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INDIRECTION.

BY RICHARD REAP.

Fair are flowers and children, but their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the secret that sleeps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the metre.

Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty sceptres the flowing;
Never a Shakespeare that soared but a stronger than he did enfold him;
Nor ever a prophet foretold but a mightier seer hath told him.

Back of the canvass that throbs the painter is hinted and hidden;
Into the statue that breathes, the soul of the sculptor is hidden;
Under the joy that is felt, lie the infinite issues of feeling;
Crowning the glory revealed, is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;
Vast the realms and behold, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

REMARKABLE COMMUNICATION FROM C. CORNELIUS TACITUS THROUGH ALFRED JAMES.

C. CORNELIUS TACITUS (A Roman Historian).

I SALUTE YOU, SIR:—There may be many communications attributed to me, but nevertheless that there has been a great deal in my name, I have other work than coming here to mortals to deliver some eulogy over fallen greatness; nor should I to-day have come here had I not an important object in view. That object is, to speak, as far as I am concerned, in relation to a passage in my works that the Christians wish to make out, refers to the Nazarene. Who were the Nazarenes from whom the title of Jesus, the Nazarene, was derived? They were the people who were afterward called the Essenian Brotherhood. That sect originated at a place called Nazareth, a small village near Gaza. It was looked upon as the most contemptible place in all Judea or Syria. This sect shaved their heads—wore a kind of loose garment girdled at the waist and made no distinction as to their teachers. The same austerity was practiced by all alike. Their leader, at the time I lived in mortal form, was known by the name of Apollon. He was not Apollonius of Tyana, but he taught nearly the same doctrines. In reference to the term Nazarene it was to this Apollon it was applied, the Christians having interpolated it as applying to Jesus. I also, at three different times in my life, saw spirit manifestations occur through that great medium Apollonius of Tyana. I saw him in the camp of Vespasian, where he was known as the oracle. A Jew named Eleazar was a medium and attempted to show what the spirits could do through him in the presence of Vespasian. He wanted to supplant Apollonius in the confidence of that emperor. A witness of this attempt was one Flavius Josephus. The countryman of the latter was defeated. He could get no manifestations in the presence of Apollonius. The manifestations occurred through Apollonius without hindrance. This is the reason why Josephus makes no mention of Apollonius or his work. Jealousy and discontent rendered Josephus silent as to him. I lived from A. D. 52 to the beginning of the second century. During most of that time I knew almost everything that was taking place, and especially in Judea, because of the wars that were going on there. But I never heard of the Christian Jesus nor of Christianity. I did, however, hear of the Nazarene sect, who changed their name about A. D. 60 to that of the Essenian Brotherhood. My name was C. Cornelius Tacitus.

[I take the following account of Tacitus from the American Cyclopædia.—Ed.]

"Caius Cornelius Tacitus, a Roman historian, born probably A. D. 55, died probably after the accession of the Emperor Hadrian (117). He was early appointed to a public office under Vespasian, and married a daughter of Julius Agricola. He held a prætorship under Domitian, and was consul suffectus under Nerva. Nothing positive is known of his subsequent career. He was famous as an orator and a lawyer, and the rhetorical studies of his early years led him to compose his first work, the *Dialogus de Oratoribus*, which contrasts strongly with his later writings for diffuseness and negligence. His *Vita Julii Agricole* is the masterpiece of ancient biography, and specially valuable for the account it gives of the early condition and history of Britain. The *Germania* (De Origine, Situ Moribus ac Populis Germaniæ) appeared soon after, both probably in 98. About the year 105 appeared the first portion of his history of Rome after the time of Augustus, embracing *Historiæ* of the years 69-96, or from the last days of Galba to the death of Domitian. Only the first four books and a part of the fifth reaching to the year seventy, are extant. Next appeared the *Annales*, a concise history of the events from 14 to 68. Its original was Ab Excessu D. Augusti Libri. Of the original sixteen books only nine

are complete and parts of three others are extant. The portions relating to the last two years of Nero are wanting. Tacitus is commonly compared to Thucydides; but the latter has none of the psychological characteristics of the former. There is a greater resemblance between Tacitus and his fore-runner Sallust. His style is remarkable for its vigor and conciseness. A melancholy, and almost tragic earnestness pervades his pictures of imperial history. Numerous interpolations disfigure his writings, especially the last portion of the *Annales* and the *Historiæ*.

It was the spirit of this learned and eloquent Roman author that returned to vindicate the truth concerning what he said of a religious sect, that Christian writers allege referred to their church membership. The portion of the *Annales* of Tacitus referred to, is undoubtedly the following, as translated from the Latin by Lardner, who says:

"After a description of the terrible fire at Rome, in the tenth of Nero, and the sixty-fourth of our Lord; in which a large part of the city was consumed, and an account of the orders given for rebuilding and beautifying it, and the methods used to appease the anger of the gods, Tacitus adds: 'But neither all human help, nor the liberality of the emperor, nor all the atonements presented to the gods, availed to abate the infamy he lay under of having ordered the city to be set on fire. To suppress therefore this common rumor, Nero procured others to be accused, and inflicted exquisite punishment upon those people, who were in abhorrence for their crimes, and were commonly known by their name of Christians. They had their denomination from Christ, who in the reign of Tiberius, was put to death as a criminal, by the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again and spread, not only over Judea, the source of this evil, but reached the city also; whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first they, only, were apprehended, who confessed themselves of that sect; afterwards a vast multitude, discovered by them; all which were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs: some were crucified; others having been daubed over with combustible materials, were set up as lights in the night time, and thus burned to death. Nero made use of his own gardens as a theatre upon this occasion, and also exhibited the diversions of the circus, sometimes standing in the crowd as a spectator, in the habit of a charioteer, at other times driving a chariot himself; till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard for the public welfare, but only to gratify the cruelty of one man.'

Now nothing can be more certain than that in the time of Nero—no such thing as the Christian religion was known, as Marcion was the very first to bring forth a Christian gospel, and ten of the Pauline Epistles, on which the whole Christian theology has been erected, by extension of, and addition to, that original. Marcion's gospel and ten of the Pauline epistles were unknown at Rome until from sixty to seventy years after the death of Nero. It is therefore certain that no persecution of Christians could have taken place in Rome under Nero: We cannot now certainly know what Tacitus wrote concerning the persecution of any obnoxious sect by Nero, but whatever it was it related to the Essenian Brotherhood, who were then actively engaged in Rome proselyting the people of the imperial city, to recruit their communistic colonies in Syria, Cyprus and elsewhere. The account of the persecution by Nero is, therefore, most certainly interpolated so far as it is made to appear, as having any relation to Jesus Christ or Christianity. The Essenian Brotherhood was a Jewish and not a Greek or Roman sect. His account of the Nazarenes as given in the communication, settles many puzzling historical questions. One of these has been: "why the Jews had such a contempt for the place afterward designated Nazareth." Speaking upon this point, a writer in McClintock and Strong's Cyclopædia of Ecclesiastical Literature says:

"The origin of the dispute in which Nazareth stood (John 1, 47) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judea, because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen. But Nazareth labored under a special opprobrium, for it was a Galilean and not a Southern Jew who asked the reproachful question, whether any good thing could come from that source. The term 'good' having more commonly an ethical sense, it has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbors for irreligion or some laxity of morals. The supposition receives support from the disposition which they manifested toward the person and ministry of the Lord. They attempted to kill him; they expelled him twice from their borders; they were so wilful and unbelieving, that he performed not many miracles among them; and finally they compelled him to turn his back upon them and reside at Capernaum."

Who can read such utterly illogical reasoning as that, by Christian writers of unquestionable natural ability, and not see how utterly irreconcilable

the whole Christian gospels are, with historical truth. We are told by the same author that Nazareth was three days journey to the north of Jerusalem amid the hills of Galilee, at the present site of the Arabian village of en-Nazireh. The only possible reason for this locating of the Nazareth of the Gospels was the resemblance of the Arabian name of the village of en-Nazirah to the Hebrew or Jewish name Nazarene. This location of Nazareth was known nothing of, until Eusebius in the fourth century spoke of it "as a village near Mount Tabor." The author referred to says, "Of the condition of Nazareth during the earlier centuries of the Christian era next to nothing is known," and I say, just as little was allowed to be known concerning its true locality. It was certainly not located in Galilee of Judea, as he has clearly shown. For it was a Galilean and not a southern Jew, Nathanael, who asked Philip, "Can any good thing come out of Nazareth?"

It was natural for a Galilean Jew to ask such a question, or to be represented to have asked it, if Nazareth was not a Galilean city, but most unreasonable if it was. It would appear, if this Christian writer is correct, that there was a general prejudice on the part of the other Jews towards the Galileans, not especially against any particular place in Galilee; but that the Galileans should have had any particular prejudice against one of their own settlements is highly improbable, if not absolutely incorrect. But most of all, it is preposterous to suppose that the Jews would have had any antipathy against the people of Galilee for having sought the death of "the Nazarene." The fact is, that view the matter as we may, we will have to look for Nazareth in some other section of Judea, and for some more rational reason for the antipathy of the Jews against it. Let us examine this matter in the light thrown upon it by the communication of the spirit of Tacitus.

He tells us that Nazareth was a village in the vicinity of Gaza, a city on the southern frontier of Judea, two miles from the Mediterranean and 48 miles southwest of Jerusalem. The present Arabian town of Guzzeh occupies the site of ancient Gaza. It was on the direct route of the caravan traffic between Egypt and Syria, and being so remote from the centre of Judaism was regarded by the Jews almost as much a gentile city as of Jewish affinity. It was very natural therefore that the Jews should have felt more or less prejudiced against its inhabitants. It once belonged to the Philistines and was indeed one of the strongest positions of those enemies of the Jews. Now, we are told by the spirit that Nazareth was not only a neighboring village to that city but that it was the seat of a sect of ascetics or austere religionists who were designated by the Jews, Nazarenes, because of their first organizing and emanating as a sect from that Judean frontier settlement. More than this, the spirit tells us that this religious sect continued to be called Nazarenes by the Jews, even if they did not so designate themselves, until about A. D. 60, when they took the name and were known as the Essenian Brotherhood (or Essenes). Now, the Pharisees and Sadducees among the Jews were mutually hostile to the Essenian Jews, and no doubt hated Nazareth, the scene of the origin of that heretical Jewish sect, as bitterly as they hated the Nazarenes themselves. But there is another reason for accepting the statement of the spirit as correct, and it is this: It is hardly likely that the Nazarenes would have been permitted to organize as a heretical religious sect in the heart of Judaism, while it is altogether probable that they should have managed to get a foothold at a point where Judaism was too weak to prevent the growth of the Nazarene belief and observances. It is not unreasonable to suppose that Judaism, in the neighborhood of Gaza, met the Gnosticism and Pythagorean asceticism which so largely prevailed in Egypt, and there blending with them gave birth to the religion which was afterwards known as Essenianism, which, in the course of events, by a similar fusion or blending of religious ideas through the various schools of Alexandria, became finally merged in what is now called Roman Catholic Christianity. That there was a religious class in Judea called Nazarenes is a historical fact. Why they were so called is the next question to be considered. I find the following definition of the term Nazarenes in Chambers' Cyclopædia:

"Nazarenes (from the Hebrew *nazar*, to separate) denoted, among the Jews, those persons, male or female, who had consecrated themselves to God by certain acts of abstinence, which marked them or 'separated' them from the rest of the community. In particular, they were prohibited from using wine or strong drink of any kind, grapes, whether moist or dry, or from shaving their heads. The law in regard to Nazarenes is laid down in the book of Numbers (vi., 1-21). The only examples of the class recorded in Scripture, are Samson, Samuel and John the Baptist, who were elevated from birth to that condition, though the law appears to contemplate temporary and voluntary, rather than perpetual Nazareneship."

From all I have been able to gather from the logical conjectures regarding the Nazarenes, I do not find any especial designation of them mentioned after they had concluded the performance of their Nazareth vows. Why they were not just as much Nazarenes after having done so, as during the continuance of the vow, we are not told. It is hardly probable that a people who subjected themselves to these practices of self-denial, and thus excluded themselves from their fellow Jews, were not afterward designated by some special name. That they were known as Nazarenes or Jewish separatists, we may naturally con-

clude, and that they thus became a distinct Jewish sect. Tacitus, in his communication, tells us that the Nazarenes were a sect that "shaved their heads." This seems to be flatly contradicted by the conjectures of theologians, some of whom think that it was the fact of their wearing the hair, uncut, or the head unshaved, that gave them their designation as Nazarenes, but no conjecture could be more illogical. The allowing of the hair to grow without cutting, was considered an austerity or deprivation of comfort or gratification as is plainly indicated in Numbers, vi., 1—

"When either man or woman shall separate themselves to vow a vow of a Nazarene, to separate themselves unto the Lord;

"He shall separate himself from wine and strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

"All the days of his separation shall he eat nothing that is made of the vine-tree from the kernels even to the husks.

"All the days of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of the head grow.

"All the day he separateth himself unto the Lord, he shall come at no dead body. He shall not make himself unclean for his father, or his mother, for his brother or his sister, when they die; because the consecration of his God is upon his head."

It will thus be seen that the wearing of the hair during the observance of the Nazareth vow was regarded as a personal sacrifice, which only ended after the fullest and strictest observance of that vow. Then we are told (Numbers, vi., 18.) It was the duty of the neophytic Nazarene "to shave the head of his separation at the door of the tabernacle of the congregation, and he shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings."

It would therefore seem that from that time the confirmed Nazarene was required to go with shaven head, as stated, as a badge of perfect Nazarethship. And thus the statement of the spirit is fully corroborated. But there is another very significant fact in the statement that Samson was, by the promise of Hannah, his mother, devoted to become a Nazarene. It is true that this was only a fiction, but the locality of the exploits, attributed to Samson, throw a flood of light upon the correctness of the spirit statement, as to who the Nazareth sect were. Speaking of Samson, Chambers' Cyclopædia says:

"There is in the whole account of his deeds no sign of any superior authority vested in him. His history bears altogether more the general character of a popular tale, or saga, than that of a real historical account. His whole life is surrounded by a marvelous halo from his birth to his death."

And again it says:

"The miraculous deeds he performed have taxed the ingenuity of many commentators, and the text has been twisted and turned in all directions, to explain rationally his slaying those prodigious numbers single handed; his carrying the gates of Gaza in one night, a distance of about fifty miles, the probable distance from Gaza to Hebron, and some have indeed assumed that he did not carry them there all at once, but piecemeal."

Now it is admitted that Samson was a born Nazarene, and that his greatest exploits were performed in the land of the Philistines, of which the city of Gaza was the chief stronghold. It is claimed he was a Nazarene, on account of his long hair, which gave him his inordinate strength. But as the story of Samson is badly mixed up with that of the Hercules of the Philistines, we may naturally infer that the author of the Samsonian riddles, sought to cover up and divert attention from the origin of the Nazareth sect. In view, then, of all the circumstances, I conclude that there was a village near Gaza called Nazareth, at which place the Gnostic Sabianism and Pythagorean asceticism of Egypt, and the hierarchical or priestly tendencies of the Jews, met and blended, taking the form of the sect of Nazarenes, and becoming known by that name. That this sect afterward became known as the Essenian Brotherhood, is in the highest degree probable, if not certain, and this about the time etated by the spirit of Tacitus, (A. D. 60). The change of name most probably arose from the strong Jewish prejudice against Nazareth, the birth-place of their religion. The etymology of the name Essens or Essenians is not traceable in the Hebrew tongue. It doubtless has some esoteric meaning, never disclosed to any but those initiated into their secret mysteries. It must not be forgotten that the Jewish scriptures are but little older than the writings of Philo Judæus and Flavius Josephus, notwithstanding the attempts of the Jewish priesthood to make them appear much older. If the Old Testament, as it is called, is read in the light of comparatively recent productions, much that is perplexing and mysterious about it will at once disappear.

Another point to which it is well to direct the readers attention is the statement of the spirit of Tacitus, that when he lived, the leader of the Essenes, was known by the name of Apollon, and that he taught nearly the same doctrines as those of Apollonius of Tyana. This affords a most intelligent explanation of the words attributed to "St. Paul" in 1 Corinth. III. 1-6.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

P. NIGIDIUS FIGULUS (A Pythagorean Philosopher).

I SALUTE YOU, SIR:—The time I lived in the mortal form was from about B. C. 13 to A. D. 25. I was an astrologer and philosopher. I also held the office of prætor at Rome. My business here this morning is to explain what I knew about, what is termed, Christianity. I knew of Apollonius, but his name in my day had not become so well known publicly as afterwards. At Rome, at that time, there was a society known as The Initiated. It comprised the learned men of the then civilized world. The real name of that society—that is its secret designation—was, "The Sons of the Sun," and they understood all the teachings of the ancients as relating to the Sun, the planets, and principally to the signs of the Zodiac. Out of this religion, or secret society, of which Apollonius was also a member, has grown what is now called Christianity. Each of the gods had a star assigned to him, that astrologers, like myself, explained to the people, and told them what the gods wanted, by their positions in the houses of the heavens. Most of the Roman, Grecian and Egyptian priests were astrologers, but not truthful ones, they reading the stars in a way that would bolster up the superstitions they were propagating. There were also at Rome a class of mystics who pretended to great knowledge, but who in reality knew nothing but to place the minds of those who witnessed their performances in a chaotic state, in which state they experimented upon them psychologically. Understanding mesmerism they used all prominent men, whom they could so psychologize, for their own interests. The next generation after them, as will be made clear by the next speaker here to-day (C. Velleius Paterculus), were engaged in preaching and teaching communism, under the name of Essenes, out of which sect the Christian religion started. They had also a secret name, which was "Brethren of the Star of the East." The whole train of their ideas were stolen or appropriated from the teachings of the Gymnosophists; and the latter were the "Wise men who saw the Star in the East," or who, in other words, brought the mystery of that star with them. I have used all the time allotted me. My name was Nigidius.

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

"P. Nigidius Figulus, a Pythagorean philosopher of high reputation, who flourished about sixty years B. C. He was so celebrated on account of his knowledge, that Gellius does not hesitate to pronounce him, next to Varro, the most learned of the Romans. Mathematical and physical investigations appear to have occupied a large share of his attention; and such was his fame as an astrologer, that it was generally believed, in later times at least, that he had predicted in the most unambiguous terms the future greatness of Octavianus, on hearing the announcement of his birth; and in the Eusebian Chronicle he is styled 'Pythagoricus et Magnus.' He moreover possessed considerable influence in political affairs during the last struggles of the republic; was one of the senators selected by Cicero to take down the depositions and examinations of the witnesses, who gave evidence with regard to Cataline's conspiracy, B. C. 63; was prætor in B. C. 59; took an active part in the civil war on the side of Pompey; was compelled in consequence by Cæsar to live abroad, and died in exile B. C. 44. The letter of consolation addressed to him by Cicero, which contains a very warm tribute to his learning and worth, is still extant. A. Gellius, who entertained the strongest admiration for the talents and acquirements of Figulus, says that his works were little studied, and were of no practical value, in consequence of the subtlety and obscurity by which they were characterized; but the quotations adduced by him as specimens scarcely bear out the charge, when we consider the nature of the subject. The names of the following pieces have been preserved: 'Of the Grecian and Barbaric Spheres,' 'Of Animals,' 'Of Divination,' 'Of Anguries,' 'Of Storms,' and 'Commentaries on Grammar.'"

[In this communication I encounter a difficulty which I propose squarely to meet, and leave the reader to draw his own inferences. The name given was simply Nigidius, but it unquestionably refers to P. Nigidius Figulus, who was a Roman astrologer and philosopher of great distinction. The spirit says he lived from B. C. 13 to A. D. 25, at a time when history says he did not live and that he died in B. C. 44. If the latter statement is true, then it would be useless to claim any credit for that communication. But may it not be that history is in this instance at fault, as it has been in so many other matters. I at least infer, so, for the following reason: C. Marcus Figulus was prominent in the proceedings of Cicero against Cataline, as is shown by the following reference to him, in the same biographical work, but by a different author. It is there said: "C. Marcus Figulus, consul B. C. 64. In the debate on the sentence of Cataline's accomplices, he declared for capital punishment, and approved of Cicero's measures generally. In his consulship the senate abolished several illegal collegia, as prejudicial to the freedom of the comitia and to the public peace. His tomb was unusually costly." The fact seems to have been, that the especial friend of Cicero was this older Figulus, and that in some way Nigidius Figulus became confounded with the friend and contemporary of Cicero. Probably the error arose from confounding the pretorship of the former with the consulship of the latter, or it may have been that the latter was prætor subsequently to his consulship. I am led to infer that the communication is correct, although so flatly contradicted by the historical statements regarding him. It is not said from whom he descended, and therefore we have no means of knowing whether he was, or was not, a member of the family of the Figuli. If a member of that family, he was most probably a grand-son of Figulus, the friend and supporter of Cicero. The communication is so consistent with the character of the learned astrologer and philosopher, that its genuineness seems apparent. Indeed, it is not a violent inference to suppose that Nigidius Figulus was descended from those skilled in astrology, from whom he inherited his taste for and skill in divination. It is more than probable that it was C. Marcus Figulus, the friend of Cicero, who made the prediction of the future greatness of the infant Octavianus. If any one who is thoroughly conversant with Roman history, will throw any light upon this subject, I shall be obliged. The spirit that followed was an apparent contemporary of Nigidius, which adds greatly to the probability

of the correctness of my conjectures, as to the authenticity and truthfulness of the communication.—Ed.]

VELLEIUS PATERCULUS, (A Roman Historian.)

I SALUTE YOU, SIR:—My communication here to-day, will be a continuation of what the previous spirit set forth. I was a soldier under Tiberius. I was also a historian, and during my campaigns wrote most of the notes, from which I constructed the history of Rome and Greece, after my time as a soldier had expired. In my travels from A. D. 25 to 36, I closely observed the forms and ceremonies of the religions in each country I visited, and also took great delight in examining the ruins of antiquity; and I found upon those ancient temples and tombs exactly what I found at Rome, the religion of the Sun. Upon the oldest ruins in Phenicia and in the Palmyrean desert; also in Sicily, Egypt, the Isle of Cyprus, and Greece; and throughout the then civilized world, all religions could be unlocked by one key, and that consisted of the signs of the zodiac. He who understood how to use this key rightly could confound all the priests who were then living. This was the leading idea of them all; but, of course, as each one of these signs had some particular symbol to represent it; so each one of them had their followers or worshippers. In Egypt I found principally two signs which seemed to be the leading ones—they were what are called *Taurus* and *Sagittarius*—the Bull and the Archer; in Greece, the *Ram* or *Lamb* and *The Fishes* seemed to be the leading signs; in Rome the sign of the *Lion* for which was substituted the *Eagle*, and *Aquarius* or the man pouring water. All these signs were to be found upon the tombs and temples of my day. There were also a great many representations of the Goddess with the wheat (by some called corn). These I found in all countries. Soldiers were all tyrants. There was a great appearance among them of worship of the gods, but in reality there were very few who believed in them. A god was only of account as long as he prospered their affairs. When he failed to accomplish anything useful for them, they did as the Chinese of your times do, burned him or knocked off his head. I knew Apollonius of Tyana. I knew also his disciple one Damis. I saw them at Alexandria. They there taught in the different temples, but I was so busy as a soldier, that I had not much time to listen to philosophy. This was about A. D. 36. Tiberius dying the next year, 37, I returned to Rome and there completed my history, of which only fragments have been allowed to come down to you moderns; and the reason of this suppression of what I wrote was, that in it was a full description of the workings of miracles by Apollonius, and the Christians could not afford to let this be known. It would have ruined their scheme. It also contained a complete description of the doctrines and teachings of the Essenes, who had three colonies at that time, one at Antioch, one in Samaria, and one in the Isle of Cyprus. I have now stated all I can that will be of much benefit. I will have to spell my name, Velleius Paterculus.

I regard this as a most remarkable and important communication. I take the following facts concerning Paterculus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"C. Velleius Paterculus, a Roman historian, contemporary with Augustus and Tiberius. He is not mentioned by any ancient writer, with the exception of a solitary passage of Priscian, but his own work supplies us with the leading events of his life. * * *

"Velleius Paterculus was probably born about A. D. 19, the year in which Virgil died. He adopted the profession of arms; and soon after he had entered the army, he accompanied Caius Cæsar in his expedition to the East, and was present with the latter at his interview with the Parthian king, in A. D. 2. Two years afterward, A. D. 4, he served under Tiberius in Germany, succeeding his father in the rank of Prefectus Equitum, having previously filled the offices of tribune of the soldiers, and tribune of the camp. For the next eight years, Paterculus served under Tiberius, either as præfectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia, and, by his activity and ability, gained the favor of the future emperor. He was accordingly promoted to the questorship, and in A. D. 6, when he was questor elect he conducted to Liberius the forces which had been lately levied in the city. He accompanied his commander on his return to Rome in A. D. 12, and mentions with pride that he and his brother Magnus Celer, took a prominent part in the triumphal procession of Tiberius, and were decorated with military honors. Two years afterward, A. D. 14, the names of Velleius and his brother, were put down by Augustus for the pretorship; but as that emperor died before the comitia were held, they were elected to this dignity at the commencement of the reign of Tiberius. We have no further particulars of the life of Paterculus. Paterculus was alive in A. D. 30, and he drew up his history in that year, for the use of M. Vinicius, who was then consul; and it is conjectured by Dodwell, not without probability, that he perished in the following year, A. D. 31, along with the other friends of Sejanus. The favorable manner in which he had so recently spoken in his history of this powerful minister would be sufficient to insure his condemnation on the fall of the latter."

All of which shows how little history is to be depended on in matters that concerned the interests of the Christian priesthood. Here we see a break of at least fifteen years without one historical fact concerning this distinguished soldier and favorite of the emperor Tiberius. It is admitted that he was living and actively engaged upon his history as late as A. D. 30. What had he been doing from the death of Augustus to the time of his own death, whenever that may have taken place. Is it likely that a man of such an active and energetic nature and capable of the greatest public usefulness was not constantly employed in the military service of the Empire? He was no doubt favored by his friend Tiberius and sent on service into the countries to which his taste for antiquarian and historical researches most strongly attracted him. Those countries were doubtless those his spirit has named, to wit: Sicily, Egypt, Greece, Phenicia and Cyprus, and many other countries of similar historical interest. The supposition that he died in A. D. 31, is based solely on the fact that he dedicated his work to M. Vinicius, who was consul in A. D. 30. It never occurred to these historical guessers that M. Vinicius was consul a second time in A. D. 45, at which time no doubt Velleius Paterculus dedicated his work to him. If it was at the time of his last consulship

that this dedication took place, then is the communication of this spirit fully corroborated, and here we have another demonstration of the fact that spirits of long ago, can return to earth, correct the untruths of history, and restore to us the lost, suppressed or destroyed records of the past. If Paterculus lived from A. D. 14 to A. D. 30 without a historical trace of his career, there is no reason why he did not live without such a trace until the second consulship of Vinicius in A. D. 45, which he undoubtedly did. But the probability of this having been the fact is greatly increased by the state of the work that has come down to us from him. The same author says:

"The work of Velleius Paterculus which has come down to us, and which is apparently the only one he ever wrote, is a brief historical compendium in two books and bears the title, 'C. Velleii Paterculi Historiæ Romanæ ad M. Vinicium C. s. Libri II,' which was probably prefixed by some grammarian. The work was not only dedicated to M. Vinicius, who was consul in A. D. 30, but it appears also to have been written in the same year as has already been remarked. The beginning of the work is wanting; and there is also a portion lost after the eighth chapter of the first book. [Why were we not told how great a portion of it was lost?] The object of this compendium was to give a brief view of universal history, but more especially of the events connected with Rome, the history of which occupies the main portion of the book. It commenced apparently with the destruction of Troy and ended with the year A. D. 30. [Why not the year A. D. 45?] In the execution of his work, Velleius has shown great skill and judgment, and has adopted the only plan by which an historical abridgement can be rendered either interesting or instructive. He does not attempt to give a consecutive account of all the events of history; he omits entirely a vast number of facts and seizes only upon a few of the more prominent occurrences, which he describes at sufficient length to leave them impressed upon the recollection of his hearers. * * * As a historian Velleius is entitled to no mean rank; in his narrative he displays impartiality and love of truth, and in his estimate of the characters of the leading actors in Roman history, he generally exhibits both discrimination and judgment. But the case is different when he comes to speak of Augustus and Tiberius. Upon them and especially upon the latter he lavishes the most indiscriminate praises and fulsome flattery. There is, however, some extenuation for his conduct in the fact that Tiberius had been his patron and had advanced him to the honors he had enjoyed, and also from the circumstance that it would have been dangerous for a writer of that time to have expressed himself with frankness and sincerity."

Against this imputation of his lack of fidelity as a historian, the spirit of Paterculus returns to confound his traducers by stating that it was not until after the death of Tiberius, in A. D. 37, that he left his military occupation in Egypt, and went back to Rome to write the history which mainly gave him his historical fame. That history, he tells us, contained a full recital of the miracles performed by Apollonius of Tyana, and a complete exposition of the dogmas and teachings of the Essenes; and that these portions of his work, the most important and valuable to posterity, were destroyed by the Christians to save their monstrous scheme of deception. I do not hesitate to declare my conviction that this communication is authentic and true in every particular. Who will say the graves are not giving up their dead and the judgment day drawing near.—Ed.]

EPAPHRODITUS, (A Greek Grammarian.)

I GREET YOU, SIR:—I might as well state who I am, and what my name was when in the mortal form, in order that we may understand each other more thoroughly. I am the man to whom Josephus wrote his two books in answer to Apion. My name was Epaphroditus. I was not, as history supposes, the freed man of Nero, nor was I Domitian's secretary at Athens. My country was Iudæa. Josephus and myself corresponded a great deal. We both belonged to the Order of the Initiated—the Free Masons of the first century. We were mainly interested in investigating occult sciences; and to prove to you that Josephus was not only a medium, but a believer in Spiritualism, I will refer you to his account of Solomon, in which he sets forth that Solomon was initiated in the art of exorcising or driving out demons. Solomon received this gift from spirits under the mistaken idea it was from God. You will also find in his description of Solomon, that one Eleazar, a Jew, drove a demon out of the obsessed individual in Vespasian's camp, and the test was this: that the cup of water should be set a certain distance from the obsessed man, and the demon would upset it, as it passed out of the man. The only object I have in introducing these things, is to prove that Josephus was a Spiritualist, and that the Society of the Initiated was made up of investigators of what is termed mediumship to-day. I can also inform you why there is no reference to Apollonius in Josephus's writings. It was owing to the obligation assumed by those who entered into the investigation of these mysteries that they should never manifest any conscious knowledge when they saw a brother of the order performing any of those miracles, as they were called, for fear they would be charged with conspiring; as the sceptics then living would have done everything they could to ruin them—in the same way they now seek to ruin mediums. Therefore, while they recognized and helped each other secretly, they never acknowledged each other openly. I know that Apollonius obtained, in India, the gospel of one Deva Bodhastatus. I want to say, also, that all the writings among the learned, that is, the translated writings, were written in those days in the Samaritan tongue, and it was not until the second century that there was any amount of those writings translated into the Greek and Latin languages. In the time of Trajan, the ancient arts were somewhat revived. He being a student of astrology and philosophy himself, allowed a freer discussion of the merits of different religions. In fact my age was the age of comparison, and we compared notes, and the materials that were thus collected, served as a basis for manufacturing that great fraud, Christianity. That is about all I can say. I passed to spirit life at Smyrna, A. D. 110.

[I take the following account of Epaphroditus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"Epaphroditus, a freedman and favorite of the Emperor Nero, who employed him as his secretary. During the conspiracy which put an end to Nero's rule, Epaphroditus accompanied his master in his flight, and when Nero attempted to kill

himself, Epaphroditus assisted him. For his service, however, he had afterward to pay with his own life, for Domitian first banished and afterward ordered him to be put to death, because he had not exerted himself to save the life of Nero. The philosopher Epictetus was the freedman of this Epaphroditus; but whether he is the same as the Epaphroditus to whom Josephus dedicated his 'Jewish Antiquities,' and on whom he pronounced in his preface a high eulogium for his love of literature and history, is very uncertain, and it is generally believed that Josephus is speaking of one Epaphroditus who lived in the reign of Trajan, and was a freedman and procurator of this emperor. From all these persons of the name of Epaphroditus, we may distinguish the one whom the Apostle Paul mentions as his companion."

The historical importance of this communication cannot be overestimated, as showing that ancient spirits can return and set themselves right against the misrepresentations of those claiming to record truth as to the events of the past. This spirit was beyond all doubt the friend and fellow-member of the Order of the Initiated, of Josephus, and it was to him he dedicated not only his letters in answer to Apion, but also his great work, the "Antiquities of the Jews." He was no one's freedman, as is wrongly alleged in history, but a fellow investigator with Josephus of occult sciences. He testifies positively that Josephus was a medium and a Spiritualist, and refers to the following portion of Josephus's "Antiquities of the Jews." (Book viii., chap. ii., sec. 5):

"God also enabled him (Solomon) to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also, by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: he put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly; for which reason all men may know the vastness of Solomon's abilities, and how he was beloved of God," etc.

The spirit of Epaphroditus tells us that Josephus and himself knew that the powers attributed to Solomon were derived from spirits and not from God, as the ignorant, and even Solomon himself supposed. But the greatest revelation of all, is the fact that the Order of the Initiated, to which Josephus and himself belonged, was composed of persons who were engaged in the investigation and practice of spiritual mediumship and spirit communication. It appears equally that Apollonius of Tyana, was also a member of that secret order, and that it was well known by the members of that order, Josephus among the rest, that the miracles attributed to Apollonius were only the result of spirit power exerted through him. It has already been very plainly shown by these spirit testimonies, as well as by the strongest corroborative proofs of historical facts, that Apollonius of Tyana, and St. Paul are one and the same person. Now as Epaphroditus and Apollonius were fellow members of the Order of the Initiated there can hardly be a doubt that the latter addresses the former (Philippians II., 25,) in these words: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants;" and again (Philipp. iv., 18,) "But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well pleasing to God." Whether the Epaphroditus thus spoken of by Apollonius or Paul, was the friend and fellow student of Josephus, or some other Epaphroditus we may not certainly know; but this much is certain, Apollonius, Josephus and Epaphroditus were beyond all doubt contemporaries; fellow Spiritualists and mediums, and co-members of the same secret Order of mysteries, out of which subsequently developed the Christian hierarchy a scourge to the human race, the effects of which will not be wholly obliterated for centuries to come. It is such spirit testimony as that of Epaphroditus that settles the authenticity and truthfulness of such communications.—Ed.]

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 Grattan 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.

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WHY HAS SPIRITUALISM ACCOMPLISHED SO LITTLE?

Two weeks ago, we made some introductory remarks in relation to the above subject, which we promised to follow up as opportunity offered. We now proceed to fulfil that promise, as we deem a proper presentation of the teachings of the past, as most important, to the future progress of Spiritualism. Thirty-three years ago, the civilized world was astounded by the announcement that certain tiny sounds had been heard at the home of Mr. John Fox, at Hydeaville, N. Y., and that it had been clearly ascertained that those sounds were of supermundane emanation and denoted and expressed human thoughts. Men of science looked up from their scientific occupations, long enough to determine that in those sounds was something outside the domain of scientific investigation, and they resumed their routine of experiments as if the presumptuous intruders would retire into the silence of oblivion, by reason of the snubbing they received from these complacent leaders of human thought. But to the ears of the theologians those sounds brought other sentiments than silent indifference. Those professed experts in the knowledge of all that concerned the future welfare of the human soul or spirit, heard, in those sounds, the death knell of their theological pretensions and cast about for some method of explaining away phenomena that they intuitively foresaw were to take the place of their theological fictions, unless they could arouse popular prejudice against them, and against the mediumistic and endowed psychological sensitivities through whom those phenomena were wrought. As the Devil and his legions, had enabled them to hold their power over their fellowmen for centuries, these skilled deceivers of humanity, without regard to sect, doctrines or belief, united as one man, to cast upon those, theretofore, unrecognized phenomena, the odium and dread which they had been for hundreds of years instilling into the human mind. They were too sharp to undertake to ignore the occurrence of the phenomena, as did their less selfish but more ostentatious brethren of science; for they well knew the phenomena could not be arrested by any such impotent policy as that. They, therefore, acknowledged the occurrence of the phenomena, but attributed them to the Devil and hisimps.

Having decided upon their policy, the clergy and priesthood have, ever since the initiation of the spiritual movement, kept up the cry of diabolism against spirits, mediums, Spiritualists and Spiritualism, until their followers have come to believe there is something essentially bad connected with all these. In this way many people have been deterred from examining the subject of Spiritualism; lest by doing so they should commit the unpardonable sin, bring upon themselves the direct injury, and be compelled to surrender their reason. The extent to which this wholly groundless and inane misrepresentation and prejudice has retarded the growth of Spiritualism, is beyond calculation.

Fortunately there were many persons, in no re-

spect inferior to those claiming preeminence as scientists and theologians, who, not only recognized the actuality of the phenomena, but who, having no pet hobby to subserve, were enabled to perceive the vast significance and importance of those phenomena; and who, as sensible men and women, resolved not only to investigate them, but to contribute, as far as they were able, to the multiplication of those phenomena, in order that they might be brought to the knowledge of the greatest possible number of persons. Under the direction and guidance of the spirit producers of the phenomena in question, circles were everywhere formed; thousands of mediums were developed, and the light of Spiritualism spread with a rapidity such as had never before attended any revelation of truth from super-mundane sources. So long as those who became interested in Spiritualism made the phenomenal demonstration of its truths the leading object of their efforts, the spiritual movement moved on, over every obstacle, and the theological cry of, "Spiritualism is the work of the Devil—have nothing to do with it, if you value your soul's salvation," amounted to nothing. Those who received the assurance of continued life, and return of those they once loved when on earth, justly laughed to scorn, the priestly bugaboo, and gladly welcomed a knowledge that robbed death of its terrors, and mortal life, if properly applied, of all its ills. Had this policy continued, Spiritualism to-day would meet no well informed person who would dare to gainsay its truths.

Why has not that policy been continued? We answer; mainly, because Spiritualists, whether mediums or not mediums, have undertaken to usurp the leadership of the spiritual movement, and to trammel the operations of beneficent spirits, who can alone exemplify and propagate the teachings of Spiritualism. Until this unreasonable and absurd nonsense is ended, Spiritualism can make no further progress. This is rendered perfectly evident by the rapid growth of Spiritualism during the first fifteen years of its existence; and its gradually diminishing growth and present stagnation, since a new direction was given to spiritual efforts. As to the causes that led to this change of policy, we have not the time or space to enter fully into them at this time. We can only say that they are of a dual nature, mundane and super-mundane; all concurring to influence a policy that is calculated to obstruct, rather than advance a knowledge of what mankind most need to know. Persons who are naturally the most sensitive and mediumistic, are the most easily convinced of the truth of Spiritualism, and hence, constitute the great bulk of those who identify themselves with the spiritual movement. Being thus, by nature, more than ordinarily liable to the influence of spirits, they are to a large extent controlled, and their actions for good or ill, more or less moulded by them. Hence we see so much apparent inconsistency in the lives and professions of those who in Spiritualism seek to become most prominent.

Unfortunately spirits are not all good, truthful, benevolent, unselfish, and anxious to have mortals to know the truth. A vast proportion of them are the very opposite of these in their inclinations and purposes. These being the most nearly affiliated with the selfishness that prevails so largely amongst mortals, naturally exert a great influence over the minds and actions of the latter, and avail themselves of every mental and moral defect they can find in mediumistic persons, to gratify their own mental and moral depravity. They find such persons envious, ambitious, insincere, dishonest, avaricious, unsympathetic with suffering, sensual, selfish, gluttonous, intemperate, or otherwise depraved; and they avail themselves of these defects and weaknesses, to minister to their own depraved inclinations. So subtle is their influence that their victims are rarely sensible of the controlling power these exert over their badly balanced faculty of judgment, and hence the deplorable crop of Spiritual cranks, that like fungi on the golden wheat, sap the very life and nourishment of the growth of Spiritualism.

This is an evil that must be overcome, before Spiritualism can present that inviting aspect which will draw to it all right-thinking and right-loving people; an aspect it will surely in time attain. Spiritualists and mediums must think less about their individual interests and welfare, and more about the common good of the whole race, before the hold of selfish spirits upon and over them will be broken. The phenomenal facts and evidence of Spiritualism teach nothing more strongly than that selfishness is the one source of all the evil that prevents the universal happiness of mankind. Yet, who heeds that teaching, even amongst those who should be the best informed as to that truth? We have looked in vain among Spiritualists for some improvement in this respect over those who have been trained to regard the happiness of individual man as the great end and object of mortal and immortal life. Why has Spiritualism become swallowed up in the maelstrom of selfishness, that has wrecked the happiness of so many generations of theologically led and governed people? We answer, because those who accept the truths of Spiritualism see in them nothing different from the errors of the past. If they did, the ever-recurring questions to their minds would not be—How can I prosper? How can I gain personal renown? How can I most gratify my animal desires? How can I be individually most happy? But on the

contrary, they would be: How can the good of all be most promoted? How can all be elevated in the scale of intelligence and moral excellence? How can all be peaceful and happy? Until Spiritualists realize that Spiritualism is not a religion, a philosophy or a theory, but a vital, practical and necessary course of instruction, preliminary to the full inauguration of true progress and reform, it will not have entered upon the discharge of the mission it has been sent to fulfil.

Where is Spiritualism to-day? This is an age of printing and reading. There is no better test of the drift of human thought and effort, than the number of books, periodicals, newspapers, and tracts that are printed, circulated and read, in any and every department of human inquiry. Test the extent and influence of Spiritualism by that standard and where does it stand? Notwithstanding the claim so frequently put forth, that there are many millions of Spiritualists in the United States, how is that claim sustained by that true test of popular sentiment the literature that appertains to it? There are but four or five weekly spiritual publications in the whole country; but two or three monthly; and two or three quarterlies. The aggregate circulation of all of them together does not exceed twenty-two or three thousand. Say that there are ten readers of each number of all the spiritual publications, and their weekly circulation twenty-five thousand (a large estimate); and the whole number of readers would not exceed 250,000 of Spiritualists who feel enough interest in Spiritualism to read or patronize the papers devoted to its advocacy. But when it is remembered that, of this number, a large proportion are the readers or patrons of two or more Spiritual papers the showing becomes pitiful in the extreme. Is book reading any more general among Spiritualists than newspaper reading? Ask the dozen or so book dealers who have sought to make a specialty of Spiritual publications. They will tell you what will surprise you. It is by no means a pleasant thing for us to thus probe the sore places in the body of Spiritualism; but satisfied that this must be done before health and strength can be imparted to it; we have, at the risk of being misunderstood; sounded the depths of the disease, before suggesting remedies for its eradication. Friends, it is useless to try and conceal the present weak condition of Spiritualism as a reformatory and progressive movement, supposing that things can be made better by such attempted concealment. The thing to be done, is to seek out and apply the proper means to give it strength and vitality. And to that point we will direct our closing remarks for the present.

The source from which Spiritualism can derive the life and strength that will make it a power on earth, exists only in the realms of spirit, whence it took its birth. It can only live and grow in the atmosphere which it drew into its lungs with its first breath and in which its tender infancy was passed. Deprive it of that atmosphere and it must surely die. It to-day languishes because that atmosphere has become so corrupted with mundane selfishness, that it is wholly unsuited to the natural requirements of so grand an heir of truth. Spiritualism needs more spirituality than it has ever enjoyed, to make it what it will yet become, when once adequately supplied with that indispensable element of growth and life. Whence, then, is the needed spirituality to be derived? We answer, alone from spirits who have grown out of and beyond the wilderness of mundane errors and selfishness. How may it be derived? We answer, by opening every possible avenue for the influx of spirituality from the world of developed and advanced spirits. How are such avenues to be opened? We answer, only in the way that the spirits themselves have so plainly pointed out to us. The great need is a supply of mediums through whom the true, the noble, the gifted, the benevolent, the good, in spirit life, may freely come to counsel, instruct and influence mortals, in the light of their incomparably greater and grander experiences than the most fortunate of earth's inhabitants ever knew. These grand spirit benefactors need mediums whose aspirations are akin to their own. Can that need be met? We answer, yes, when the whole present policy of the friends and advocates of Spiritualism is radically changed. In what respect, changed, do you ask? In the manifestation of a proper appreciation of the incalculable importance of mediumship to the attainment of the highest development of the mental, moral and physical welfare of the human family. Spiritual mediumship is to-day shunned, even among the most intelligent and experienced Spiritualists. Why? Because of the lack of appreciation of this heaven-born gift. Why that lack of appreciation? We answer, mainly because of envy and selfishness on the part of those who should feel that they could perform no higher duty to themselves and humanity than to rally around mediums to encourage, shield and strengthen them in performance of their mission as the intermediaries between the immortal and mortal spheres of life.

It was not so of old. Then the seers, the prophets, and mediums for spirit impression and control, were deemed sacred, and became objects of reverence and religious veneration to the ignorant and uninformed masses of the people. This was but little more irrational than the prevailing indifference to Spiritual mediumship, so generally manifested by professing Spiritualists to-day. Where is there a Spiritual society that gives any attention to the cultivation of mediumship? Where is there

a lecturer who manifests any interest in the work of mediums, who devotes his or her time to sitting for the spirits to give proof of the truths of Spiritualism? Where is the Camp-meeting association of Spiritualists who give the least attention to the spirit work that is accomplished through mediums in the way of enlightening mortals as to a true knowledge of the relations of the mortal to the spirit life? In a word, what is being done to propagate a knowledge of Spiritualism, is absurdly inadequate to the needs of the hour. Better no organization whatever, than that they should become as they too often now are, tub-throaters to the whale of popular prejudice. Better have fewer Spiritualists, whose actions are consistent with their professions, than to have a greater number to profess a regard for Spiritualism, which their actions demonstrate they do not feel.

We have here generalized some of the reasons why Spiritualism has accomplished so little. We shall from time to time demonstrate the correctness of our general conclusions by specific illustrations. We have faith enough in the good sense of sincere and earnest Spiritualists to believe that they will profit by the facts, and in time inaugurate a truly active, progressive and consistent Spiritual movement; a thing that does not now exist. Let us have anything but the dead and lifeless indifference that is called a Spiritual movement to-day. Away with the dead thing, and let it give place to a movement worthy of the name of Spiritualism.

ALFRED JAMES AND HIS ACCUSER WM. R. TICE.

In the month of March, 1870, Wm. R. Tice, of Brooklyn, N. Y., who had been detected in a most dishonorable attempt to discredit Alfred James as a medium, in that city, attempted to screen himself from the consequences of his disgraceful proceedings by repeating them in Philadelphia. Having fully investigated the facts, we ascertained the dishonesty of the whole affair, so far as Mr. Tice was concerned, and published them to the world through the columns of *MIND AND MATTER*. So damaging was our exposition of those facts, that Mr. Tice, after brooding over his discomfiture for nearly two years, found himself driven to seek revenge by putting us to the expense of defending ourselves in the courts against legal proceedings instituted, without a shadow of excuse, against us. At the time of our exposure of the contemptible action of Mr. Tice, Mr. Chas. R. Miller, now publisher and editor of *Miller's Psychometric Circular*, was president of the Brooklyn Society of Spiritualists, and a personal friend of William R. Tice. Mr. Miller did what he could to screen Mr. Tice from the contempt which his dishonorable and unfair treatment of Mr. James was calculated to call down upon him. At that time we supposed that Mr. Miller sought to screen Mr. Tice, believing that Mr. Tice had published the truth concerning Mr. James. We are now compelled to believe that Mr. Miller knowingly connived at Mr. Tice's abominable attempt to discredit Mr. James as a medium. It now appears, that Mrs. Cora A. Syme, who was present and witnessed all that occurred at the alleged exposure of Mr. James, as long ago as April 8th, 1870, wrote to Mr. Miller what actually took place at that time, which statement is strictly in accord with the statement made by Mr. James; but for some reason that Mr. Miller should now explain, he never made it public until July 18th last, when he published the whole statement, occupying six columns of the *Psychometric Circular*. We, however, thank Mr. Miller, slow as he has been in making public Mrs. Syme's testimony, for his tardy justice in the premises.

We quote the following portion of Mrs. Syme's letter to Mr. Miller, in justice to Mr. James, against the aspersions and deception of Wm. R. Tice, to the prejudice of him, Mr. James. Mrs. Syme says:

"You ask what interpretation I put upon the strange and unexpected events which have lately taken place in relation to Mr. James? Whether I believe he could have been guilty of wilfully deceiving the public, or whether he acted entirely under spirit control? And whether the spirit friends did not act from the best of motives, doing all the good they could for the moral world, under the difficult circumstances in which they were placed? In fact, the whole matter is reduced to a question of purity of motive on the part of spirits, and of correct or incorrect interpretation of the facts, on the part of ourselves. There is no doubt of the fact that clothing was found on the person of Mr. James when he came out of the cabinet, after a successful seance, when five full forms and two half forms had appeared. I saw Mr. James thrown down, and three articles of clothing taken from his person, and these I recognized as part of dresses I had seen on figures before, though not all by any means. The remainder of the clothing produced by Mr. Tice was not seen by the company to be taken from his person, but only out of the cabinet, by Tice, and which he said he had taken from James's body behind the curtain. But to this I cannot testify, none of the company seeing it except Mr. Tice himself. There is no doubt, however, about the fact that some clothing was found upon the medium; only the articles produced were so much more faded, rumpled and soiled, than those on the forms, that I was unable to account for the difference, except on the ground that spirits can draw the spirit out of clothing, and reconstruct it; or have some way of renovating old soiled clothing and making it appear fresh and new. The controversy between the two parties therefore is not as to the fact of some clothing being found, but only as to the difference of interpretation to be put upon that fact. Mr. Tice and his numerous sympathizers, judging from mere outside appearances, jump at conclusions, and render a snap judgment against poor James, to the effect that he is an ardent impostor, buying and concealing all those

dresses himself, dressing up in them in the midnight darkness, and enacting all those difficult parts, with such consummate skill, for the sake of the pittance of money he received for it, to save his old mother and himself from starving, as that is all he ever did get for it, except plenty of abuse and execration."

Mrs. Syme again says:
"For more than a year, I have been a constant and intelligent student through him (Mr. James) of ancient and Modern Spiritualism, ancient history and character, and the science of materialization. I have found him one of the best teachers I ever had. For the last six months, too, I have attended on an average, three of his materialization seances each week, seeing from six to ten, full and half sized figures, ancient and modern, each time, many of them strangers. So as near as I can estimate it, I must have seen three or five hundred separate spirits, of all ages, sizes, heights, weight, countenance, and manners—speaking various languages, ancient and modern, coming from many countries, and representing historic ages wide apart. I have become well acquainted with several of the Band, who are as familiar to me, as the members of my own family. And when Mr. Tice requires me to believe, that all these different people, looking as widely different as the poles, or as white and black, speaking different languages, living in different ages, and representing different countries, are all one and the same person, and the very small diminutive one at that, of Mr. James dressed up by himself in pitchy darkness, with only a few bits of shabby tinsel, and a few soiled and crumpled rags to do it with! I say no, no, gentlemen, your effect is too great for your cause; your cause must be adequate to your effect, or you cannot expect a philosopher to accept it, which your cause, evidently is not."

Again Mrs. Syme says:
"So all told, I can see no good Mr. Tice has done by his exposure, as he calls it, in spite of all his boasting of honesty and service to the cause, except to crush out if possible, and drive to the wall, one of the best mediums the spirit world has yet developed, and to injure the cause of Spiritualism by depriving the public of the powerful ministrations, and spiritual guidance of the spirit world through this grandest of materializing mediums."

Had that testimony of Mrs. Syme been given to the world at the time when it was most appropriate it should have been, the scheme of Wm. R. Tice and his Bundyite coadjutors to injure Mr. James, ourself, our paper and the cause of Spiritualism, would have been brought to nought, and we would have been saved the expense of defending ourself against the groundless legal proceedings of that discomfited enemy of truth and honesty. Who can read that very intelligent statement of the facts relating to the alleged exposure of Mr. James, and not clearly see the malicious untruthfulness of the statement published by Wm. R. Tice in relation to the same facts. Until Mr. Miller published that long delayed testimony of Mrs. Syme, we were obliged to base our conclusions regarding those facts on the statement of Mr. James, and the corroborative circumstances which supported his statement. But here we have the testimony of Mrs. Syme, who says that with the exception of "only a few bits of shabby tinsel and a few soiled and crumpled rags, there was nothing taken from the person of Mr. James, on the occasion of the alleged exposure, in her presence or in the presence of any other person."

It thus becomes positively evident that the paraphernalia produced by Wm. R. Tice, after he left Mr. James's house, and which he maliciously and falsely alleged he had taken from the person of Mr. James, on that occasion, were his own, and procured and exhibited, for the especial purpose of dishonestly and foully injuring Mr. James, and MIND AND MATTER, with which Mr. James was identified as medium. Mr. Tice as he had a right to do, carried away his own trumpery, but not so the faded, crumpled and soiled rags that he took from the person of Mr. James. Those things of little value as they are, are the property of Mr. James, and if Mr. Tice, has one spark of honesty in him, he will return them to Mr. James, and then the world can judge fairly between Mr. James, and his slanderer and enemy Wm. R. Tice.

Until Mr. Tice does that, we will accept the statement of Mrs. Syme, that with the exception of those few faded, crumpled and soiled rags taken from the person of Mr. James in her presence, there was nothing found upon him when he was thrown down, nor was anything worn by the forms that appeared, of all the paraphernalia claimed and carried away by Wm. R. Tice as his own. We ask Mr. Miller whether, in the face of the statements contained in the letter of Mrs. Syme to him, written in the spring of 1879, he ever had a doubt that Wm. R. Tice had acted with shameful dishonesty in that affair? We conclude not, or he would not now publish it. Mr. Tice, we are ready for the trial; when shall it come off?

THREE DAYS' GROVE MEETING AT NEWTON, IOWA.
—A Spiritualist grove meeting will be held in Newton, Iowa, commencing Friday, September 2, at 3 o'clock p. m., and continue over Saturday and Sunday. Evenings, meeting will be held in the church, also, in case of rain in the daytime. Mrs. Nettie P. Fox, of Newton, P. A. Field, of Chicago, and probably other speakers will be present. It is hoped hundreds from Iowa and other States may attend. Speakers and mediums will be entertained by the friends and others to the extent of their ability. Arrangements have been made with hotels and boarding houses to entertain at 50 cents and 75 cents per day. A good time is anticipated, and a cordial invitation is extended to Spiritualists, Liberals and all others to attend. D. Sturdevant, Chairman of Committee; Dr. P. Engle, Secretary.

"SPIRITUALISM," SO-CALLED, AT ONSET BAY.

There is a Camp-meeting Association that has its location at Onset Bay, Massachusetts, that purports to have been organized in the interest of Modern Spiritualism. Recent events have shown that this pretence is without any excuse whatever, the sole aim and object of its managers being, to devise ways and means to plunder mediums and Spiritualists under the appearance of favoring Spiritualism. Supposing that no men could be found mean enough, who made any profession of friendship for Spiritualism, that would seek to convert such an enterprise into a mere scheme for plundering and money-getting, many good and true Spiritualists have been lured into the net set for them, and are accordingly paying well for the privilege of being badly duped. If they enjoy the operation, it is well for them, but we hardly think they can feel that way about it.

Not content to confine their operations to raking in the shekels from every possible source, legitimate and otherwise, they have a catch-penny sheet, in the way of an organ, edited by the contemptible Bundyite, E. Gerry Brown, the former publisher of the journalistic swindle, entitled *The Spiritual Scientist*, a paper which was devoted to the misrepresentation and slandering of mediums, and the propagation of the Bundyite programme, which ended in so great a fizzle; and in the death of the *Scientist* and the hopeless wreck of the *Journal*. Having no other opportunity to ventilate his penchant for vileness and natural "cussedness," he seeks and finds employment at the hands of the managers of the Onset Bay Camp-meeting Association, to do their mud-throwing for them, at whoever does not bring shekels to their coffers; and who ever has discernment enough to distinguish between true Spiritualism and the Onset Bay sham. In the sham organ of the sham Camp-meeting Association of Spiritualists, at Onset Bay, E. Gerry Brown, the editorial sham, says of MIND AND MATTER:

"In Philadelphia, Pa., is published a sheet under the name of MIND AND MATTER, familiarly known as 'Mud and Mutter' [So familiarly known, however, only to this mud wallowing Onset Bay hog], which enjoys a limited circulation among a class of the same mental calibre as its editor. Undoubtedly our readers have never heard of this one among many publications that are born to 'blush unseen and waste their fragrance on the desert air.'"

We stop here to state that of the more than ten thousand readers of MIND AND MATTER that are to be found in every State and Territory of the United States, as well as in nearly all the countries of Europe, there is not to be found one Spiritualist sham of the Onset Bay, or E. Gerry Brown stripe. Never did any paper that has laid bare the hypocrisy and dishonesty of such charlatans in Spiritualism, and that called down upon it the concentrated venom of such scotched serpents, gain such a position of influence as has MIND AND MATTER in the short time it has been before the public. It is simply amusing, therefore, for the gutter mud-snipe editor of the Onset Bay Camp-meeting organ, to try to mislead people who know the dishonesty and untruthfulness of his statements as to the standing and influence of this journal. We venture to say that the readers of the Onset Bay mud-wallower have not only heard of MIND AND MATTER, but they know that it is the only independent and disinterested advocate of Spiritualism in the field to-day.

Our offence was that we published a letter from Mrs. Dr. Abbie E. Cutter, protesting against the manifested hostility of the managers of the Onset Bay sham spiritual association, to her enterprise; that of establishing a mediums' home on Willett's Island, near the scene of their mercenary greed. The whole of Mrs. Dr. Cutter's protest was as follows:

"At the spiritual (in name only) campmeeting that is being held at the grove, notices of seances or mediums are not allowed to be given from the platform; but parties desirous of learning anything of seances, or location of mediums, must go to the bulletin board near the headquarters building. This bulletin being for the good of those who attend the meeting, and who wish also to attend seances and visit mediums. Mrs. Bliss and myself had notices of her seances and my lectures put upon the board last Sunday; soon after these notices were removed, and one substituted, saying, 'This bulletin board is for the use of mediums at Onset Bay Grove exclusively.'"

For publishing this very mild protest against as contemptible meanness as ever was practiced towards two faithful and grand mediumistic workers in the cause of Spiritualism, we called down upon ourself the slushing filth of Onset Bay swinishness. As the gutter-snipe Brown has undertaken to speak for his porcine principals, we will give them the benefit of a hearing through our columns. Referring to Mrs. Cutter's short protest, Brown says:

"This is Mrs. Cutter's opinion of Onset Bay, and knowing that even with her one hundred copies, the residents of Onset Bay Grove would never hear of it, as the paper is wholly unknown, (that is about as near telling the truth as E. Gerry Brown ever came in all his life,) we hasten to place it where it may be read. We consider that whoever removed the notices, was justified in so doing. The mediums, encamping at Onset Bay Grove, paying their portion of the expenses of the meeting that attracts the audience are entitled to what little patronage the publicity of the bulletin board may give them; and it is unjust to allow one who pays nothing for such privileges to come into equal prominence. What is Wickett's Island anyway? A little barren waste of four acres that the proprietor of Onset Bay Association, did not deem worth the purchase, and is tenanted only because of its proximity to the Grove, now so largely developed and firmly established.

Those who have located outside of Onset Bay Grove, did so to obtain more than they could within its limits, and avoid their share of maintaining the place. The Onset Bay enterprise has met with opposition from its inception, and chiefly from the class of persons whom MIND AND MATTER very ably represents. Some of them who turned up their noses the first year, and prophesied 'failure' have since been very glad to curtsy, join the throng and take a piece of pie. We hope the Directors of Onset Bay, will not heed this opposition any more in the future than they have in the past, and the place will continue to grow and prosper."

Keep the flattering unction to your souls, you poor mercenary and lucre-grasping apologues for Spiritualists, for you will need it ere you go much further on the road you have been, and are still travelling. True Spiritualism will never be found where the leading and only incentive to action is money-getting, regardless of the ordinary decencies of life. When those notices of Mrs. Cutter and Mrs. Bliss were torn from the bulletin-board, and those two mediums so grossly insulted by the posting of the notice that was substituted for them, the two-penny directors of the "Onset Bay Enterprise" not only covered themselves with shame, but outraged the rights of every person who was encamped temporarily at Onset Bay Grove. It was certainly a gratuitous and wholly unnecessary insult to every medium at that place, for it was to say, more plainly than could be said in words, that if Mrs. Bliss gave circles on Willett's Island, and Mrs. Cutter lectured there, and this fact became known at Onset Bay Grove, that every one who could get away from the sordid and groveling surroundings, and the mean and mercenary influences of the Directors of that establishment to enjoy a little real Spiritualism, in the place of the sham they were running; would flock to Willett's Island and leave them to suck their fingers as compensation for their niggardly meanness.

We are in receipt of a complete and crushing answer of Mrs. Dr. Cutter, to the mean and jealous spite, manifested toward her by the Onset Bay Grove directors; but it is too long, and received too late for insertion in this week's issue. It will be given in our next.

We will close by noticing the following despicable lie, of that natural liar, E. Gerry Brown, the disgraced and discomfited swindler of the prepaid subscribers to the defunct "Spiritual Scientist." It is every way worthy of this hypocritical and knavish Spiritualistic dissembler, who so worthily represents the Onset Bay Grove proprietors, in their journalistic organ "Dot." Referring to this paper, he says:

"It circulates freely among mediums of doubtful reputation, and is supported principally by them and their dupes and those interested in gulling the public."

We ask our readers pardon for publishing this unprovoked falsehood concerning them, from this dirty Bundyite Onset Bay Grove journalistic hog. But in no other way can we make known to them the kind of dirty, filthy animals we have to deal with in our battle for right. How long any persons claiming to have self-respect, will continue to identify themselves with such cattle, remains to be seen. If this does not prove the beginning of the end of that scheme at Onset Bay Grove, to drag Spiritualism down in the mire and filth of mercenary greed, then we are no prophet. Wait and see.

Letter From California,

ST. HELENA, Cal., July 10, 1881.

Editor of Mind and Matter:

Who is this Emmette Coleman and his pal, Lyman M. Palmer, that are seeking notoriety and pelf by libeling spirit mediums? You locate them in San Francisco. I spend much of my time in that city, attend the meetings of the societies, the circles of the mediums, private sittings, mingle and associate with intelligent Spiritualists and investigators generally, and am not aware that I have ever seen either of the above named worthies, or heard their names mentioned at any of the numerous lectures, conferences, meetings, circles, I am in the habit of attending or any other place. I see both these names in MIND AND MATTER to-day, July 7th, appearing as if they were known in California and among Spiritualists. A mistake some way. If you have to conjecture their habitat, please for the credit of our cause, give them a congenial home, say at Mrs. Bundy's.

Why, sir, the fellow C. has the impudence to claim to be a Spiritualist, while seeking to destroy the influence of our very best mediums. Even that peerless seeress, Mrs. Ada Foye, does not escape the venom of his pestiferous pen. If she is not a medium of the most genuine type, we have none, mediumship is a wholesale fraud and our senses a failure. I have seen that lady in the presence of many hundreds of intelligent people, read on the ceiling of the hall, or in luminous letters flickering in its atmosphere, names she could not pronounce correctly, and learn from the same source that a certain name was on one of the hundreds of ballots that had been sent to the table. Then she would ask a reporter who she knew was watching to "expose" her, to take the pile of ballots to his own table. He would hand them off one by one till three raps indicated the name she had seen in the air or on the wall, and opening the ballot it was invariably verified, and the writer would pronounce the foreign name correctly—with English names she had no trouble.

Communications to the writer of the ballots she would write with surprising rapidity, beginning at the lower right hand corner of the paper, spelling every word backwards and writing it upside down, and sometimes in foreign languages, of which she is entirely ignorant. The communications purporting to come from the deceased person invariably identifying the name on the ballot. I have seen this repeated thirty times at one meeting, without a single mistake!!

If any man in the world without the help of the mysterious gift of mediumship can learn to do all this, even by the aid of all the jugglers extant, he will achieve a new thing under the Sun.

And this chap Palmer, by the insinuation of fraud against this marvellous woman, has so far

ingratiated himself with the redoubtable expurgator of mediumistic fraud, as to enable his name to be seen in print, and the "Presidio" man indorses him. Presidio; you mean Chicago, I opine. I shall no more suspect you with floundering about among the absurdities when you charge that miserable sheet with being a paid agent of the "enemies of Spiritualism," a Trojan horse within our walls, covertly managing to open our gates to an unscrupulous and merciless invader. Motive controls human action and in this case the motive is made apparent by the audacity which assails a most distinguished pioneer of the new dispensation, the genuineness of whose wonderful mediumship has never been even suspected by any who know her best.

I had begun to suppose that Mrs. Crindle was so far ahead of the hounds that they were calling them back from the hopeless pursuit, but I see now she was destined to hear another yelp.

And the modest unpretentious little Mrs. Souther comes in for a share of the Presidio—venders varacity. Very well, when he and his new recruit, alias L. M. P., and a certain San Francisco correspondent of the *Banner of Light*, will explain the mysterious juggling of which that child like woman is possessed when she enters her little pantry that has just been thoroughly searched by suspicious and sagacious men and women, and guards placed at the only accessible point on the outside, in a bright light, and forms, from pigmy to nearly a giant, from infancy to extreme old age, male and female, not only show themselves at the curtained door, but Grandmother Miller, stooping with age, walks out, greets the visitors, seats herself among and talks familiarly with them, allows one to feel of the wrinkled, corrugated skin of her face and arms, and say to her, "I wish I knew how to reward you for the proof you afford me of another life;" when she instantly replies, "Your appreciation is compensation enough." (I use her own exact words.) We turn this curtain aside and plainly see the medium in her black dress while forms in dazzling white are near her. We enter the cabinet immediately after the "good-night" is pronounced by the control, and find the medium in a semi-conscious condition, exhausted and almost pulseless. When all this can be explained on the theory of trickery or legerdemain Mr. Barnum can learn where another curiosity can be found that can be made as profitable to him as was the humbug of Heath Joyce.

McLellan and the Reids are ignored by these censors of the San Francisco mediumistic fraternity, and yet we cannot attend their seances without being convinced that there are "more things in heaven and earth than our philosophy has dreamed of." The former sits with his audience outside of the improvised cabinet, made by a curtain drawn across a corner of the room, and a piano also outside, but not within his reach; while within, we see a violin, guitar, banjo, drum, bells and hand-organ. At one meeting, three or four of these will play in concert, accompanied with female voice or voices, proving that no less than from three to five musicians, or something answering to their character, are present. At times the music of one or more instruments or voices will be so exquisitely beautiful that one would imagine it attuned to the symphonies of heaven; while at the very next meeting it will be little less than musical jargon. Then Jemmy Cummins, the control, will apologize, saying his good performers did not come.

One night all were held entranced by the piano alone. Musical connoisseurs were present, all of whom admitted that they never heard the equal on that kind of instrument. One inquired, "Who did that?" "Why," growled the control, in his nasal twang, "it was Mozart, to be sure." We applauded. A profound silence ensued, when sounds again were resumed, in tones so variant from the preceding as at first to cause doubt, whether they were made by a piano at all; but the music proved quite as exquisite, though of an entirely different character.

The curtains opened; splendid human forms appeared. One in regal costume claimed to be Mary Queen of Scots. She laid her neck on McLellan's thigh and pantomimed the decapitation process, and then retreated behind the curtain. Several other forms were in view at the same time.

The noises in the dark corner cease. The medium awakens; we turn the curtain aside and see the violin, that we had just been listening to, with astonishment equal to what the piano occasioned, hanging on the nail, and the other instruments, scattered about on the floor as we left them, after searching in vain for a clue to the possible co-operation of confederates. But if doors and holes had been found through these solid walls, where could confederates equal to Mozart and Paganini be found, and how paid?

To ask sensible, practical men who have never investigated the unknown causes of manifest effects, to believe that the above named phenomena are produced by human beings who are known in common parlance to be dead, is imposing too great a strain on their credulity; and yet we have parallelism in the early announcement of the earth's sphericity and the practicability of transmitting thought instantaneously through a thousand miles of wire.

A presiding elder whom I recently entertained, I found to be, like most of the followers of Wesley, substantially a Spiritualist without being aware of it; but he protested confidently against materialization. That it was all a cheat, was demonstrated by its physical impossibility. "What becomes," he inquired, "of the flesh and blood of the materialized form when it vanishes?"

I replied: "Your Ritual claims that the Son of Man was very man and very God. If very man, it was flesh and blood." "Certainly," he replied. "Well, then, what became of that flesh and blood when it vanished on the way to Emmaus, and at the last Supper?" He seemed to wish I had asked an easier question. When we learn what matter is, and know all the laws that govern it, we can deal more understandingly with such obscurities.

I omitted to say that, while that wonderful music was being discoursed on the piano, my seat enabled me to touch the instrument with my boot, and that it would emphasize the highest strains by raising nearly a foot from the floor, and fall with a jar that sensibly shook the little building. I would not risk my name under all I have written, if I could not prove its truth by twenty respectable witnesses; but it is due to truth to admit that I have seen no letter writing at McLellan's since I wrote you about the 1st of April, as satisfactory as what I described on that occasion.

With mediums, as with friends, I hold that it is better sometimes to be imposed upon than never to trust. Yours truly, G. B. C.

MRS. CORA V. RICHMOND.

It has been our happy privilege to be able to attend two of Mrs. Richmond's parlor receptions, and seances, at the residence of Col. S. P. Kase, this city; and we discharge a most agreeable duty in bearing our public testimony to the extraordinary merits of the "Feast of reason and flow of soul," that poured in one unbroken stream from her spirit inspired lips. We had heard much of these remarkable entertainments of Mrs. Richmond, and had the highest anticipation of pleasure and instruction in accepting the kind invitation to be present; but we had not the faintest conception of the real merits of the entertainment that was in store for us.

The answers to the various questions asked of the controlling guides, for sound and convincing judgment, beauty and perfection of diction, and for grand and soul-absorbing eloquence can hardly be imagined. On the rostrum Mrs. Richmond shines forth with radiance of the noonday sun; but the most wonderful attributes of her mediumship are only manifested in these colloquial interchanges of thought between mortals and the great spirit teachers, for whom Mrs. Richmond is so perfect and harmonious a medium.

We have sometimes wondered how it was that Mrs. Richmond had drawn to her such a host of warm admirers and friends. We no longer wonder, for she is truly the grandest oracle of supernal wisdom that it has been our privilege to meet. We are only too sorry that we cannot lay before our readers, in detail, the high and glorious instruction to which we refer, but we were too much engrossed, in listening to teachings, too rarely to be heard even from spirit life, to be able to make even notes of the same.

But how shall we properly express our interest in the work of Ouina, the constant friend and spirit attendant of her cherished medium, Mrs. Richmond. If all the world could make the acquaintance of that gentle and genial spirit, they would see and realize life in the light of a new day. Such wisdom, such pathos, such natural and ready perception of the relation of all things engaging her attention, and such ingenious and beautiful illustrations of the thoughts she seeks to impart; we have rarely witnessed before. Long may Mrs. Richmond be spared to bless and instruct the world; and when the work we are called to do here, is over, may we meet her wise and beneficent spirit guides, in those realms of beauty and delight that they so grandly describe through her, will be our hope while life lasts.

Mrs. Richmond spoke on Sunday last to a large and highly appreciative audience at Neshaminy Falls Grove, winning golden opinions from all who heard her. As we go to press she is again speaking at the same place.

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.

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.

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

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.

ANGELS AT MARSHALLTOWN.—Reports come from Marshalltown, Iowa, that four citizens of that place saw some angels hovering over that town the other day. The statement that they only "hovered" gives an appearance of truth to the story, for no well-informed angel would care to alight in that town.—Boone Standard.

CAMP MEETING.—The New Nation Co., will hold their camp meeting at the Minerva Grove, Brentwood, L. I., commencing Thursday August 11th, and continuing fifteen days. Two trains daily on the Middle L. I. R. Road, bring you 36 miles from New York, and the Grove is one-half mile north of depot. Speaking on progressive subjects daily. All persons interested are invited to come.

MR. AND MRS. ALFRED JAMES, of Philadelphia, are spending the season at Lake Pleasant Camp-meeting, Montague, Mass. Mr. James will give seances at the camp and hold sittings with those requiring his services, and we would earnestly advise all who wish to satisfy themselves of the genuineness and nature of his mediumship to avail themselves of this opportunity. Mr. and Mrs. James are also authorized to take subscriptions for MIND AND MATTER and to receipt for the same.

HARRY CRINDLE, MEDIUM.—We invite the attention of our readers to the advertisement of Mr. Harry Crindle in the mediums' column. Mr. Crindle is a medium for independent slate writing and other very convincing manifestations of spirit power and intelligence. He expects to remain in

Philadelphia for some time, and special engagements may be made with him for seances, on reasonable terms. Mr. Crindle, although a comparatively recently developed medium, promises to rank fully with his distinguished mother, Mrs. Elsie Crindle. We cordially recommend Mr. Crindle to those who desire to investigate the subjects of Spiritualism.

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.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

HOW DID HE GET THERE?—A few days ago a boy of about 6 years of age, son of Mr. Henry Barnes, living on the Broad Ridge, was sent on an errand to a neighbor's house. He stayed so long that search for him was instituted, when he was found hanging to the limb of a large pine tree about twenty feet from the ground. When asked to descend, he declared that he could not, and the man who climbed the tree for him found great difficulty in breaking his hold. He could not account for being in the tree; the only solution he could give was that something cold seemed to seize him around the waist, and the next thing he knew was that he was up in the tree. Persons who examined the place say that the boy's tracks could not be found nearer than twenty feet of the tree, while the last tracks seem to have been made by skipping or bounding. The boy has been to town and has been examined, but the above was all that could be decided. Was it an eagle or a bear, or what was it?—Lumberton (N. C.) Robesonian. We pass the above question along to our amiable and exalted friend, the world-renowned, original and only genuine materializing and levitating medium, D. D. Home.—How did he get there?

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 pro-

gramme 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.

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

Lake Pleasant Notes.

LAKE PLEASANT, Aug. 8, 1881.

Editor of Mind and Matter:

Lake Pleasant has been well drenched with rain every day, with but two exceptions, since our arrival on the 26th of July. Yesterday morning it literally poured, which had a very depressing effect on the exercises and also the business of the mediums. Mrs. Nellie Brigham, of Mass., lectured in the morning, services being held in the hall. In the afternoon Prof. Buchanan gave a scientific discourse, which I believe the average hearer failed to comprehend, your humble servant included. As the sun shone brightly about noon it brought numerous arrivals from the surrounding country, being the first Sunday on which the excursion trains have been run.

Numerous circles were held in the evening. Mrs. Andrews, the Eddy brothers, Mrs. Hontoon and Granger, are all holding materializing seances; and test circles were in abundance.

There was a conference held in the hall in the evening; all conferences are being held under the auspices of the association (no independent conferences allowed) and the speakers are all of one stereotyped style, and he or she who speaks not with the popular voice, speaks not at all, for fear of disturbing the harmonious relations of the angelic caste.

All the mediums here are waiting for the good time that is coming, but for some unaccountable reason has been delayed this season. The investigators are plenty, but seem to prefer "filthy lucre" to "spiritual knowledge."

All free circles are crowded, and everybody is willing to carry his or her own chair.

I make my notes brief, as I intend giving the readers of MIND AND MATTER our experience at the Lake. We have met many friends of your paper. All subscribers find a welcome with us. There is great anxiety to witness the communications that come through Alfred James for your paper; but as yet the noise and confusion is so great that there has been no favorable opportunity. Expect to hold the circle this afternoon. Helen Whiting, of Stratford, Conn., is a daily visitor. It would cheer you to see her good motherly face. She is a warm advocate of MIND AND MATTER, and with Mary Tillotson, of Vineland, and Mr. Wilcox, of Ohio, are doing all they can to spread its circulation.

Whilst writing, Susan M. Starkey and husband have called on us, and says, tell Bro. Roberts they are deeply indebted to him for sending the MIND AND MATTER to them.

Yours for truth,

MRS. ALFRED JAMES.

Obituary.

Passed to spirit life July 11th, 1881, by stroke and excessive heat of the season, after an illness of about ten days, Sarah Ann Engle, wife of Joshua W. Engle, of Tonganoxie, Kansas; aged seventy-two years, seven months and a few days.

She was the daughter of Samuel and Margaret Swayne, who had belonged to the Society of Friends up to the time of their death, as had the deceased until about thirty years since, when she became convinced of spirit-communion, and has abided in its blessed truths ever since. She was a reader of the *Voice of Angels* from its commencement, as she has been of MIND AND MATTER, with much satisfaction, up to the time of her last illness. She expired as easily as one going to sleep, without a struggle or a groan. J. W. E.

Mrs. Stoddart Grey and Her Son DeWitt C. Hough.

New York, August 6, 1881.

Editor of Mind and Matter:

Having lately arrived in this city from Europe, I called upon Mrs. Stoddart Grey and son, who are giving seances for full form materialization. About four or five persons were present. The cabinet stood in one corner of the room, and was of the usual form; a frame work covered with black velvet, and curtains in front, which permitted the forms to show themselves. It was the same cabinet used by Mrs. Crindle while here. At the commencement, we were informed that it would be necessary to hold a dark circle first—in order to give the spirits the proper conditions to materialize in the light—during which the ordinary phenomena took place. Such as playing on the guitar and floating it over our heads, and resting it on my head, and that of the lady next to me. Several lights were seen, sometimes as many as a dozen at a time, the control taking each one up to the cabinet and placing their hands upon the medium's head, thus showing us that the medium was still there.

The manifestations were very fine indeed. At last we were requested to strike a light (as the control says), and we were arranged for the materializing seance.

The first form that appeared at the opening was that of a female, who came to us in flowing white robes, and was recognized by one of the company as his wife: the recognition was full and very gratifying to him.

The next was a lovely young lady, somewhat smaller and differently dressed, though in white, which was recognized as a Miss Fisher. She threw a long veil to us. I asked for a piece, but she answered that at some future time she would give me a piece; but as the conditions were not very good at that time, she could not make it so as to have it retain its form.

Other spirits came, and altogether it was a grand seance. Yours truly,

DR. WOOLY.

Hamburg, Germany.

Is a Belief in Spiritualism Evidence of Insanity?

Hudson, O., Aug. 6, 1881.

Editor of Mind and Matter:

Such is the question asked in your paper of July 16, and I do not take my pen to discuss this question, but simply to state that the profession of law is adding annually to its ranks of the known advocates of Spiritualism. A. B. French, of Clyde, Ohio, is a practicing lawyer, and the fact that he continues his public advocacy of Spiritualism does not in any manner impeach his lawyer's sanity.

One year ago there were two lady lawyers in San Francisco, Cal., and both Spiritualists; one, Mrs. Laura De Force Gordon, being its public advocate for many years; and now comes word that another of our speakers, Mrs. Marion Marsh Todd, has recently passed a successful examination before the Supreme Court of California, being one of six out of a class of nineteen who were sane enough to endure the ordeal. Mrs. Todd is an earnest and talented worker, and it will not be well for the one who makes it, to have a charge of insanity brought forward based upon a belief in Spiritualism—it will not be well when she is pleading at the Bar. Mrs. Todd is in the right place. Sincerely,

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.

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:

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H. P. FAIRFIELD, THE MEDIUM.

BY JAY CHAPEL.

In your paper of the 15th instant, appears a brief article from the above gentleman, recognizing and verifying a message from the spirit of Melissa Hayes, his sister-in-law, which appeared in your issue of the 2d inst. His name called to my mind the fact that I spent some time in his company last summer and autumn at Lake Pleasant, Mass., and Lake St. Catherine, up among the Green Mountains of Vermont. I have always taken a deep interest in all the various phases of mediumship, as well as the different and peculiar characteristics of the mediums, both in their normal and trance state, and having plenty of leisure time at the latter place, where I heard him speak many times under different circumstances, often at five minutes' notice.

I availed myself of studying him and his controls. I did this more particularly in this case, because he said so many cogent and truthful things, some of which I will report further on; and because so many persons who espouse the cause of Spiritualism seem to understand so little of its import or the nature of the mediums, and frequently speak in disparaging terms of their honesty. To such an extent has this gone, that the whole atmosphere of Spiritual reform seems impregnated with Christian conservatism and fear of Madame Grundy. We have so long been taught such erroneous ideas in regard to death, when there is no such thing, and that everything relating to our departure from this life is so sacred and solemn, that these Spiritualists, who cling to the old customs and forms, are as poorly qualified to judge correctly upon anything pertaining thereto, as an Esquimaux Indian is of one of Mozart's waltzes.

What is called death is no more sacred or solemn than the event of birth. If we are to be sad and to put on mourning at all, it would be much more sensible to do so, when a human being is ushered into this tobacco and beer-scented world, — a world of snuff and opium, of whisky and morphine, of chloral and grease, of ministers of Christ, and old-school physicians and their ruinous drugs; of an army of infamous politicians and lawyers, and in every village a house of ill fame in the shadow of every church. Do not think me a misanthrope. I am not. There is more water in the world than rum, more good than bad, more beauty than ugliness; and the sun, moon and stars shine on the ignorant and foolish as well as upon the wise and intelligent, only the ignorant and foolish have not the knowledge nor capacity to enjoy their beams as much.

While I see the evils I have just mentioned, in all their enormity, which have always been, and still are, fostered and sustained in the lap of Christianity and Christian institutions; I also see beauty (which always inspires one to nobler deeds) mirrored in a thousand forms all along the aisles of earth and all over the arched sky. In every rock and tree, hill and dale, flower and fern; in the waving grass and grain, in the raging storm and gently falling rain; in the rippling brooks, roaring cataracts and shining lakes and rivers. In the calm sunsets and the glowing morning sunlights of summer; in the gorgeous autumnal tints of the mountains; in each dew-drop glistening tremblingly on the neglected wild flowers along the road sides, and in the varied hum of insects, the singing birds, and lowing herds. All these sights and sounds are too musical and beautiful for human language to describe. More beautiful than all these, for he is a combination of them all, is this little boy of three summers, who has just come to my room. He is as slender and tender as a cuckoo sitting about in the trees, his flaxen disheveled curls as fine as the threads of the silk worm, his eyes send forth a light as soft as the fading glories of a summer day as they kiss the clear waters of this beautiful lake, and his pink cheeks and lips are as soft and sweet as those that graced Titian's Madonnas. Only those who have studied nature long and thoughtfully can see and feel all her beauties spread out before us in so many varied forms. Human life! What a beauty, and I almost said, what a mystery. How little we know of what is possible for us to know, and how unwisely and aggravatingly we are hindered; persecuted by the would-be-saints for trying to find out all the laws governing our life here and hereafter.

To return to Mr. Fairfield. He did not graduate from a college but from a whale ship instead; having spent many of his early years in chasing whales up and down the Arctic ocean. He had no advantages, and perhaps little taste for an education, consequently he is not what would be called a literary man. Hon. Henry Bassett of Ware, Mass., taught him to write his name after he was twenty-one years of age. For the past thirty years he has been a trance speaker and magnetic healer, and when addressing an audience he quotes text upon text, and sometimes a whole chapter from the Bible, with great rapidity and correctness, seeming to read from the palm of his left hand, while he points to the passages with his index finger. He has a vigorous style in speaking, and his applications seldom fail in hitting the mark, and carry dismay into the orthodox camp.

His main control when on the rostrum is Rev. Sylvester Judd, a Unitarian minister, who left this life in Augusta, Me., in 1853, and he was a man of marked individuality of opinions, whose great grandfather, Rev. Jonathan Judd, was the first minister of Southampton, Mass. Rev. S. Judd was the author of several books one of which, "Margaret," attracted much attention, and the author in speaking of it said:

"It aims to subject bigotry, cant, pharisaism, and all intolerance. * * * It designs also to aid the cause of peace, temperance, and universal freedom." This indicates something of the tendency of his mind. Any one at all familiar with him or his writings, cannot help recognizing his bold utterances, as reflected through the brain of Mr. Fairfield. The following are a few paragraphs from my notes of his addresses at Lake St. Catherine, Vt., last October.

"Ignorance is all the sin there is." "When you have progressed a little more, and understand the laws of nature better, you will not haw and gee at the crack of a clergyman's whip." "We should believe less and know more." "The knowledge that we get through mediums is far superior to faith; we have rolled back the curtain of superstition, and the light of science, reason and philosophy are beginning to shine in, and wherever they go old theology skulks away." "Reason should be our compass while science points the way." "The doctrine of vicarious atonement is pernicious as unreasonable." "The old religions teach that 'great is the mystery of godliness,'

that is a falsehood, for God has no mysteries." "They talk a great deal about the millennium; why, I have a little piece of the millennium every time I am happy." "There is no walking through the dark valley of death, for in the light of science and Spiritualism, what is called death, is a most beautiful scene, because it is natural law."

"Heaven is not a place; it is simply a condition, and every one in the condition of heaven or hell, will enjoy all they are capable of, and no more." "Men swear without thinking evil and pray without thinking good." "Spiritualism has dulled the bloody axe of superstition, and will eventually annihilate it." "Indians of superior endowments in the spirit world, penetrated the brain of Columbus while upon the earth, giving him no rest until he had discovered America. He was a medium which accounts for many of his sufferings." "The Christian churches have been sitting upon orthodox eggs for eighteen hundred years and have never hatched out one practical idea yet." "The churches have always thought they were God Almighty's express train, and the Devil was the engineer, Christ the conductor, and the preachers the brakemen." "Moses rang the bell of you can and you can't, you will and you won't, you will be damned if you do, and you will be damned if you don't. We have cracked that big bell, so that it gives a very uncertain sound, and we propose before we are done, with it to smash it all to pieces."

He was fond of fishing, and spent much of his time on the lake, trolling for pike. He came to the house one evening about sundown with a very fine string, and after going to his room and arranging his toilet came to my room, and as he took a seat spoke of being weary, when he was almost instantly controlled in a manner I had never seen before. The spirit turning to me said:

O Love! where has thou fled;
O Love! I thought thee dead.

He then addressed me at some length in tones full of pathos and eloquence, entirely unlike the medium in his normal condition. It would have been utterly impossible for him to say, of his own volition, what he did to me on this occasion, for he could not have known a single one of the many facts he narrated. He was as surprised as I at his sudden control, and on coming to consciousness smiled as he said: "I am greatly refreshed. Who has been here?" I told him the gentleman's name who purported to control him, one whom I loved and was familiar with, when he was still more surprised, as he knew nothing of him. It is very strange to me that persons of sense upon nearly all subjects but this, will continue to think that there is some fraud practiced by these mediums, who are entirely ignorant of past and present literature, when they become entranced by some spirit familiar in the world of letters, and who not only give the names of authors, and certain passages from their writings which we particularly admire, but detail fact upon fact in our own individual life with unmistakable accuracy.

During the past winter, in looking over a file of old *New England Spiritualists*, one of the first papers devoted to Spiritualism, I came across a letter dated at Lafayette, Ind., Nov. 14, 1857, signed G. H. S., in regard to this gentleman, and from which I send a brief extract, and will then close, having made my article longer than I intended:

"I thought I would give you a short synopsis of Mr. Fairfield's visit to this place. His lectures were given at the Universalist Church, the trustees of which generously opened it for our use, for which they have our warmest thanks, all the other churches being hermetically sealed against us, by the orthodox wax of modern bigotry, superstition and pharisaism. However, they are not to blame, for the walls of their city are assailed with a will at all points; it is being gradually surrounded, and by and by a tremendous shout will be raised, and the walls, like those of Jericho, will crumble to pieces; over which the army of freedom will march, crying Liberty! Liberty! Liberty! Down with priestcraft, and with it, all bigotry and intolerance!"

"To accomplish this great work we must know ourselves, our duty to our fellow-man; know the right, and knowing, fearlessly follow its teachings; stand up manfully, and battle bravely with the powers that oppose us, and the victory assuredly is ours."

"Mr. Fairfield is a truly eloquent speaker; the spirits seem to have the most perfect control over his organism. His lectures were masterpieces for depth of reasoning, strength of argument and eloquence."

Watkins, N. Y., July 30, 1881.

Some Remarkable Seances.

Attica, July 23, 1881.

Editor of *Mind and Matter*:

I am impelled by a sense of duty, and in obedience to a request by our spirit band, who are the active agents in the grand and praiseworthy work which you are so nobly and actively engaged in carrying on, through the richly laden columns of your paper, viz., truth in Spiritualism and spirit manifestations, to give you and your many readers a brief outline of the progress our spirit friends are making through our friend Whole, whom we have previously introduced to your notice. We have held five seances with marked success since we were at Oxford, Ind., and these are the only ones held since that time.

At the close of the first seance of this series, which was held at Mr. Whole's house, the spirit friends informed us that if we would remain a day or two and make a temporary cabinet, they thought some of the band would be able to materialize sufficiently to show their faces and hands at least. We prepared a temporary door, with aperture and curtains, and the medium sat in an adjoining room. Mr. Whole's wife, herself and wife constituted the little band, who were made more than happy in witnessing the faces and hands of our friends whom we knew well when they were here, and at the same time listening to the loving words of well known voices, while now and then a stranger announces himself telling his name and giving as a reason for appearing among strangers, this fact—that of adaptation to the conditions necessary for trumpet speaking and by making use of the opportunity being greatly benefited as a spirit and sincerely desiring a mutual advantage.

The last two circles were held at our house a few days since, at which time we had materializations, but none in full form. Clarke (the darkey), who is the humorous control and preserves as much as possible harmonious conditions, showed us his face and the back of his head several times. Our little daughter displayed both her hands, which were small, beautifully formed and wax like. She also spoke to us a number of times

without the trumpet, this being her preference and the method of communication adopted by her; she also told us (this through Clarke) to come quickly to the aperture, and on going there she took our ear between her fingers and gently shook it. Clarke pushed the trumpet one half its length through the aperture in full view, and materialized a head and face—commencing the materialization in the mouth of the horn—and came right out of it, continuing the materialization until the face and head were fully formed. During the time of the formation in the trumpet, he continued to talk in an apparently smothered tone, and joke about the hardship of "going through a horn," stating that he would have to spill himself out, as the horn was too small and squeezed him hard.

This was without doubt a remarkable sight—this head forming in a trumpet, small at first, but gradually developing until it assumes life-like proportions. This same spirit opened the door several times during the seance, so that all could plainly see the medium in full view sitting in a perfectly entranced condition. He showed his face and hands as he held the door open, and this in a light sufficiently strong to read the smallest print. He stated that the main object in the frequent opening of the door was to gradually accustom the friends to the light thus preparing them to appear before us in full form.

We will particularize but a few more incidents that occurred on this occasion. At the last seance, five parties were called to the aperture and conversed with at different times. First, Mr. E. Crane was called and conversed with a cousin, and declares that he thoroughly convinced him of his identity, reminding him of things occurring in their life acquaintance unknown to any other except himself and the spirit. Mr. C. was called a second time; this time by his sister, who was accidentally killed by being thrown from a horse, some years since, when in the hey-day of life, full of youthful bloom and strength. She gave him conclusive evidence of her presence, kissing him and sending kisses and loving messages to her mother who was not present, but who possesses an undoubting faith in the realities of spirit intercourse, and was much cheered to hear from the spirit home of her only daughter.

Esau Brown was next called. His father, Simon Brown, was there and held his son spell-bound for some ten or fifteen minutes, gave him some excellent advice, and in that advice admonished him not to longer grieve over the wrong doing of others, inasmuch as those who committed the wrong would ultimately be the greatest sufferers; stating that many persons had acted, and were still acting, as though they could evade the penalty of their fearful conduct. Such persons, he said, were giving their spirit friends much trouble and heaping up woful anguish for themselves when they pass over.

Next, Levi Coffman was summoned to the aperture. His statement is, that the person who called him was clearly personated, and was fully identified by him, satisfying him of the genuineness of spirit return. Mrs. Newbern was then called. She stated that her husband convinced her of his presence, giving her such evidence by reference to affairs known only to themselves, that it was really he. She says his voice was natural and she recognized even his breathing, which was peculiar, he having passed over with lung disease of a lingering nature. One more made happy by the knowledge, that after death we live! Jacob Romine went to the aperture and received satisfactory evidence that his wife was present and communicated with him.

The foregoing is but a limited synopsis of the much that was done and said on this occasion. We hasten on to that part of our report which the spirit band urged us to lay before you, stating that they are a band who have organized for the purpose of doing all in their power (abiding by conditions) to spread the light that has begun and is so ably heralded by that true and fearless tocsin of Spiritualism, the journal called *MIND AND MATTER*. They state that every effect that is produced, conducive of ultimate good, is and must be so effected through a thorough knowledge of the idiosyncracies of the sensitive whom the spirit band operate through. If this law is not fully understood and strictly observed, there will of necessity be many abortive attempts. Under no circumstances have we ever witnessed a failure with this medium. As a matter of course, the manifestations are better at some times than at others, taking into account atmospheric conditions affecting the electric currents, more particularly than any other. This band never attempt to demonstrate until the medium is thoroughly entranced.

We will now give their statement of the manner in which they produce this result. As soon as the medium is quietly and comfortably seated, the spirit band pass a magnetic current over him, and as soon as he is in proper condition, he is induced to inhale a full inspiration of air, when they instantly prevent an exhalation by capping the air cells of the lungs with mucus and continue to hold and control the air thus inhaled until the seance is closed.

They request us to then charge the medium with vitalized magnetism. As soon as he receives a sufficient supply of this, they cause a certain amount of oxygen to pass into the lungs removing the mucus. This is followed by an effort of the diaphragm. He then swallows and in a very few seconds breathing commences, the breathing preceded by a low snapping sound which they claim is due to the bursting of the mucus over the cells. They further state that it is very injurious to crowd closely about the medium whilst this restorative process is going on; asserting that the bystanders exhaust the oxygen requisite for a restoration to a normal condition. Hence under such circumstances the operation is not consummated without great trouble and considerable danger. We may perhaps at some future time, should time and space permit, give the tests that ourself and others have applied as convincing evidence that the breathing is fully suspended whilst he is under influence. The circulation of the blood is perfect at all times during a sitting of two and one-half hours duration providing conditions are harmonious and undisturbed. In a few instances we have been called upon to throw off the influence; at which times we have found the circulation greatly disturbed, a fearful shaking of the entire system, and a spasmodic action of the muscles. After these symptoms he suffers for some time with general nervous prostration. In no case however, have we known a particle of trouble where the directions of the spirits, have been strictly followed. Some one of the band often speaks to us relative to the importance of observing the rules ordered by them, and at the close of the circle frequently remarks, "Do you

not see, Doctor how much better our seances when we are allowed to have our way undisturbed. We have been much pleased with the advice given through the columns of *MIND AND MATTER* by the editor, and some of the contributors, relative to the proper care and treatment of mediums. We are also glad to know that the spirits who control them are generally asserting their rights to dictate for their mediums as well as to demand respect for themselves. The time is not far distant when they will resent entirely the gross insults of reckless and would be sharp interrogators. Their anxiety to impart as much light and wisdom as they can, is made a cause for suffering great wrong.

A. L. WHITEHALL.

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 an arrangement made with the Editor and Publisher of *MIND AND MATTER* for \$2.50 both papers will be sent to any subscriber for one year. They can be ordered at either office.

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

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

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

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

List of cures operated through and by Red Cloud and Blackfoot's Magnetized Paper, James A. Bliss, Medium: Asthma—Woman 67 years cured, time of sickness 3 years; man 60 years great deal benefited, 2 years sick. Paralysis—Woman 24 years, cured, time of sickness 1 year. Stiffness in knee joints—Girl 8 years, under treatment, benefited a great deal, stiffness 6 years. Falling of womb—Two women, 48 and 23 years, cured where M. D.'s pronounced incurable. Pains in Back—Man and woman, both cured, 23 and 24 years. Inflammation of kidneys with complications—Man 58 years, most cured, where M. D.'s pronounced incurable. Fits—Child 3 years, all right. Heart disease—Woman 28 years (my sister-in-law) as said M. D.'s; she has had the heart disease and could not live two weeks; very little medicine taken, only tincture of digitalis; she is a trance medium and is always resisting her spiritual guide; my belief is that it was a correction from her guides; great deal better and up for two weeks, time required per M. D.'s for her death. Spirit control—Woman 84 years (my aunt), very well. Pain in thigh—Man 27 years, all right. Running up and down pain in abdomen—Woman 25 years, with a paper on now and feels a great deal better.

STATE OF LOUISIANA,

PARISH OF POINTE COUPEE.

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

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

Jos. F. TOWNOR,

SEAL.

N. P.