple Springs, Wis., writes: "I thank you for notice of my subscription expiring with next paper. I would not like to lose a number—for now I get information I sought for from the clergy fifty-four years ago, and was threatened to be turned out of the church for daring to question the New Testament being all inspired by the Son of God. But I live to get my doubts confirmed in a way I then knew not of, and I value the information more than worlds of riches, such as gold and silver. Consider me a subscriber as

long as I can get the means to pay for MIND AND MATTER. I have come to look on it as a finger board to direct me to happiness in the physical as well as spiritual life. Enclosed find postage stamps for subscription, I could not get bills, and did not wish to run the risk of losing a paper, for I had rather lose a week's board than one paper."

A. D. Newman, Norwich, N. Y., writes with remittance for subscription: "I am travelling for other papers, and if I can do anything meanwhile for your valuable paper, I shall be pleased to do so, for I believe it is doing a good work, and I like the earnest, honest way you have in stating things. I also like your defence of honest worthy mediums. None can know unless they are mediums themselves, what those sensitives suffer or the ordeal they pass through. Instead of putting mediums under test conditions, I would have those who attend seances put under test conditions. They should present a certificate of their honesty, sobriety and integrity in the common walks of life, with their fellow men. If this were adopted as a rule, there would not be so much cry of fraud and humbug. Those who cry fraud the loudest (as a general thing) are the greatest frauds in the lot. If this had always been practiced, I believe the phenomena of Spiritualism would have been far in advance of what they are now; and people would have been better satisfied. I had rather be defrauded and deceived than charge an honest medium with being fraudulent."

Mrs. V. Goodwin, West Burke, Vt., writes, with remittance: "We have just come to the conclusion our subscription has run out for your paper, therefore hasten to send one year's subscription for the *Spiritual Offering* and renewal of your paper. Your paper we must have at any rate, for we think it is the paper. We feel you are just and true to the highest aims of Spiritualism in the manner you conduct it, and think we can see far enough into the future to perceive that you are succeeding in waking up its drowsy contemporaries. We feel you have dealt justly by the enemies of Spiritualism and you will annihilate them if they do not take to some island to recuperate their exhausted, vile, treacherous, lying, slanderous natures; and if there is a climate salubrious enough to make pure, healthy natures of them, let us hope they will be wise and go there without fear that they will be missed from the true Spiritual ranks. * * * We can't spare you yet; the agitation must be kept up until all the scum runs off."

Letter from Marshfield, Mass.

MARSHFIELD, MASS., July 11, 1881.

Editor of Mind and Matter:

I see that you are still battling bravely for the mediums. Well, I think you are right, for truly I believe any one of them can scarcely be found so tricky as those would-be protectors (?) of the "dear people." Much has been said of Mr. Keeler's manifestations. I was several times under the curtain with him at his seances in and near Boston; and will say, if I know anything, at those seances in the light, the manifestations were genuine Spiritual productions. I have not been present at any of his full-form materializations, and therefore have no positive knowledge about them.

I also consider Dr. Henry C. Gordon's manifestations as real as has ever been given to mortals. Some time I intend to write about certain phases of materialization which are the cause of apparent deception, which, in reality, is owing to the materials which the spirits have to do the best with on the occasion, because of a deficiency of power in the audiences, or with the sitters, to eliminate the desired size, form or complexion.

I do all possible to circulate the true spiritual papers, in the hope that Spiritualists will subscribe at least for your paper and the *Banner of Light*; but I am often surprised. Why I know several places where it takes at least three, apparently, wealthy Spiritualists to subscribe for one paper, passing it from one family to another after its perusal, and so in getting books to read. It is really wonderful, such great liberality.

I give out your paper to those just beginning to be interested in the cause, and it is generally conceded that those communications through Alfred James are truly wonderful. Yours,

L. K. COONLY, M. D.

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THE JUDGE JUDGED.

In the last number of the *R.-P. Journal* is an article from the pen of one H. D. Reichner, who undertakes to set himself up as a judge of other persons without manifesting the first qualification for the position he assumes. This we propose to show, and there we will leave him. Mr. Reichner resides in Philadelphia, and having nothing else to do, ekes out his time in finding fault with all persons who refuse, like himself, to sit down and mope over nothing. Mr. Reichner brought to us several articles for publication, which were so grossly offensive to moral sensibility that we refused to publish them, and in this way incurred the sovereign displeasure of this egotistical pretender to virtues that he especially lacks. We have never read a word from the pen of Mr. Reichner, nor heard him say anything that showed he had the least interest in or knowledge concerning Spiritualism, and yet this man has the assurance to undertake to lecture Spiritualists, mediums and spirits, about that of which he has had little or no opportunity to obtain knowledge, and for which, by the tenor of the article we are criticizing, we may infer he has no friendly feelings whatever. But to show what manner of man he is, and by what motives he is animated, we will quote him. He sets out by saying:

"Please permit me to add my quota to those already noticed, in commendation of the clean course you have pursued, which intimates unmistakably that you justly and correctly appreciate the genuine character of high-toned, refined journalism. A periodical issued for the public should not be used for the expression and ventilation of personal spleen and rabid hate. If issued professedly for general circulation, yet largely made the vehicle of personal spite, it is a false pretence, and does injustice to the public."

Now, Mr. Reichner addresses that to the editor of the *R.-P. Journal*, Col. John C. Bundy, adjudging his course to have been "clean," and that he has set an example of "high-toned, refined journalism." That Mr. Reichner should take that view of Col. Bundy's editorial course, is perfectly natural, for Mr. Reichner is just as incapable of doing anything that is consistent and honorable, as Col. Bundy has a thousand times shown himself to be. As specimens of the "clean course" of the *Journal*, Mr. Reichner has doubtless in view the course of the *Journal* toward Mr. and Mrs. James A. Bliss, when the myrmidons of the Jesuit power were seeking their ruin and imprisonment, and when that vile sheet was filled with falsehoods against them, in order to assist those bigoted enemies of Modern Spiritualism to accomplish their diabolical ends. Again, he had no doubt in view the vile and lying slanders that were published in that paper against myself, for no other reason than that we had the manly honesty and consistency to stand by those who we knew were innocent, and true to their mission as spiritual media. Again he had in view the vile scoundrelism manifested by the *Journal* toward Messrs. Bastian and Taylor, because those gentlemen happened to be witnesses to a will of Stevens S. Jones, the former proprietor and editor of the *Journal*, which provided that neither Col. Bundy

nor his wife should have any control of that paper after his death. Again, Mr. Reichner must have had in view the scurrilous abuse which from time to time Col. Bundy has showered upon Mrs. Cora V. Richmond for no other reason than that spirits through her publicly denounced the course of the *Journal* toward Messrs. Bastian and Taylor. Again, Mr. R. must have had in view the course of the *Journal* toward Mr. Mott, Mrs. Hull, Mrs. Pickering, Mrs. Hardy, Mrs. Markee, the Eddy Brothers, Mrs. Huntoon, Mrs. Stewart, Miss Laura Morgan, Mrs. Foye, Mrs. Crindle, Mrs. Severance, Mr. Bennett, the *Banner of Light*, Mr. and Mrs. Fletcher, and in a word every medium or public advocate of Spiritualism or friend of free thought, who has been assailed by the enemies of Liberalism and Spiritualism. When did the *Journal*, since it has been under the control of Col. Bundy, ever speak an good word for a medium when he could find an excuse, however lame, to assail and injure them? We ask Mr. Reichner to name, if he can, the instance when he has not acted in that unjust and injurious manner toward mediums? This is what Mr. Reichner calls a "clean course" and indicative of "high toned refined journalism." We have regarded it so low toned, that we have held the mirror of analysis before that paper, in hopes it would "see itself as others see it," and mend its ways; but we confess with mortifying ill success, and we have about despaired of ever seeing it rise to anything higher in the scale of journalism. We feel very sure that Mr. Reichner's contributions to it will not tend to elevate it above its present level which could not be much lower under any circumstances.

But we confess we are somewhat puzzled to understand Mr. Reichner, who so cordially commends the "clear course" of Col. Bundy, and then so plainly admits that the *Journal* is used for, "the expression and ventilation of personal spleen and rabid hate," and that "it is largely made the vehicle of personal spite," and that it is guilty of "false pretence" when issued "professedly for general circulation." We cannot regard such doings as constituting a "clean course." It seems to us like a very dirty course. Again Mr. Reichner says:

"We hear a great deal about the proper and prompt defence of mediums; some of whom indeed are so ably defended they seem exalted into the seventh heaven. All well when just and true; yet we query: Is it possible to attain a just condition by means of injustice? Many good mediums are ostracised and neglected, while a select few are tenaciously defended."

Now, Mr. Reichner may have meant all that to apply to some person and some thing, but he has manifestly forgotten what it was he was writing about and has not told us. Perhaps the next time he resumes his grumbling and fault finding he may be consistent enough to let us know what he does mean, that is, provided always that he knows what it is. But let us see whether Mr. Reichner has any proper idea of his relation to others, over whom he claims to be an appointed judge. He says:

"Mediums need protection against themselves, for in many cases mediums are their own worst enemies. They do not live correctly. But who has made me a judge? The self-same power, my friend, which developed you as a medium. For persons, names or titles, we care but little; but principle and character avail for everything and on these we possess the right to insist. We have the right to judge and mean to insist upon our power of judgment and selection. As I name the tree by the fruit it bears, so have I the discrimination for deciding character, not reputation merely, by resultant outcome, by its illustration in deeds, social habits, daily living, and the general tenor of the messages received through the organism."

"Another Daniel come to judgment," truly! We understand spiritual mediums to be developed as such by the psychological power of human disembodied spirits. Mr. Reichner claims that he has been made by similar spirits, the judge of spiritual media, and as such spirit appointee, he insists upon his "power of judgment and selection." We here have Mr. Reichner guilty of the supreme folly of claiming to possess an especial endowment to judge his fellow-beings. None but a conceited egotist whose self-complacency was of the *lunatico* order would make such an inordinate display of his natural weakness. No, Mr. Reichner, you have no such delegated right, power and prerogative as you allege. It has no place except in your silly noddle. A spiritual medium is nothing more nor less than a human being, and is possessed of every right that appertains to Mr. Reichner, their self-constituted judge, or to any other human being. No one but a fool would pretend otherwise. And yet we have Mr. Reichner alleging that mediums are to be subjected to judgments and powers that are not to be equally enforced against himself or any other person. Mr. Reichner does not seem to have profited one particle by the terrible discomfiture of Col. Bundy, when the latter set himself up to perform the egotistical role that Mr. R. has so disgustingly assumed. The only proper judges of the moral and personal responsibility of spiritual media, are those spirits who control them, and who alone can know how far their thoughts and actions are controlled by independent spirit influences. For any mortal possessed of common sense to exercise such a right of judgment and power of condemnation of others, as Mr. Reichner claims for himself, would be impossible. It is superlative nonsense. We advise Mr. Reichner to make a little more creditable display than he has done of his qualification to judge and control his own personal and public acts and utterances in accord with right reason.

ordinary justice and apparent consistency. When he has done this he will have very little time to spare to judge and condemn others who are in every way his peers, if not his superiors.

To show how little Mr. Reichner is capable of confining himself to facts, where facts alone are of any value, we will quote him further. He says: "The Judean materializing medium understood well the refining law of spirit control. He too his little company up into a high mountain—the higher the purer, and he was transfigured before them. His raiment became shining, exceedingly white as snow, and there appeared unto them Moses and Elias talking with Jesus. Peter said: 'Master, it is good to be here. Let us make three tabernacles: [how like the natural disposition of to-day to go into cabinet making for the business of materialization,] one for thee, one for Moses and one for Elias. A cloud overshadowed them and a voice came out of the cloud saying: 'this is my loved son, hear him.' We are equally willing to believe this to have been his mother as his father speaking in behalf of her son. But the disciples came out of the trance and looking about them 'saw no man, save Jesus only.' Moses and Elias, though deceased, yet by the assistance of the Judean mediums, were able to materialize successfully before the amazed disciples; but now dematerialized, they saw them no more. This took place in the sunlight and open air; the only cabinet the seclusion of the mountain top. Holy conditions, happy elements, glorified materialization!"

That Mr. Reichner is not in favor of the truth as made manifest in the phenomena of Modern Spiritualism, is rendered evident by this untruthful appeal to the narrow religious prejudices of the time to condemn as unworthy of acceptance, the demonstrations which the spirit world are giving through modern media, of the truth in relation to the after life. But to do this by distorting and perverting the religious fictions of seventeen hundred years ago, so as to give them the appearance of spiritual facts, is as untruthful as it is ridiculous. There is nothing whatever said about Jesus being a "Judean medium"—there is not a word said anywhere that he "understood well," or unwell, the refining law of spirit control? There is nothing whatever said about the father or mother of Jesus speaking out of the cloud on behalf of his or her son. There is nothing said concerning the disciples coming out of the trance and looking about them. This is all tacked on by Mr. Reichner to a story that has not the first appearance of having had an historical occurrence. There is no historical mention anywhere made of either Jesus, Peter, James or John, or of Elias and Moses. The whole thing is a theological fiction of the clearest type, and yet Mr. Reichner has not discernment enough to perceive this, or he has not the sincerity to admit it. If we thought Mr. Reichner was laboring under the delusion that Spiritualism and Christianity were one and the same thing; we would very soon dispel it by the statement of a few unanswerable facts, but we infer he is as far from being a consistent Christian as he is from being a consistent Spiritualist—consistency being the last thing that gives him any concern whatever. We are convinced Mr. Reichner has at last found his proper place in the ranks of Bundyism. All enemies of mediums are fast drifting to that point where the power to harm mediums, Spiritualists and Spiritualism has sunk below zero and where it will remain until there is no warmth nor life left in this sinking element of opposition to the work of the spirit world.

OUR NAUGHTY CONTEMPORARIES.

We know we have been no better than we should have been, in our treatment of those who have gone very far out of their way to show the public that we are infinitely worse than we really are. We have had the honesty to use just such terms as would most truthfully express our sentiments against such injustice. For doing this, our Boston contemporaries have lost no opportunity to create the impression that we are a rough and intolterable person. Many people have been thus led to regard us as an enemy of peace and concord, who would otherwise have been our friends and patrons. By such unfair means, they temporarily obtained a slight advantage, to which they were, in justice, not entitled. Time, which ultimately brings all things right, has brought about its compensation at last; and we hope hereafter to hear no more from the *Banner* or *Journal*, or from their respective endorsers, of our own short comings in editorial courtesy and propriety, as they have been pleased, in the past, to construe them to be.

Some two months or more ago, Col. Bundy stole away from his post as editor of the *R.-P. Journal*, concealing the fact until he had been two weeks or more, out of the country. He left Giles B. Stebbins to help Mrs. Bundy run the *Journal* during his absence. This twain undertook to make a little capital for the concern left in their charge, by availing themselves of the disgracefully unjust conviction and imprisonment of Mrs. Susie Willis Fletcher, to air their assumption of superior moral sensibility. In doing this, they ventured to try and raise themselves up to the view of the Spiritual fraternity, by attempting to make a stepping stone of the "Old" *Banner of Light*. The latter journal had sufficient courage and independence to differ with the Bundyite organ, and to insist upon the entire innocence of Mrs. Fletcher; and thus called down upon itself the indignant and abusive denunciations of the female and male representatives of that paper, who are noted for their sanguineous temperaments. Bro. Colby is a cold, impassive, phlegmatic man; but when he saw the feet of these enthusiastic representatives

of Colonel Bundy reaching for his shoulders, he waked up long enough to get his Ebenezer up in the nineties, and the way he hoisted those presumptuous assailants "should be a caution to Moses." It is true, Bro. Colby did not swear, nor make mouths, nor even tell them to get out; but went for them somewhat after the manner of ourself, in dealing with such people, but leaving us no where, by his gigantic effort. The tongue-lashing, or rather the pen-lashing, he gave his pestiferous annoyers was what we regard as the gall and wormwood of irony. The effect on his victims was terrible, and they do not seem to have been able to sleep of nights ever since.

We are privately informed that Colonel Bundy has sneaked back to his post, in the same stealthy way he left it, and he takes up the matter where Mrs. Bundy and Mr. Stebbins were compelled to leave it. In the last week's number of the *Journal* is an article headed with the quotation, "Misrepresentation a Fine Art." It says:

"Two weeks ago, in some comments, on an editorial in the *Banner of Light* of July 2d, under the above title, we simply asked that journal to prove its very first statement. This it does not endeavor to do, for it is not possible to get something from nothing."

Dear reader, is it not dreadful for Col. Bundy to call the *Banner of Light*, including Brother Colby and his able corps of assistants, nothing? As Col. Bundy has more than merited to carry Gen. Washington's "little hatchet," we begin to fear that Col. B. has been using some of those dynamite infernal machines upon the *Banner* establishment and blown the whole "caboodle" to *protoplasm*, or some other indefinable substance or thing. We will await with painful suspense some sound of life from Montgomery Place. Protoplasm is a good thing in its way, but it is about as near nothing as the *Journal* would have us believe the *Banner* is. Col. Bundy then says:

"That our readers may know what the *Banner* says, we give the main points of its editorial as follows:

"Mr. Giles B. Stebbins called at our office in a perfectly open way and informed us that he had taken Mr. Bundy's place as editor of the *Journal* because Mr. Bundy found rest necessary. * * * Just as he would have taken our place had we needed rest, and had he been invited to do so." The alleged misstatements of the *Journal* on this matter are spoken of as 'an act which passes even the boundaries of our expectations of what that paper would descend to in the way of wilful misrepresentation and the suppression of facts,' etc., and we have its mention of May 28th that, 'G. B. Stebbins, the new editor of the *R.-P. Journal*, was in town the present week. He spoke at the Free Religious Convention Friday, the 27th.' * * * and this comment on summing up—"We can look at the matter in no other light than that he designedly perverted our meaning in order to deceive the *Journal* readers and please his employers." It further says: 'We will, however, put it on record, since the *Journal* has, ever since his decease, persistently claimed that the late Epes Sargent was hand in glove with it, in its efforts to destroy mediums and besmirch the faithful workers who would not follow where it led, that Mr. Sargent was not a Bundyite in any sense of the term;' and as proof of this they have, in his writing an indignant protest, as printed in the *Banner*, against our 'cowardly and scurrilous attack' on T. R. Hazard. These are the main points, in the charmingly courteous style and fraternal spirit of the *Banner*, which closes its long article by saying: 'Its special service is marked out by the unseen workers in the higher spheres, and its space is too valuable to be devoted to personal explanations,' which are only made 'from the glaring nature of the meretricious treatment' bestowed on it. The final sentence states: 'We have repeatedly advocated harmony in our ranks, for which more than once have Mr. A. J. Davis and Mr. Epes Sargent and other prominent Spiritualists, cordially commended us. Not until patience ceased to be a virtue did we feel it our duty to unmask the injustice of the course of the *R.-P. Journal*.'"

To this scourging of the *Banner*, the *Journal* makes a weak and evasive answer that is not worth the space it occupies, showing how completely the *Journal* realizes its discomfiture in its attempt to make a point against its great rival, in "editorial courtesy" and "spiritual peace and harmony." The only attempt it has made to strike back at its castigator, is couched in the following characteristic style of the "Bandyite organ." It says:

"As to Epes Sargent we only say, that for the last two years of his life he frequently contributed to our columns. (his usage being not to make his name known) and his private commendations and criticisms were ever welcome and sacredly preserved. The elegant epithet, "Bundyite," used by the *Banner* in this connection, it omitted (inadvertently no doubt) to credit to its real author, the conductor of a disreputable journal in Philadelphia, characterized by Mr. Henry Kiddle of New York, and named by that gentleman 'The Modern Blunderbore.' Some Jesuit spirit must have misled the *Banner* into borrowing, without credit, such fine language from such a source."

Now we take it that Col. Bundy's voyage to the Azore Islands has not served to settle the bile which had, before he set out, so completely infused his nature that he could see nothing good or worth saving other than his own jaundiced corporosity. That Col. Bundy should take any exception to our calling him the head and front of Bundyism, and his paper the "Bundyite organ," shows that he can no longer stomach the pabulum with which he has been stuffing the readers of his paper for the past four years. It is, truly, a disgusting mess, and we are not at all surprised that its concocter has become sick over it. Col. Bundy will hardly deny that he has all along claimed that he advocated a cause which had nothing whatever to do with the Spiritualism that was taught by spirits through spiritual media,—a cause that was to supplant the latter, and consign

it to the tomb of the Capulets. He drew up formulated rules to govern his new undertaking, and kept them standing in the columns of the *Journal*, until even Col. Bundy himself became ashamed of them and withdrew them, when he found that they were scouted by those who he supposed would be lured to his support with such a priestly device. Colonel Bundy induced a few egotistical and self-righteous cranks in Philadelphia and Brooklyn to endorse his new *ism*, and he had at last a party, comprising a corporal's guard or so, at his back. He then, in grandiloquent terms, proclaimed, that the *Journal* was the organ of his new movement, and time and again called upon his henchmen to rally to its support, but "nary" rally. The movement, the organ, and the leader were of so little account as to draw little or no support. Having to deal with this nondescript attempt to build up a new sect that was to antagonize Spiritualism, it could not be designated by any name having any relation to Spiritualism. A distinguishing name for it was necessary, and we called it Bundyism, after its founder and leader, Col. Bundy. Bundyism was the only proper designation that could have been given to it, and Bundyite the only term that could define its handful of followers or exponents. It is no doubt a source of inexpressible mortification to Col. Bundy that Bundyism has brought nothing but contempt and derision to him, and hence, in his bitterness of spirit, he reviles us and our paper.

Bundyism having no men of any character or ability to give it a respectable standing, and save it from utter destruction, Col. Bundy, or Mrs. Bundy, or Giles B. Stebbins, or all three of them, as the case may have been, sought to taint the well earned reputation of the departed Epes Sargent by claiming him as an endorser and exponent of Bundyism. This wholly unfounded aspersion, Mr. Colby resented on behalf of his friend Mr. Sargent, and nailed the Bundyite "Roorback" to the counter, by recording the fact in the *Banner of Light* that Mr. Sargent "was not a Bundyite." Like ourself, Mr. Colby could find but one term that would designate a man who, pretending to be a Spiritualist, would approve the course of Col. Bundy. It is therefore ineffably mean in Col. Bundy to charge Mr. Colby with stealing epithets from ourself without credit. It was just as natural for Mr. Colby to use the term Bundyite, in that connection, as for ourself, and, therefore, and therefore alone, Mr. Colby used the term Bundyite as properly characterizing a disciple of Bundyism. Mr. Colby neither regards ourself nor paper with sufficient friendliness to desire to be or do like us in any respect. We say this much in justice to him, for although he is as much opposed to us as is Col. Bundy, he does, once in a while, put in a good blow for Spiritualism against its foes, and we therefore cherish his spasmodic efforts as being only less precious than a little more persistency in the same direction, would be. That Mr. Colby gave a home thrust to his Chicago annoyer in denying point blank that Mr. Sargent was a Bundyite, is evident from the following humiliating and terribly damaging response of Col. Bundy. He says:

"As to Mr. Epes Sargent we only say, (as he has passed beyond these poor controversies,) that for the last two years of his life he frequently contributed to our columns, (his usage being not to make his name known) and his private commendations and criticisms were ever welcome and are sacredly preserved."

Now it is a well known fact that Epes Sargent very rarely if ever wrote and published anything anonymously, unless he made an especial exception in what he wrote to the *Journal*. That he should have been unwilling to be publicly known as sympathizing with or approving of Bundyism was most natural; for no man who has any regard for consistency, would claim to be a Spiritualist, and do any such irrational thing. Therefore if Mr. Sargent wrote anything for the columns of the *Journal*, he would certainly have written it anonymously as the *Journal* says he did. But we strongly suspect that he never wrote anything for the *Journal*, nor ever privately commended the editorial management of that paper. It is a Bundyite attempt to use the departed Epes Sargent to give the *Journal* a character it so sadly needs.

Col. Bundy has been just as unfortunate in calling forward "Mr. Henry Kiddle of New York" to save his sore as he was in invoking the name of Epes Sargent for that purpose. It is true Mr. Kiddle is a dyed in the wool Bundyite, and not a whit behind his pope Bundy, in all the attributes that go to make up human meanness. That such characters should regard MIND AND MATTER, as a disreputable journal, is quite natural, for it has time and again laid bare to public gaze the moral delinquencies and offences against public propriety of which they have been guilty. What Mr. Kiddle and Col. Bundy mean by designating us "The Modern Blunderbore," we do not know. We may be something of that kind, or something worse, or something better. We don't know, and not knowing will not say. We imagine, however, that it is something about as near nothing, as is the friendship of Col. Bundy and Mr. Kiddle for Spiritualism. To be a Bundyite is to be all that is dishonest and mean, but to be a "Modern Blunderbore" is something we know nothing about. Do tell us what it means? We have heard a hen make more cackling over one egg than sensible hens make over a nest full. These journalistic hens have brought to light one mean-

ingless epithet, and they make more cackling over it than Brick Pomeroy would over a volume of pointed ones. It is such conduct as this that shows how small some people are. If you must invent epithets to ventilate your discomfited malignity do at least try and have them express some meaning. We ask this for the sake of the craft.

CATHOLIC MARYLAND LEADS LIBERALISM IN THE UNITED STATES.

We have recently had occasion to deprecate the bigoted injustice of the courts of Illinois and Connecticut, in defeating the post-mortem intentions of prudent, successful and shrewd business men, for no other reason than that they knew the absolute and unquestionable truths made manifest by Modern Spiritualism, and consistently acknowledged that fact in the final disposition of their affairs. In Chicago, a Judge decreed the invalidity of an assignment of a life policy, for the benefit of Mrs. Anna Lord Chamberlain, for no other reason than that Mrs. Chamberlain was a Spiritualist medium, and the donor of the life-insurance policy, to her, was a Spiritualist; without one particle of evidence to show that the donor was of unsound mind, and disqualified to judge of his own business interests; and when, on the contrary, it was proven he was a clear-headed and more than ordinarily successful business man.

Still later, a Connecticut jury, under the rulings of a New England judge, annulled the will of Calvin Hall, for no other reason than that he was a believer in Spiritualism, to the disgrace of the Blue-stocking civilization of the "wooden-nutmeg" State.

Our spirited protest against these outrageous manifestations of stupid prejudice and ignorant bigotry, has called forth the following most welcome letter from the pen of Judge George Yellott. We lay it before our readers with the greatest delight, to show that there is a truer appreciation of mental, religious and civil freedom in Maryland—the colony founded by Lord Baltimore and the Carrolls, adherents of the Catholic faith,—than in Puritan New England, or the conglomerate Protestant civilization of the Great West, in this the 105th year of American Independence.

TOWSONTOWN, Md., July 29, 1881.

Editor of *Mind and Matter*:

DEAR SIR:—Having seen in a recent editorial in MIND AND MATTER, your very proper and severe strictures on the absurd decisions of courts in regard to the validity of wills of Spiritualists, it gives me pleasure to be able to inform you that the courts in Maryland are not disposed to put themselves in any such ridiculous and disgraceful attitude. An important case has just been before our courts, and it has been decided that a belief in Spiritualism does not, any more than other beliefs, render a person incapable of making a valid will.

The will of Jane Bay, a wealthy lady, was contested in the Circuit court for Howard county, and the court was asked to instruct the jury that her belief in Spiritualism was evidence of a mental condition sufficient to invalidate her will. The court refused to give this instruction, and the validity of the will was declared by the jury. The case was then carried to the Court of Appeals, the court of the last resort in Maryland. The judgment of the Circuit Court was there affirmed. The Court of Appeals in its opinion says:

"The Court cannot say as matter of law, that a person is insane, because he holds the belief that he can communicate with spirits, and can be and is advised and directed by them in his business transactions, and in the disposal of his property. He may receive this advice, and act as directed, because he is satisfied in his own mind and from his own reason, that the thing recommended is wise and expedient. This is by no means impossible or improbable. Such beliefs do not of themselves afford a certain test of insanity or want of testamentary capacity. Other circumstances and facts are to be looked to in connection with them, before a satisfactory conclusion can be reached in regard to the soundness of the mind which entertains them."

"The impropriety of a court segregating certain supposed delusions from a large bulk of evidence, and saying to a jury that they alone are sufficient to show insanity, is particularly applicable to this case. Although the proof establishes the fact that the testatrix believed in the most extreme doctrines of Spiritualism, of communication and consultation with spirits, there is much evidence adduced by caveators, to the effect that she managed her large property with skill and intelligence. Her sanity and testamentary capacity are testified to by some of the most reliable and intelligent gentlemen of the city, where she resided. When about to have her will written, she intelligently informed the distinguished counsel by whom it was drawn up, how she wished her property disposed of, and furnished him with an accurate and correct list of her numerous relatives. The will itself bears no intrinsic evidence of insanity in its provisions, but on the contrary is such a will as the most sane might have made."

A full report of this case is to be found in 53 vol. Maryland reports; just issued, beginning at page 378. You will no doubt find the volume in any of your law libraries. Very truly yours,

GEORGE YELLCOTT.

The hearty and sturdy assertion of the rights of religious freedom, by the lower and higher courts of the State of Maryland, stands out in marked contrast to the truculent injustice towards Spiritualists that has characterized proceedings in the courts of other States by the insensate disregard of their civil and religious rights. Glorious Maryland! all honor to your enlightened and justice loving and fearless judiciary. May the example they have set in the case of the will of Jane Bay, inspire their judicial brethren in other States with that spirit of manhood that demands equal and exact justice from all men; or falling in that at least shame them into an appearance of justice in dealing with the affairs of Spiritualists. Let all time-servers on the bench be made to understand

that America is not the country for practicing the ways of the Scroggss and Jeffreys of English persecutions.

Lake Pleasant,

August 2, 1881.

MR. ROBERTS:—DEAR SIR:—Sunday morning was the opening of the season at Lake Pleasant. The exercises were auspicious in every way, except the weather which threatened rain all day; in fact was drizzling during the morning lecture. The exercises opened by the singing of a duet by Messrs. Lilly and Bacon, "The Lord is my shepherd," followed by an invocation by Mrs. Lilly; then duet by Lilly and Bacon, "The Naughty Violets." A discourse was then chosen by Mrs. Lilly's control "What is the Outlook?"

The afternoon exercises commenced with duet by Messrs. Lilly and Bacon; address by Cephas B. Lynn, "The phases of Modern Spiritualism." The gist of his remarks was, whilst Materialism and Spiritualism are drifting apart, the church is gradually coalescing with Spiritualism.

I forgot to state during the morning exercises, that Mrs. Margaret Fox Kane, being on the stand, was introduced. The mystic raps that were first heard at Hydesville, and were the means of ushering in the advent of Modern Spiritualism, were distinctly heard by the entire audience.

There is a fine array of mediumistic talent on the ground, very little of which is in demand, with the exception of full form materializations. The Eddy Brothers are doing a fair business.

The magnetic healers are well represented. Two of the finest specimens of this class of doctors, are Dr. Town of Springfield, Mass., and Dr. Weeks of Rutland, Vermont. They look radiant with good health.

Among the test mediums here, A. Hodges, Dr. Jack, Miss C. C. Knox and Miss Jenny Rind, seem the most prominent, as far as I can learn at present.

Miss Lizzie Lenzberg is here from New York. We called upon her, and were warmly welcomed by Mr. and Mrs. Lenzberg and daughter.

MIND AND MATTER's friends on the ground seem to comprise that class of Spiritualists that mean to progress, and who are doing all they can to destroy old myths, not only in religion but in every department in life.

The officers of this association, as far as my observation goes, seem to lean more toward conservatism than radical reform. Knowing that Alfred James was upon the ground, and that I was seeking subscriptions, they failed to mention your paper, whilst Cephas was allowed to solicit subscriptions for the *Banner of Light*, openly from the platform. The *R.-P. Journal* has been distributed gratuitously from door to door. Sample copies of your paper have not reached us yet. Mr. James walked to Montague and Miller's Falls, two stations here, one above, the other below the Lake, but can learn nothing of them; July 30th has been received. I have the promise of several subscriptions, will forward by the latter end of the week.

Respectfully, MR. A. JAMES.

Liberal League Notes From Illinois.

ELMWOOD, July 28th, 1881.

BRO. ROBERTS:—Please grant me space to say a few words to the readers of MIND AND MATTER in Illinois. Dear friends, until quite recently, it has been my plan to return to Rockford, in time to hold another Liberal Camp Meeting in Belvidere this season. But on account of the Liberals of Northern Illinois, showing so little disposition to assist me in the work I am doing for the cause, I dare not make the venture. All of the pecuniary aid I have received from the Northern portion of the State, during my year's arduous work over the State of Illinois in the interest of Liberalism, is one dollar from James M. Pratt, as a state league membership fee, and one dollar from W. J. Fox, and fifty cents from Olive Hubbard, as donations. Not enough to pay two days hotel bills for myself and horse. I do not mention this altogether as a rebuke to those professing to be Liberals, as I make no positive claim to their help. But it is to show how little interest the great mass of those professing to be Freethinkers in this country—exhibit in trying to release humanity from the thralldom of Christian bigotry and superstition. And I also find this same kind of indifference exhibited by nine-tenths of the Free-thinkers in not subscribing for and helping to support the Liberal and Spiritual papers.

I have been continually hampered for the want of means to travel with, ever since I started out to make a trip over the State of Illinois, on the 9th of August last. Yet, by practicing the most rigid economy I have managed to keep going ahead; and I feel that I have done good work for the liberal cause. But not what I could have done had I been better sustained. In order that I may be able to keep at work at all, I feel that I am compelled to remain in those portions of the State that have shown some appreciation of the work I am doing. And I have turned around and shall try to work my way back through central and southern Illinois. And I hope to be able to reach the vicinity of St. Louis in time to meet with the next annual session of the N. L. Congress in September. I now expect to either sell my horse or leave my rig and travel by rail during the coming winter. And I desire to visit such localities as are the most in need of my services. I shall be pleased to hear from all who feel an interest in the Liberal movement.

And especially in localities where there is a desire to organize a local Liberal League. Wherever there are three or more good, live Free-thinkers in any locality, an organization may be started that in time will be strong and prosperous. Let us learn wisdom from observing how churches in times past have sprung into existence all over this continent. Where there is but one or two who would like to be identified with the Liberal movement, let them send me one dollar each and become life members of the State Liberal League of Illinois. And any one having conscientious scruples as to joining organizations, yet willing to do something to help the Liberal cause, can send me such aid as they feel disposed to give.

Friends, the field of liberal thought is ripe for the harvest, but the laborers are few. An enemy more dangerous than the army worm, is trying to destroy and crush out free thought in this country. Then let us no longer stand idle, but let us thrust in the sickle and reap while we may; not that we stand in fear of the wrath of an avenging God, but from the love of humanity.

This appeal is extended alike to both men and women Freethinkers. Address me at Springfield, Ill.

F. F. FOLGER.

Sec. State Liberal League of Illinois.

People's Camp-Meeting.

The Spiritualists of New York, Pennsylvania and Ohio will hold their annual camp-meeting on the grounds of the Cassadaga Lake Free Association, on the Dunkirk, Allegheny Valley and Pittsburgh railroad, at Cassadaga, Chautauqua county, New York, from August 5 to 28, inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5 to 28; Mrs. F. O. Hyzer, Aug. 10 to 15; Hon. Warren Chase, Aug. 7; Mrs. N. J. T. Brigham, Aug. 20 to 21; J. F. Baxter, Aug. 12 to 14; Mrs. R. S. Lillie, Aug. 14 to 28; A. B. French, Aug. 23 to 28; Mrs. L. A. Pearsall, Aug. 19 to 28; Geo. W. Taylor, Aug. 20; and Mrs. Cora L. V. Richmond, Aug. 26 to 28. With this array of speakers, the engagement of the Grattin Smith family vocalists of Painesville, Ohio; Maxham's orchestra, and the best mediumistic talent in the country, the lovers of good singing and artistic music will be delighted and entertained every day in the week. Ground to pitch tents free; location and grandeur of scenery unsurpassed. Board, including lodgings, \$1 per day. Ample accommodation for all. Reduced rates will be offered from all points on the D. A. V. & P. R. R., and all trains leave passengers and baggage near the gates. 16x16 wall tents can be rented put up on the grounds at reasonable rates. Come all and welcome. We are organized not for the few, but for the mutual benefit of many, and let us work together for everything that calls for reform. Send your name on a postal card to the secretary for circulars. Admission 10 cents per day. A. D. Cobb, president, Dunkirk, N. Y.; J. W. Rood, secretary, Fredonia, N. Y.

Mr. Bliss's Explanation.

Editor of *Mind and Matter*:

Seeing in your valuable paper that "somebody" says that you were running that periodical upon "Bliss's money," I hasten to correct the falsehood. I never in any way or manner contributed any money towards sustaining MIND AND MATTER, not even paying my subscription; anything that may be said to the contrary is a lie out of whole cloth. I never said "that MIND AND MATTER was on its last legs" to Dr. Peebles, nor that "MIND AND MATTER owes its existence to me." I never dreamed of such a thing, let alone saying so. Why is it some people like to misrepresent and lie when it is just as easy and a great deal better to tell the truth. Fraternally,

JAMES A. BLISS.

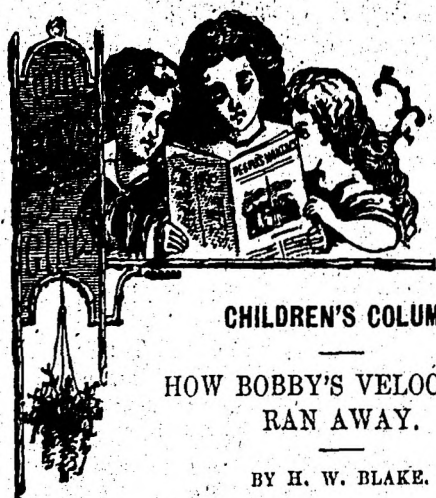
MICHIGAN CAMP-MEETING.—The Michigan State Association of Spiritualists and Liberalists will open their second annual camp-meeting on the beautiful camping grounds of Gogiac Lake, 1½ miles from Main street, city of Battle Creek, Mich., Aug. 12; closing Aug. 22, 1881. A full line of able speakers are engaged, as follows: For Sunday, Aug. 14, J. H. Burnham, Saginaw City, Mich.; A. B. French, Clyde, Ohio; Mrs. L. A. Pearsall, Disco, Mich.; Aug. 15, Geo. H. Geer, Minn.; Mrs. L. A. Pearsall, Aug. 16, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, Aug. 17, J. H. Burnham, Geo. H. Geer, Aug. 18, M. Babcock, St. Johns, Mich.; A. B. French, Aug. 19, Dr. A. B. Spinney, Detroit, Mich.; Geo. H. Geer, G. B. Stebbins, Chicago. Aug. 20, Mrs. M. C. Gale, G. B. Stebbins, M. Babcock, Aug. 21, Dr. A. B. Spinney, J. Burnham, G. B. Stebbins. Aug. 22, at 10 o'clock A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The forenoon of each week-day will be devoted expressly to mediums. A majority of those present shall say how the time shall be spent. Many valuable mediums have signified their intention to be present and hold seances. The mediums' tent will be in order on the grounds. All railroads mentioned below will sell round trip tickets at two cents per mile each way from Aug. 11th to 22d, good to return any day till 23d. Chicago and Grand Trunk without a certificate. N. B.—Michigan Central Railroad; Grand Rapids and Indiana Railroad; Detroit, Lansing and Northern; and Detroit, Grand Haven and Milwaukee Railroads; require a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by enclosing an addressed and stamped envelope to the secretary, E. L. Warner, Paw Paw, Mich. For full particulars see bill. General supervisor of grounds, tents, privileges, etc., R. B. Cummins, of Battle Creek, Mich. Directors, B. F. Stamm, Detroit, Mich.; Hon. J. H. White, Port Huron; Mrs. G. Merrill, Lansing. Treasurer, Mr. R. A. Shaffer, South Haven. L. S. Burdick, president, box B, Kalamazoo; E. L. Warner, secretary, Paw Paw.

An Appeal.

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

J. NELSON HOLMES,
JENNIE W. HOLMES.

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



CHILDREN'S COLUMN.

HOW BOBBY'S VELOCIPEDE RAN AWAY.

BY H. W. BLAKE.

Bobby was a little tot in dresses, with long "dauburn" curls, as he called them, hanging down on his shoulders. He wouldn't be four years old till October; and yet he had been off on the cars that spring day all alone by himself, and without saying a word to anybody. It all happened because papa had just bought him a velocipede, painted black, with red trimmings, and having a cushioned seat and a silver-tipped steering-handle.

Mamma had always said that there were two things which Bobby must not do till he was large enough to wear trousers, and one was to eat mince-pie and the other to ride a velocipede. But every boy on the street had a velocipede that spring, and there was no peace till Bobby had one, too. Yet mamma never let him take it out of the yard till he had promised not to go out of sight of the house, and not to race with the other boys.

Bobby's father was an engineer on the railroad, and he was gone from home all day. On the morning when this story began to happen, he went away early, leaving mamma with "oceans of work" on her hands, that is, the week's ironing was to be finished up and some frosted cake made for a little party she was to have that evening; so as soon as Bobby had finished his breakfast, she put on his little gray cloak, with the cap to match—which had a black tassel in the centre—and his red silk neckerchief, and mittens of the same color, and sent him out to play with the velocipede; then she made the cake while the irons were getting hot, going to the door every little while to see that Bobby was all right.

For a time, Bobby remembered all that he had promised Mamma, and kept near the house and did not race; but after all the other children had come out on the walk with their velocipedes, and a grand open-to-all race around the square was started, he forgot himself, and followed the rest just as fast as his little legs could make the wheels go. And, what was stranger, Mamma forgot him, because, at that very moment, she made the unhappy discovery that while her irons were hot, her party-cake was burning up. By the time that Bobby had turned the first corner of the square, the other children were out of sight. He was tired, and would have gone home, and this story would never have been written; but it so happened that he looked down the street a long way to where the railroad track crossed the road, in front of the big depot, and saw a steam-engine; and then he thought to himself: "I'll go and see Papa," for he had an idea that all engines went to the same place, and that any one of them would take him straight to Papa; it would be fine fun to ride in the cab, on the engineer's seat, just as he rode one day when Papa's engine was going from the engine-house to the depot. So the velocipede flew down the street for the next few minutes in a way that made everybody stare.

But after a while it made a sudden stop, for Bobby spied a string of tobacco-pipes hanging in the window of a cigar store and he wanted one, because he remembered that Papa always had a pipe in his mouth when he started for the depot. So he left the velocipede leaning against the window, and went in and bought a long clay pipe with a yellow mouth-piece. The man asked him for a penny, and he paid him promptly from the bit of a purse which he always carried in the side pocket of his cloak. And when he had put that pipe in his mouth, he felt so grand that he marched off for the depot, never once thinking of the velocipede.

When he reached the depot, the engine was hitched to a long train of cars, and the engineer stood on the ground oiling the machinery with a funny, long-spouted oil-can. The steam was shooting out of the steam-pipe, and the fireman sat in the cab all ready to ring the bell for starting the train. Bobby pulled the sleeve of the engineer's jacket and said, pointing to the cab, "Please put me up there; I want to go and see papa!" But the engineer shook his head and said, "I couldn't do that my little man," and then he climbed up to his seat. This was a great disappointment to Bobby, and I dare say he would have cried right out if he hadn't seen a man with a pipe in his mouth, just like his own, going into the third car from the engine. So he thought that that must be the place for him. Just how he contrived to pull himself up the steps nobody knows, for nobody saw him; but when the train moved out of the depot he was curled up on the front seat of the smoking-car, with the pipe still between his teeth.

That very same minute, his mamma was hurrying down Main street, looking very hot and exceedingly frightened, asking every one she met, "Have you seen my boy or his velocipede?"

The burning of that party-cake had so distracted the poor woman that she had not thought of Bobby for as much as ten minutes after it was out of the oven, and then none of the children, who had finished their race around the square by this time, had the slightest idea what had become of him. Neither did anybody else know, although a policeman told her that there was an idle velocipede down by Mr. Carter's cigar store. But all that Mr. Carter could tell her was that he had sold Bobby a pipe, to be used for blowing soap-bubbles, he supposed.

Mamma was very pale by this time, and her mind was full of all the terrible things that might possibly happen to Bobby, but she went straight on through the crowded streets of the city, till she came to the post-office at the City Hall. The chief of police was very kind to her, and he wrote down all that she could tell him about how Bobby looked, and what he wore. He said that the City Hall bell should be rung to show that a child was lost, that all the policemen should look for Bobby all over the city, and that if he wasn't found within two hours, the description he had written out should be printed in a hand-bill and posted everywhere. The big bell in the tower began to ring while mamma went down the steps of the building, and it didn't stop until she reached

home. By this time it was noon and her fire was all out. A policeman brought home the velocipede a few minutes later, and, when he was gone, mamma sat down and cried.

"Oh," said she, "where can my Bobby be, and what will papa say when he comes home to-night?"

Conductor John Blackmer was a good deal surprised that day when he opened the door of the smoking-car on the fast New York express, just after leaving Brocton depot, to see Bobby and the pipe on the front seat. The little fellow was so nicely dressed that if it hadn't been for the pipe, one would have supposed that he had just escaped from the infant class of some Sunday school. The conductor stopped to ask him some questions, but the youngster was feeling his importance considerably just then, and about all that could be got out of him was that he intended to "see papa," so the conductor went on through the train, and he asked the passengers, while he was punching holes in their tickets, whose little boy that was in the smoking car; but, of course, nobody knew. Then he went back to Bobby, and said:

"Who are you, anyhow?"

"Well," answered he, "my name is Bobby Bradish, and I live at No. 27 Garden street; my papa's name is Buxton Bradish; he is an engineer, and they call him 'Buck' Bradish, for short!"

All this was a speech that he had been taught to say at home, and one that always made papa laugh.

The conductor knew "Buck" Bradish well, although he worked on another railroad; and he also knew what to do with Bobby. He first persuaded the young man to let him put the pipe into the side pocket of his own coat, to keep it from breaking, and then he carried him in his arms to the parlor car, which was the next one in front of the smoking car, and put him down in one of the big, red, stuffed chairs. He was facing a kind-looking lady, who got him to tell her about mamma and papa, and the velocipede. And when the boy with books and papers to sell came along, she bought for Bobby a children's magazine, and showed him the pictures; and also a little candy, —all, she was sure, mamma would be willing he should eat. She made Bobby feel that the parlor car was a much nicer place to ride in than the smoking car.

It was twenty-five miles from Brocton to Sherman, where the express trains stopped next. When the conductor came into the car to take Bobby out, the little boy asked if his papa was there. The conductor told him that papa was not there, but that he himself would take him to a lady who would tell him how to find papa. Then he carried him across a track and into the depot, saying to a young lady who stood behind a door that had a hole cut in it just large enough for Bobby to see her face, "Here he is." And she smiled, and, opening the door, said:

"Bring him right in."

So the conductor put Bobby on the lounge that stood behind the door, and the next minute he was gone off on the train.

It was the funniest little room Bobby had ever seen,—hardly wide enough to turn around in. There was one sunny window in it that looked out on the railroad. While Bobby was looking around him, the lady sat down at a table, having some very curious-looking machinery on it, and played with her fingers on a black button that moved up and down on a spring, and made a clicking noise; and when the bird heard the clicking noise, he sang as though his throat would split. You see that it was a telegraph-office in which Conductor Blackmer had left Bobby, and that this lady was sending Mamma word where Bobby was; and when she had finished playing on the button, she came and sat on the lounge, and took Bobby in her lap; then she explained to him that his papa had gone a long way off on another railroad, and that he could not see him till night; also, that Conductor Blackmer would come back with his train by and by, and take him home; and that he must be a good boy while he staid with her, and he would find both Papa and Mamma waiting for him in the depot at home. And when she was sure that the little boy understood it all, it was dinner-time. You see, Conductor Blackmer had written a letter while he was on the cars, telling all about Bobby, and had given it to her as soon as the train stopped, so that she would know what to do with the little boy; and he had also written a message for her to telegraph to Mamma.

All this time, Mamma was sitting in the kitchen at home, crying as though her heart were broken. She did not even notice that the fire was out and her irons were cold, she was troubled because Bobby was lost. But she started up very quickly when the front-door bell rang, and was a good deal surprised to find that a telegraph boy had brought her a message; there could be no mistake about it, for on the envelope were the words, "Mrs. Buxton Bradish, 27 Garden street, Brocton, Connecticut." So she opened it, and this was what the message said:

"Sherman, Connecticut, April 5th, 1875.
"Bobby is all right. Will bring him home at 6.30 this evening,
JOHN BLACKMER,
Conductor New York Express."

Mamma wiped away her tears in a hurry when she had read the message, and asked the boy to come in while she wrote a note, informing the chief of police that Bobby was at last found. And then she began to make up a new fire in the kitchen stove; and when the fire was lit she put away the ironing and made a new party cake.

The lady who staid in the Sherman telegraph office boarded at a large hotel across the road from the depot, and it was there that she took Bobby to dinner. Her friends stared a good deal when they saw her leading him through the long dining room, but the waiter ran for a high chair and a bib, and the little boy enjoyed himself very much. After dinner, the lady went to a toy store and bought him some "sliced animals," and after they had gone back to the office, she showed him how to put the pasteboard strips together so as to make pictures of the lion, tiger, sheep, etc. Then she read him a story from the magazine which the other lady had given him on the train, and then Bobby fell asleep on the lounge. But he was wide awake when Conductor Blackmer came to take him, and the lady gave Bobby a good hug and a kiss before she let him go. The conductor put the magazine and the sliced animals in his overcoat pocket, and placed Bobby on a seat in the passenger car. And when he had finished collecting tickets, he took him on his knee and told him stories about his own little children at home.

Papa's train came into the Brocton depot at six o'clock, half an hour earlier than the one Bobby was on. Mamma was there to meet him, and he was very much astonished to hear what had been going on.

When the New York express train came in, the first man who got off was Conductor Blackmer, with Bobby in his arms. And when papa and mamma had heard the story of Bobby's trip to Sherman, the conductor handed him over to them "safe and sound," along with the magazine, the sliced animals, and the pipe.

There was a very happy party at 27 Garden street that evening. Bobby was allowed to sit at the table and have a piece of the party cake.

He is a large boy now, but he still remembers how he ran away to find papa. And if you should go into the parlor of his house, you would see three photographs in the same frame. One of them is the picture of a little boy on a velocipede, another that of John Blackmer, conductor of the New York express, and the third that of the lady who stays in the Sherman telegraph office. And over these pictures there is placed a clay pipe, with a yellow mouth-piece; a pipe that has never been smoked.

Passed to Her Spirit Home.

From Kirksville, Mo., Sunday evening, July 24, 1881, Rebecca, wife of L. H. McIntosh, daughter of Mrs. Catharine Dear.

The funeral was attended in Liberal Hall, filled to its utmost capacity by friends and neighbors. Their respectful and almost breathless attention, evinced anxiety to know what consoling message the religion, so faithfully cherished by the departed could offer to the afflicted husband, whose spirit seemed crushed by the sudden blow which bereft him of an idolized companion. Beautiful and consoling as is the sublime philosophy of Spiritualism, the clairvoyant view of the emancipated spirit, is far more beautiful. Upon this occasion, the etherial form stood by the side of him, from whose clinging arms she had been so suddenly removed, and looked with tender pity upon his pale face and bowed head. The controlling intelligence signified to the writer while speaking, that the resurrected spirit was waiting for her babe which in a few hours would accompany her.

NETTIE PEASE FOX.

Dr. W. R. Joscelyn.

We are pleased to learn from the Santa Cruz Sentinel, of Santa Cruz, Cal., that our friend whose name heads this, is in the lecture field, and doing efficient and acceptable work, as a trance speaker. The Sentinel, in its issue of June 11th, notices his second lecture, under inspiration of spiritual influence, as showing a high order of ability, "if, as some think who have heard him, he speaks from his own unaided impulses." And in the issue of June 18th the editor remarks: "Dr. Joscelyn's lecture last Sunday evening was an able discourse on the ever and always present Divinity. Notwithstanding it was the one great day and night of the camp-meeting lately held here, and every body was supposed to attend there, quite a large audience greeted the doctor, and gave him the assurance that there was a heaven at work here, leading people to think for themselves, and disposed to cast off the mysticisms of the past and take a higher stand in the advancing civilizations of the age."

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
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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.

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F. W. Smith, Rockland, Maine,	50

Total Paid.....\$122 40

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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
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Mrs. Dr. J. Bull, Little Rock, Ark.,	1 00
J. V. Pedron, Camden, Ark.,	5 00

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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.

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

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Dr. J. Matthew Shea's Liberal Offer.

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

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

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

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No. 7 Laflin St. cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS.

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For Mind and Matter.

MIND AND MATTER, No. 17—THE TRANSFUSION OF IDEAS.

BY CHARLES THOMPSON.

In reply to my request for a text for the present number of this article, Mrs. C. said, "I do not know as I can write anything upon the transfusion of ideas, but will see;" and then wrote the following graphic sentences:

"The transfusion or growth of ideas must depend upon reason, varied by natural causes. The condition of the mind, and the nature of the subject presented, must weigh in the balance for or against the perfect growth of an idea. If the mind has been nurtured in the soil of mythology, creeds and God's especial providence, etc., then is the mind more susceptible to the growth of ideas pertaining to the miraculous, marvelous and unreasonable. But if the mind be moulded in the soil of reason, of natural law, of cause and effect—discarding the miraculous and providential—the growth of unreasonable and unnatural ideas will be slow. Very forcibly is the fact presented to me, that we are the creations of circumstance, with organisms fitted for conditions, and conditions for organisms, and are what we are, and can be nothing else. And those ideas desired to be transfused into every organism, are those that tend most to the elevation and purification of humanity, the practice of justice and right, uplifting the fallen, aiding the unfortunate, relieving the oppressed, enlarging the capacity, ennobling the soul, illuminating the face, and enriching the character by acts of kindness and love.

"To practice these precepts, what ideas shall we send forth upon the sea of thought? The Christian mother says, 'Trust in God, believe in Jesus, he will save you, he will bear your burdens, he will carry you through! Repent, and though your sins are as scarlet, he will wash them whiter than snow.'

"The Spiritualist mother says: 'Trust in the unchanging principles of God; believe in the truths attributed to Jesus; because they are true and worthy of example, and for no other reason; and come to a knowledge of them, because you must bear your own burdens—no one can carry them for you. Remember that as we sow, we must reap, and that as we judge others, so shall we be judged, as 'by their fruits we know them.'

"Over my being comes the immediate influence of one who belonged to no church, no special clique, cast or class; who was nature's child and daughter, whose willing hand was extended, whose kind word was uttered; who cared for others more than for self, who caused the glory of harmony and contentment to shed their halo around her, so that she was on earth, and is in heaven, my shield, my guiding star. Over her grave new stars have arisen. I walk in their light and fear no evil.

"Which of the above theories is most conducive to a worthy life, I leave to the determination of each individual mind."

The subject as thus presented will be treated under the following heads:

First—Natural causes.

Secondly—Education and culture.

Thirdly—Nature of the subject presented for reflection.

First—then, the natural causes of mental action, reasonable and unreasonable, good and evil, are more numerous and potent than the casual observer would suppose. The first of these are soil and climate. The fine particles which enter into our organisms are not all taken from the soil. It is only recently that science recognized the fact that all the minerals are being vaporized continually and float in the atmosphere ready to be taken up by the grasses and the foliage of all plants. Even now, the Darwins and Tyndalls do not seem to realize that animal life is also composed largely of particles absorbed from the atmosphere. Yet such is the fact, and a healthy condition depends as much upon pure air as upon nutritious food. This fact is too apparent to be overlooked; and yet science only recognizes the deleterious effects of poisonous gases, germs of disease, etc. With the growth and improvement of the earth and the refinement of the materials of which it is composed, we are also able to make proportionate advancement. Hence our investigations of to-day have reached a higher state of perfection than it was possible for previous thinkers to attain, and we are clearing away so much rubbish that the next generation will make gigantic strides of advancement. Oh! what a glorious change will have come over the face of this sin-cursed earth, when the services of theological schools, and the penal code, will no longer be required, when the priest, the lawyer and the sheriff will have to look to the fields of industry for employment; and the army and navy be numbered among the things of the past, and only to be remembered as a gigantic outgrowth of barbarous times. And such a day must dawn upon the earth just so soon as the race shall attain perfect manhood; just so soon as each member of society shall step into his or her appropriate sphere of action, induced so to do by the knowledge that such is the only direct road to usefulness and happiness.

But the most potent of natural causes which tend to shape the character of mental action, is hereditary. "Like father, like son," is an old adage; and yet the mother wields the greater influence of the two. This is as yet but poorly understood by the mass of fathers and mothers, who take upon themselves these sacred relations. They do not seem to know that it is possible for the child, during the months of gestation, to form a determinate force of character, either for good or evil, that no amount of training can overcome in after years; and false modesty seems to have prevented those parents who have learned the needed lesson by sad experience, from imparting the important information to their children. I asked the mother of two bright, intelligent children whether they give promise of goodness coupled with greatness? And she replied: "What a mother can do, will be done to lay the foundations of true characters; but I am aware that there are causes antedating the birth of children that training in after years cannot wholly overcome; and I expect these dear ones to suffer more or less of selfishness and irritability, because I did not want them, or thought I did not at the time." This noble mother being an exception to the general rule, is striving to make all possible reparation for wrong thus done by another. Herein the human species seems to have perverted Nature, whereas in other species, desire or the sense of want on the part of the mother, is allowed to predominate. Here is a great source of evil, or legalized crime, and a

progenitor of crimes crying aloud for reform. The world is full of criminals, made so by causes over which they have no control. Young Pomeroy, the boy murderer, is by no means the only victim of pre-natal influences.

The lady referred to in the above, hit this subject a telling blow in an essay read before one of our conventions, in the following delicate and graphic language: "I believe it is against the laws of God that a human embryo should be given life, save love welcomed; and when thus understood, our jails, poor houses and infamous places will become tenanted, as the present unwelcome beings pass out." Surely the world does move, when the mothers already preach so much better than the clergy!

SECONDLY—EDUCATION AND CULTURE.

Look to the mothers and teachers of the rising generation, for these have their hands "upon the spring that moves the world" the brain. The brains which are to conduct the affairs of this world with its millions of human beings and all their interests, private, public, temporal and spiritual, and that within a very few years, are being prepared this very moment, and every moment, either ill or well, for the all important duties that await them. The school is a powerful engine, either for good or evil; yet, give me the training of the mothers with authority to protect them from all forms of injustice, and I will revolutionize the world. But the school has one redeeming quality that is also revolutionary in its tendencies, and is being widely felt to-day. However narrow minded and superstitious the teacher may be, if he is a good disciplinarian, he will awaken a spirit of enquiry in the minds of his pupils at a time when he little dreams of the force of a new idea that may enter the brain of a scholar, like an electric spark, which, if it become deep-seated, will goad the mind to action, and ere long, the world is startled by some new discovery. The common schools are the glory of this Nation. A nation but a little over a century old, has become the peer of any nation on earth, through the cultivation of the people, in our common schools and colleges. It was the schools of Greece and Rome that made them famous. It was the schools that made Athens the cradle of the world, in so much that the leading minds of that day are still the standard by which we, with all our boasted smartness, are to measure our capacity as thinkers.

With all this there is but one characteristic in human nature that impedes our progress, and that is the difficulty of unlearning what we learn amiss; yet, perhaps this is a wise provision by which Mother Nature prevents us from plunging head long into uncertain speculation. But it is a check that is likely to cause us untold effort in combating old errors that ought to have been exploded long ago. Hence while on the one hand we have Homer, Horace, Cicero, Plato, and their coadjutors to help us develop the power of thought, we have, on the other hand, the heathen mythology and superstition to make us as ignorant as the heathen that worship wood and stone.

The reader is here asked to pardon a digression made to measure the strength of the enemies of progress. In place of the usual form of a fourth of July celebration, we in this village had the annual convention of the Teachers' Institute, there being about two thousand teachers present during the three days convention. President Garfield was on his way and would have been with us, had not the bullet of the would be assassin prevented. This organization of teachers is headed by clergymen, professors of colleges, with the suffix of D. D., L. L. D., etc., so that every measure and movement receives the theological seal, or is quashed as being unworthy of the support of an intelligent people. No matter what the people may think. What business have they to think at all, so long as they employ the clergy to think for them? But to proceed, three weeks later a M. E. Church was dedicated in this place, the sermon being preached by Bishop Randolph S. Foster, of Boston. And, for clerical cheek, arrogance and spiritual blindness, it would have done credit to John Calvin and Jonathan Edwards in their palmiest days. The sermon was simply an aggregation of assumptions, four-fifths of which were wholly untenable on any other hypothesis than that God is a person, and formerly held converse with his chosen people, predicting many things that were to come to pass; and that the fulfillment of them proved that it was God that said it, because man cannot see into the future to know anything whatever pertaining to coming events. Among other things predicted or promised by the Almighty, was the coming of the Saviour of men as the son of a virgin mother; that he was to have a contest with the devil; that he was to be crucified, die, be buried and rise again on the third day, and ascend to the Father, *Ad Infinitum*; thus enumerating all essential points in the Christian creed, putting on an apex unsurpassed for arrogance by Pope Pius IX., by saying that men engaged in secular affairs had no opportunity to become well versed in the mysteries of godliness, hence must employ some one else to solve these all important problems for them; and he put the head on the last rivet in their chains by adding that "no rational mind could come to any other conclusion. He went through the entire Christian mythology, from Genesis to the closing scene, and every word was received with demonstrations of approbation, and both clergy and people would think him insane who should attempt to convince them that they are building upon an unsafe foundation. Most likely ninety per cent. of them will go into the spirit world shrouded in this mental darkness. The strength of the Christian's fetters is five-fold, the force of habit, of custom, of education, of credulity, and of will to continue in the same course, rejecting every fact that points to a different conclusion.

The only force adequate to cope with this hydra-headed monster, is reason and ratiocination—the exercise of reason, armed with the sword of truth. Hence it is fortunate for future generations that Athens, though mouldering in ruins, still lives in its thinkers and their thoughts and their works are to-day in our schools as text books, while the Bible is only admitted as a reader, and is being contested at that. And Bro. Roberts is just now forging a gun that is destined to give the ancient walls of the Christian's citadel such a shaking as it never yet received, and little expects. His forthcoming book must create great commotion. It will be a new departure in literature which, it is hoped, will be followed by other volumes from ancient spirits who understand what God has said, quite as well as Bishop Foster.

Thirdly—Nature of the subject presented for consideration.

Herein lies the hope of the reformer. Anything that gives direction to the mind, that be-

comes a central point for the focalization of thought, will awaken inquiry in that direction. Herein lies the success of every laudable enterprise. Whatever may be the daily occupation of a person, if it be adapted to his task and ability, associate ideas will suggest new and improved methods of producing the same results. Chance oftentimes brings us into those favorable conditions that result in the birth of a new idea, but chance never works out the problem. It is comparatively but a few years since young Watt, while waiting for his breakfast and watching the steaming teakettle, caught the idea that in steam is a motor that the world knew not of, and we have the practical results of that idea grandly worked out. But we sometimes, even in this age of improvement, go back to old methods without knowing that they will prove disastrous to us and to all around us in years, and perhaps centuries, to come. Probably Bishop Foster, sometime in the past got the idea that the souls of men are to be saved through the "foolishness of preaching," and he is preaching foolishness and will to his dying day, sending thousands of poor superstitious, victimized souls into eternity, shrouded in darkness that will shut them out from the light of truth and knowledge, usefulness and happiness, as successfully as prison walls can incarcerate a mortal body.

Time was when even I was as bigoted as he, and even worse. I had even adopted the second advent belief, simply because it is in the Bible. And if the Bible were God's book, the world would have gone off like a skyrocket before now. So I have the same class of evidence that the Bible is not God's book, that he adopted to prove that it is. Like everybody else, I had been born ignorant, and like all children of Christian parents, had been schooled in error, in so much that I actually believed Spiritualism to be the worst hallucination that ever cursed the world. And it was a Virgin, not the "son of a virgin," that saved me from the orthodox hell and all the damning results of religious error and superstition. A little girl, seven years of age, and an entire stranger, who knew nothing about me, much less my "dead" friends, was controlled to write, giving the name of the controlling influence, and telling me more about friends in spirit life than any one present knew, answering questions that we could not then solve, but afterwards learned to be correctly answered. Well, you may ask, what of it? did that convert me or make me a Spiritualist? By no means. It gave me a new subject for investigation, nothing more. And investigation convinced me that the intelligence given me through that child medium (who could neither read nor write when in her normal condition) came from some source wholly outside of the realm of clairvoyance. The mental action exhibited in the solution of problems and fixing of the dates of past events gave evidence of an independent thinker. The spirit of inquiry then and there awakened in my mind has been at work from that day to the present, and is destined so to be through all coming ages. And when Bishop Foster assumes that I am disqualified for solving the mysteries of godliness by my avocation, by which I am striving to earn honest bread for myself and family, I wish to reply that I could teach him something to his profit, if he would let me do so, and something that he may seek and not find for hundreds of years, because bigotry will prevent him from looking in the direction where spiritual truth can alone be found. The ironclad monitors in our navy are no comparison to the shell of theology for impenetrability. Science can measure their resisting force, and forge a projectile that will crack their armor at every shot. But the resisting force of theology is incalculable, and can only be penetrated by friction, as falling waters wear their way into solid rock.

But in Spiritualism we have the subject that is destined to agitate the waters of investigation, so long as there shall be inquiring minds seeking after evidence of immortality.

Thus, measuring the force of the opposition, we find it formidable indeed. Habit in mental action is as difficult to overcome as habits of inebriety; and association of minds of one faith inured to the same modes of thought, and bound by the same rules of conduct, form a power that will make its mark, either for good or evil. No captain of experience would think of meeting such a power with a mob. He would select from the mob those whom he could bring under discipline; for this is the first prerequisite to success. And when we consider the unorganized state of the ranks of Spiritualism, we wonder it has accomplished so much. And on searching diligently for the cause of anarchy in our ranks, but one stumbling block is discoverable, and that is, articles of faith. The creed-mongers in our ranks rush for the platform as often as an attempt is made to secure organization, and bury the main issue out of sight, in a futile attempt to formulate a creed for people, who, having put their shoulders to the great car of progress, are not by any means to be cajoled into the folly of blocking its wheels, to stick stakes and intrench themselves where they are, as if farther progress were impossible or undesirable.

"For modes of faith let graceless bigots fight,
His can't be wrong whose life is in the right."

Let this be our platform, and organize upon it, strictly for business and co-operation, and for nothing else. And having measured the strength of the enemy, and tested that of the weapons that are only available in our hands, and discarding all that prove to be worthless, we will be prepared for action, as we never otherwise will be. To this end, let us disabuse our minds of those ideas that fetter ideality and trammel reason and becloud the senses, remembering that, in the words of my text, "Those ideas desired to be transfused into every organism, are those that tend mostly to the elevation and purification of humanity, the practice of justice and right, uplifting the fallen, aiding the unfortunate, relieving the oppressed, enlarging the capacity, ennobling the soul, illuminating the face, and enriching the character by acts of kindness and love." To which let me add, that all this enjoins the duty of protecting our mediums; for in yielding their powers, both physical and mental, to be used for the common good, they become powerless to protect themselves. nothing could be more cowardly on our part than to become recreant to this trust, and nothing so despicable as to join the hue and cry of the opposition. Were we to do so as a body, as too many would have us do, the angel world would withdraw its aid from us, leaving us to our own evil machinations. But if we will but do our duty, and profit by the light and knowledge already received, we will soon awaken such a spirit of inquiry as will turn the tide of battle in our favor

in so much as to render our fort invulnerable for all coming time.

Peering down the corridors of time
I catch a view of changes most sublime.
Before the startled eye where chaos lies
Works of true greatness, as by magic rise;
Wolf, hawk and buzzard lose their fiendish art
Of sowing discord in the human heart.
And folly's tread-mills moulder and decay,
While wisdom's temple rises day by day.
Old superstitions, having reigned their season,
Die with the night and leave the throne to reason;
Man ceases a blind, cringing slave to be,
And rises in his manhood, noble, free!
And ignorance and want, and crime give place
To wisdom, virtue, happiness and grace.
The world is beautiful and prosperous too,
Because each soul has learned the right to do.
St. Albans, Vt.

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 months; \$1.00 per year. By 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.

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

Bliss, Red Cloud, speak for Blackfoot, the great Medicine Man Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to dances. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

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

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

STATE OF LOUISIANA,

PARISH OF POINT E COUPER.

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

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

SKAL.

JOS. F. TOWNOR,

N. P.