

# Mind



# Matter.

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

VOL. III. {MIND AND MATTER Publishing House,  
No. 713 Sansom Street, Phila., Pa.}

PHILADELPHIA, SATURDAY, AUG 20, M. S. 34.

{\$2.00 PER ANNUM, Payable in Advance;  
Single Copies Five Cents.} NO. 39.

## IMPORTANT COMMUNICATIONS FROM VARRO, A ROMAN WRITER, AND CONSTANTINE THE GREAT.

Through Alfred James, Medium.

VARRO (A Roman Writer).

I GREET YOU, SIR:—In my day there was no man living who had access to all kinds of information as I had myself, and none who wrote more than I did; and yet, there is so little of it extant to-day. I say this in no spirit of egotism, but state it as a fact. My works were on all subjects—most of them historical—and they have been destroyed because of that great curse of mortals—too much religion. It is impossible, it seems to me, to be religious without being bigoted. My book, "The Key to Ancient Religions," showed that religion has been the governing power in all civilized nations, and that the basis of all religions has been Sun worship. So well was this understood by a man, whose spirit is forced here to communicate to-day, that he destroyed my works to conceal that fact. This spirit is Constantine the Great. All of the most celebrated literature of the ancients has been destroyed by the Christian hierarchy, and this was done from the third to the fourteenth century. They could not afford to allow this adverse evidence to exist. It would have been fatal, as soon as the art of printing came in use. I travelled in almost every civilized country, and found, everywhere established, the religion of the Sun. All the gods that were worshipped were nothing more to the initiated than typical personations of the Sun, and all were the creation of men. In order to hold the masses of the people, they were compelled to have something tangible to worship. They, therefore, embodied their ideas in all shapes—gods with all kinds of heads, animals, etc. But to the initiated, everything was understood as referring to the Sun and Stars. Any thorough investigator of Christianity will find the Sun idea therein. During my mortal life I wrote at least four hundred and fifty scrolls, or books, of which only two are now extant. You can judge of the extent of the vandalism of Christians, by this wholesale destruction of my books. My name was Varro. I lived B. C. 28.

[I take the following account of Varro from Chambers' Cyclopedia.—Ed.]

"Varro, 'the most learned of the Romans,' so-called from his vast erudition in almost every department of literature, was born 116 B. C., and was educated first under L. Atilius Silius Praeconius, and then under Antiochus, a philosopher of the Academy. Varro served with distinction in the wars against the Mediterranean pirates and Mithridates; but afterwards as legatus of Pompey in Spain, he was compelled to surrender his forces to Caesar. He continued to share the fortunes of the Pompeian party till its defeat at Pharsalia, after which he solicited and obtained his pardon from Caesar, by whom he was employed to collect and arrange the great library designed for the public. The next period in Varro's life was spent in literary retirement, chiefly at his villa near Cambræ and Tuscum. When the second triumvirate was formed, his name was enrolled in the list of the proscribed; but he succeeded in escaping, and, after some time spent in concealment, he was received under the protection of Octavian. The residue of his long life was spent in the tranquil prosecution of his favorite studies, rendered all the more arduous by the destruction of his magnificent library. He died in the eighty-ninth year of his age, B. C. 28. Varro was not only the most learned, but also the most prolific of Roman authors. He himself confesses to having composed no fewer than 430 books; but only two of these have survived, and one of them in a fragmentary state. The most considerable of his writings, whether lost or extant, are as follows: 1. *De Re Rustica*, still extant, and though written in the authors 81st year, constituting the most important treatise on ancient agriculture known to us. 2. *De Lingua Latina*, a grammatical work, which originally extended to twenty-four books, only six of which, however, have come down to us, and even these in an imperfect form. But for this treatise, mutilated as it is, we should be ignorant of many terms and forms, as well as of much recondite information regarding the civil and religious usages of the ancient Romans. 3. *Sententiae*, consisting of 165 pregnant sayings strung together, not by Varro himself, but probably by different hands at different times. 4. *Antiquitates Libri* (Book of Antiquities), composing two sections, the *Antiquitates Rerum Humanarum* (Antiquities of Human Things), in 25 books, and the *Antiquitates Rerum Divinarum* (Antiquities of Sacred or Divine Things), in 16 books. This, the greatest work of Varro, and on which his reputation for learning was mainly founded, has unfortunately perished, all but a few fragments. From the second section, St. Augustine drew much of his well known work, *The City of God*. 5. *Saturne*, composed in various metres, and occasionally in prose. These pieces, copied to some extent from the production of Menippus the Gadarene, were apparently a series of comments on a great variety of subjects, generally conveyed in the form of a dialogue, and aiming at the enforcement of some moral lesson or serious truth in a familiar and even jocular style. Of these we have only fragments; and of the other works little more than titles."

It was the spirit of this "most learned of all the Romans," that returned, and through a medium who never so much as heard his name, gave

that certainly authentic and most intelligent communication. He tells us that most of his works were on historical subjects. What has become of these, that no mention whatever is made of them? His "Book of Antiquities" was only one of a number of books of the greatest historical and ethnological importance. Varro, as a returning spirit, tells us that they were destroyed because of religious Christian bigotry. Oh, what a loss was that! when the "Key to Ancient Religions" was given to the flames by that impious imperial villain, Constantine the Great! Who could have known better than Varro, the librarian chosen by Caesar, the true nature of all the ancient religions? They were in every instance, says Varro, nothing more than the worship of the Sun, and well understood to be so by those initiated in the secret mysteries of every form of religion. There was especial significance in the reference to the forced presence of the spirit of Constantine, which will be shown by the communication from him which succeeds that of Varro.

CONSTANTINE THE GREAT, (A Roman Emperor).

It is not a pleasant duty to communicate with you, nor would I perform it, had not a band of spirits fettered with truth. A spirit dislikes to destroy his own fame, or the name he left behind him here on earth. But since I am compelled to speak, I will say exactly what the other speaker said. I possessed a valuable library. When I became a Christian I destroyed it. I was a fanatic, and was governed and influenced by fanatics; and what has been stated to you here, by a long line of spirit witnesses, is true. The four gospels were originally Buddhist gospels, and were written in an ecstatic state by Deva Bodhistava. They were mingled with Platonism by Potamon. This is the true account of the Christian New Testament; and the day will come when it will be openly acknowledged, for the evidence of it will be so great that, through some medium, if not this one, the original Buddhist gospels, which are extant to-day, in spite of all the interpolating and destroying, will be discovered in India. I curse my fate, and I curse those spirits who forced me here to tell the truth; for I am so constituted, that even after these long years in spirit life, I would rather lie than tell the truth. I was known as Constantine the Great—Constantine the Little—the nothing here to-day. I lived A. D. 337.

[I take the following concerning Constantine from McClintock and Strong's Cyclopedia of Ecclesiastical Literature.—Ed.]

"Constantine the Great, son of the Emperor Constantius Chlorus and his wife Helena, was born A. D. 272 or 274, at Naissus, in Illyricum, or, according to other traditions, in Britain. He first distinguished himself by his military talents under Diocletian, in that monarch's famous Egyptian expedition, 296; subsequently he served under Galerius in the Persian war. In 305 the two emperors, Diocletian and Maximian, abdicated, and were succeeded by Constantius Chlorus and Galerius. Galerius, who could not endure the brilliant and energetic genius of Constantine, took every means of exposing him to danger, and it is believed that this was the period when he acquired that mixture of reserve, cunning and wisdom which was so conspicuous in his conduct in after years. At last Constantine fled to his father, who ruled in the West, and joined him at Bologna, just as he was setting out on an expedition against the Picts in North Britain. Constantine died at York, July 25th, 306, having proclaimed his son Constantine his successor. The Roman soldiers, in the praetorium at York, proclaimed Constantine emperor. He now wrote a conciliatory letter to Galerius, and requested to be acknowledged as Augustus. Galerius, however, would not allow him the title of Augustus, and gave him that of Caesar only. Constantine took possession of the countries which had been subject to his father, viz., Gaul, Spain, and Britain; and, having overcome the Franks, he turned his arms against Maxentius, who had usurped the government of Italy and Africa. He conquered Maxentius in three battles, the last at the Milvian bridge, under the walls of Rome. Constantine was now declared by the senate Augustus and Pontifex Maximus, Oct. 28, 312. It was in this campaign that he is said to have seen a flaming cross in the heavens, beneath the sun, bearing this inscription, *In hoc signo vinces*, i. e. 'By this sign thou shalt conquer'; and on the same authority it is stated that Christ himself appeared to him the following night and ordered him to take for his standard an imitation of the fiery cross which he had seen. He accordingly caused a standard to be made in this form, which was called the *labarum*. This account rests chiefly on the testimony of Eusebius, (pretty testimony truly!) said to be founded on a communication from Constantine himself. In January, 313, he published the memorable edict of toleration in favor of the Christians, by which all property that had been taken from the Christians during the persecutions, was restored to them. 'They were also made eligible to public offices.' This edict has accordingly been regarded as marking the triumph of the cross and the downfall of Paganism. Having defeated Licinius, who showed a mortal hatred to the Christians, Constantine became sole head of the Eastern and Western empire in 325, the year noted for the oecumenical council which he convened at Nice, in Bythnia, and which he attended in person, for the purpose of settling the Arian controversy. Towards the close of his life he favored

the Arians to which he was induced by Eusebius of Nicomedia, in consequence of which he banished many orthodox bishops. Though he professed Christianity, he was not baptized till he fell sick in 337, in which year he died in Nicomedia. The senate of Rome placed him among the gods, and the Christians of the East reckoned him among the saints; his festival is still celebrated by the Greek, Coptic, and Russian churches, on the 21st of May."

It was the spirit of this great and successful Roman emperor that was forced by the power of truth to come back to earth and confess the destruction of ancient writings that would have rendered the continuance of the Christian religion impossible; as it was but a modified form of Buddhist superstition. More than this, he is forced to acknowledge that truth has power to overcome the most obstinate religious bigotry in spirit life, and force the latter to serve it instead of being obstructed by it. I have no doubt of the authenticity of the communication, and therefore regard it as quite important.—Ed.]

Boston Letter.

Boston, August 8th, 1881.

Editor Mind and Matter:

This summer has been a very queer one, but your readers know that, without my telling them; lucky for the camp meeting people, this period of activity did not begin until mid-summer, when the weather had got to be comparatively seasonable, and in this vicinity they show their usual gatherings and even an increase. Lake Pleasant is now at its white heat and the population large, and on its Sundays, immense. Onset Bay that beautiful spot on the northerly point of Buzzard's Bay, shows healthy growth. On a Sunday here one may find 2000 to 3000 people, and Lake Pleasant about four times as many; both places abound with mediums of every phase, and this good city is quite depleted; if one wants a sitting now he must wait until fall comes, or go to these camps where they do so abound. So far, this season, I have been more familiar with Onset, it is nearer than Lake Pleasant, but a visit to that popular spot is in store for me before the season ends. Onset has been highly favored with many first-class mediums. Mrs. Bliss has made Wickett's Island her home, where she has given seances; she has given them also on the camp grounds, finding that a necessity; the trouble of a short sea voyage to the island, however is not bad to take, though in combination it is a slight obstacle. Mrs. Crindle of San Francisco who has been quite sick in Boston, has been visiting Mrs. Cutter, and gave on the camp grounds two seances for materialization which gave great satisfaction. I will digress and say a word of this latter lady, because she has had some criticism in high quarters; for instance Prof. Buchanan after his endorsement of her manifestations, publicly withdrew it.

During the past week, Mrs. Crindle gave a materialization seance at Mrs. Stratton's in this city, which I attended. I was well pleased. I own I went with some misgivings, having the Buchanan fact before me. She sustained herself in my presence, and if my perspicacity is good for anything, and your humble servant thinks it is, she gave some of the most satisfactory materializations I have ever seen. I felt that I ought to say so, and do it over my own signature, and have done so. She had a fine circle of eighteen or twenty very respectable and intelligent people, and every one said, nothing could be better. Of course I don't know what and how she manifested on other occasions, but I can speak strongly of what I saw Wednesday of the past week, and that under the circumstances they could not have been any thing but what they claimed to be, materialized spirits. When speaking of this experience to some of the Onset people, they were glad, and glad that I was going to say so, as it was their opinion also, from what they had seen.

Mr. and Mrs. Ross are also at Onset, and their materializations are giving great satisfaction. I have tested Mrs. Ross, and have said so publicly, and look forward to enjoying them again, when she visits this city. One or two of my friends attended Mrs. Ross' seance last evening at Onset, and reported to me that it was both satisfactory and remarkable. These were level-headed gentlemen, who know always what they see and say.

Mr. Emerson, of Manchester, Mass., has been at Onset for two or three weeks. I have found him one of the best test mediums that I have ever sat with. Mr. Keeler is there also, giving great satisfaction in his line of manifestations. Miss Shelhamer, the medium of the *Banner* circle, is quietly resting here and seems to be enjoying the visit very much.

There are a great many things that would be interesting to write about, occurring at a camp of this kind, but I am not much of a reporter, and what might interest me, might not others, and then also my letter might be too long.

I find most of these mediums at Onset intend going to Lake Pleasant, and I hear also that the seances there, are numerous and well attended. I could not help hoping, after seeing Mrs. Crindle that she would find her way to that popular place and see if my opinion would be endorsed. I have no fears on that score however, for fact is fact; I believe, however, she is on her way to the Pacific coast, and there probably before this letter will be read.

Mrs. Ross and Mr. Emerson, and Miss Hagan, the improvisatrice, all go this week to Lake Pleasant.

ant, Miss Hagan needs no endorsement from me, and I can say from personal experience that a sitting with Mr. Emerson will be worth the cost, and those who see Mrs. Ross materialise will never regret it; the few hours I have spent at her seances are among my pleasantest spiritualistic remembrances.

This, I suppose, is a Boston letter with Boston omitted, having been obliged to draw, unavoidably, upon distant points for all my matter.

This, by the way, is a comet year; we have had two of them. I do not know as there is any astrological connection between them and the fact that two new spiritualistic papers are about being ushered into life—the *Spiritual Offering*, of which you have given notice, and our old friend, A. E. Newton, of editorial memory, has been invited to be the editor of the paper, which is to rise in New York city and Brooklyn, called *The Two Worlds*, this, I understand, is to be a Christian Spiritualist organ, and the power behind the throne will be Eugene Crowell. If I am correctly informed in making this statement it would seem to have the elements of success in it. So we see as one luminary—I refer to the *R.-P.-J.*—seems to be growing dim, perhaps going out, others arise so that papers as well as saints never die out of the earth. I ought to qualify that last remark and say I know nothing of the dynamics of the *R.-P.-J.* and speaking of its going out, I mean losing its lustre of Spiritualism, it may be shining, for all I know, as brightly as ever, but not with modern spiritualism is light.

JOHN WETHERSLEE.

Explanation and Retraction.

Bloomington, Ill., Aug. 1, 1881.

Editor of Mind and Matter:

Mr. Roberts:—Yours of July 30, containing the above, was received this morning. Some explanations from me will be in place.

I did receive a letter from Mr. Colman, dated June 26th, informing me that he had mistaken another person for the author of those Pappus articles, or he should have written you quite differently. As soon as he had discovered his mistake, which was not till he had forwarded to you for publication his last rejoinder, (the one published July 10th), he at once sent on an article, acknowledging his error, and recalling all he had said based upon the supposed identity of Inquirer, the accused, and he hoped you would publish it. If he had known I was Inquirer, he would have replied quite differently; that his criticisms were levelled principally at the supposed author; that the piece was quite "severe," but written against another—not myself. As he expected his effusion would soon appear, he said, "Probably before this appears, you will have sent to Roberts a good raking of me," and concluded saying, "I hope Roberts will publish my *amen* honorable to you."

I returned a friendly answer, in which, according to the original draft, without its containing any funerals of hatchets or tomahawks, or agreements to alliances offensive and defensive, I told him his friendly letter had been received, read and explanations accepted. That my main object in writing the Pappus articles was to have those false and scandalous stories against the Nicene Council exposed and silenced; that I thought what had been done, together with my two recent articles on that council, and what he too would unearth, would do it effectually; that I should look with interest for the articles he had promised on the Nicene Council; and added to the effect, that I saw no real necessity for us to be personally at variance.

Within two weeks the piece he was retracting appeared. When I read it, I looked upon it as one of the most reckless, and strong violations of all proprieties and amenities of honorable, candid investigating discussions I ever met with, dragging in by the ears outside matters, personalities and accusations that had nothing to do with the main subject, and of no general interest with the reading public, and uncalled for on my part.

In a few days I received a card from Mr. C., dated July 22, stating that Mr. Roberts had published his mislaid article and withheld his retraction. "As I wrote you," he says, "my severe strictures were aimed at the supposed author, not you. And I regret much that I should have been so misled. I shall send R. another retraction and explanation for publication."

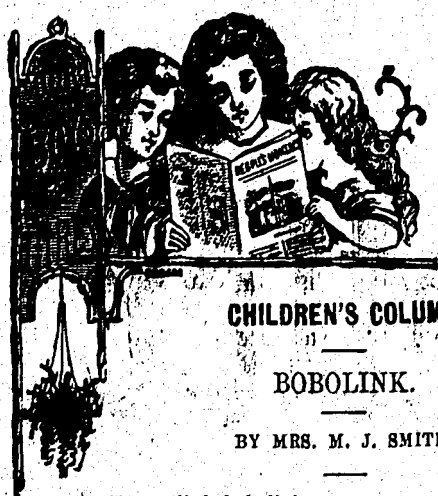
Personally, as an angry woman told Dr. Franklin, "I don't care three skips of a louse for those abusive and disgusting personalities." They cannot hurt Bro. Briggs, I am sure. They are not his chickens, and will not come home to roost on his shoulders.

Though I have a rejoinder written, I shall not forward it. Here let the controversy end. I have borne no ill or angry feelings toward Mr. C. heretofore, and will demonstrate it by not being the first to recall in censure any of the disapproved past. He can ever find in me a friend and coadjutor for the truth as God gives me to see the truth, and pleased to correspond.

After an active and laborious life, after the toils and cares of seventy years may have bleached his locks and worn his constitution as they have mine, may he look back upon a life that has been as much more useful and gratifying than mine, as his abilities and opportunities have been superior and better improved. This is the prayer of

F. J. BRIGGS.





## CHILDREN'S COLUMN.

## BOBOLINK.

BY MRS. M. J. SMITH.

Funny little bobolink  
Out among the clover!  
Where the grass is rank and tall,  
Where the golden wheat-heads fall,  
We can hear your chattering call,  
Noddy little rover.

Funny little bobolink  
Full of song all over!  
Stop that shy and roguish wink,  
Tell me truly what you think,  
Swinging where the clovers link,  
All the meadows over.

I can tell you what you think  
Out among the clover:  
Where the wheat-heads rise and fall,  
Brownie listens to my call,  
Cowering o'er her nest so small,  
While I play the rover.

Funny little bobolink!  
Noddy little rover!  
Though the fields are long and wide,  
Prying eyes your nest has spied,  
We know where your babies hide,  
Cunning little rover.

## One June Morning.

BY ANTHONY E. ANDERSON.

"Effie," said Mrs. Bradley, "I don't want you to go out of the yard this morning, for the circus will be here, and you may be hurt. Remember, dear, and take good care of Polly."

"Yes'm," said Effie, sulkily enough you would have thought, had you heard her, for Effie was feeling as cross as she possibly could feel that morning.

Well, perhaps she had some slight reason for feeling so, for it was the sunniest of June days, and everybody—"yes, everybody," Effie thought, fiercely, "except just me!"—was going to the wonderful circus, which she had heard so much about.

For the last month Effie had stared with round eyes and awe-stricken countenance at the wonderful, illuminated pictures, pasted on every convenient fence and post and barn. And she had wished—oh, how she had wished that her mother would say to her while she was rocking the baby or amusing Polly, "you have been a good girl, dear, and I think you have earned a ticket to the circus!"

Effie had often wondered what she should say at that. Should she clasp her mother around her neck and sob on her bosom, like the girl in the story books? or should she just stand still because she was so happy? She had not been quite able to decide.

But Mrs. Bradley didn't believe that circuses were nice places for little girls—or any one for that matter—and so Effie's longed-for moment of great bliss never came.

"Perhaps mother'll let me see the circus come in," was Effie's first thought when she rose that morning.

There would be some consolation in seeing the tiny, blue-eyed horses, and great, humpy camels, and chattering, tricky monkeys, and the wonderful ladies, all glittering with spangles, who stood on the tips of their daintily-slipped feet on the backs of the horses, while they sped around the arena!

But now mother had said that Polly and she must not go out of the yard, and Effie felt cross and woefully disappointed!

The birds were singing and singing, and swinging merrily on the leafy branches of the old apple tree in the yard. Effie wondered, dimly how they could sing so, when she was so very, very miserable.

"Come long, Effie," said Polly, cheerfully, "let's go to the old apple tree and have a teeter-totter; I's got a splendid board."

"I won't do it," said Effie, shortly, "I've got a pretty book which I want to read."

Polly looked grieved, but trotted soberly towards the apple tree, to see if she couldn't invent a "teeter-totter" for one.

"Why, Jessie Maybie, where be you going?" Effie was hanging on the gate, staring enviously at Jessie.

Jessie looked complacently at the toes of her shining "Sunday shoes" and fanned herself calmly with a gorgeous blue and red paper fan. "Why, to the circus, o' course! Ain't you going, Eff?"

"No-o," said Effie, slowly, swallowing a great lump which was rising in her throat; "my ma won't let me."

"Why, that's too bad!" cried Jessie, compassionately. "And won't she just let you look at the procession, neither?"

"No, she won't," answered Effie, feeling more and more injured.

"Maybe she'll let you go up to the next corner," said Jessie. "You can see it from there, 'cause it's going to go right past Munn's store in an hour. Come along!"

And naughty little Effie opened the gate, and was beside Jessie in a twinkling.

"Oh, Effie," cried Polly, who had been listening all the while, "you dasn't—you know you dasn't!"

"I das't, too," said Effie, crossly, "you better not tag me, neither."

"I guess I won't," said Polly with unconscious dignity in tone and look, "w'en my ma told me not to go out of the yard," and she returned to her doll, Arabella Louise, and the obstinate "teeter-totter" which wouldn't work at all.

The circus wasn't going to go past Munn's corner, as Jessie had supposed, but past another corner, three blocks from Munn's. Effie almost made up her mind to go back, then, but finally yielded to Jessie's persuasions.

At last that wonderful procession, which Effie had dreamed of so often, was passing them. The music was deafening, but Jessie thought it was the sweetest she had ever heard. Effie didn't think so, however, for she was very unhappy indeed. It was so loud that it bewildered her, too, and she hardly knew where she was.

"Goodness, what is the matter with you?" cried

Jessie, out of patience at last, "You act and look like a idiot, Effie Bradley!"

"I ain't no more a idiot than you be, Jess Maybie, and I won't go another step with you—so there!" and Effie turned wrathfully away.

"All right," returned Jessie, coolly; "if you want to be cross, I'm sure I don't want to object," and she walked on.

"Oh, dear!" thought Effie, "why did I ever go to look at this old circus? Everybody pushes me so! and it ain't nice a bit! Those lady riders are just as yellow and ugly as old Miss Spriggins, and the camels'll bite, I most know, 'cause they look so cross at you, and the lions roar and make you jump, and—and—oh, dear!" and two great tears hopped down Effie's little nose.

"Why, Effie, where in the world have you been?—and where is Polly? I can't find her anywhere." Mrs. Bradley was standing by the gate, looking very anxious.

Polly! Effie's heart stood still with terror. What if she had followed, after all? Perhaps she was even now crying and searching for Effie in that hurrying, eager throng! Perhaps—perhaps she was lying in the street, her yellow curls dyed with blood, crushed and mangled, under the feet of one of the huge, terrible elephants!

"Oh, mother, mother!" Effie moaned distractedly, "what shall I do?"

"Speak, child!" cried Mrs. Bradley, hoarsely, a nameless terror at her heart, "Where is Polly?"

"I—don't—know!" sobbed Effie.

Mrs. Bradley said never a word, then, but with wildly beating hearts, and a suffocating feeling of misery, they began to search for Polly.

In the barn, in the cellar, in the wood shed they searched, but still no signs of Polly.

"Polly! Polly!" they called, and the name came back as if the gentle, sweet-breathed June breezes were mocking them.

Sport, Polly's little dog, frisked around them and whined, and at last took hold of Mrs. Bradley's dress.

"Why, mother," shrieked Effie, with a sudden, happy thought, "I do believe Sport knows where Polly is, and wants you to go there!"

Where do you think Sport led them to? You never can guess, I'm sure, and so I'm going to tell you.

Mother and Effie found Polly sleeping contentedly in a barrel which was lying by the woodshed, her Arabella Louise in her arms.

Mother hadn't cried before, but at sight of her darling lying there, safe and sound, her tears fell like rain, and gathering Polly in her arms, hugged her tight to her breast.

"Why, muzzer," said Polly, slowly opening her blue eyes, "why is you crying?"

Then Effie had to hug her to, and she cried even more than mother did. She had been so very, very wicked, she thought, and still God had been good to her, and hadn't let Polly get lost or hurt.

"But why did you go into that barrel, dear?" asked mother.

"Oh, I heard the lions a-roaring, an' then I got so scared! an' me an' Arabella Louise crawled in here. We said our prayers, an' then—I guess I went to sleep."

Effie wondered, the next day why her mother didn't punish her. But Mrs. Bradley was a wise mother, and knew that her daughter had already been severely punished.—*Young Folks' Rural.*

## Confirmation of a Spirit Message.

Editor Mind and Matter:

In your paper of July 9th, 1881, I find a communication purporting to be from the spirit of Miss Eva L. Burbank (my daughter). The communication is headed Astoria, Oregon, and stated that she was drowned there. I will say that Eva was drowned in the surf of the Pacific Ocean at about 3 o'clock P. M. on Sabbath August 15, 1880, while bathing with others, at the bathing ground on the Weather beach, near the encampment 174 miles north of Ilwaco, W. T., and about 16 miles north of Astoria, Oregon. She was 19 years, 6 months and 23 days old. She was a member of the East Portland Oregon Excursion Company. She was said to be the life of the company. Intelligent and beautiful, with a fine musical talent, which was well instructed, and few could excel her on the piano. This is a solemn day to us, as it is the anniversary of her leaving home on that fatal excursion.

## 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.

## Alfred James' Relief Fund.

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

Previously acknowledged	\$137 08
J. N. Seavers, Leavenworth, Kan.	2 00
Hiram Bickford, Livingston, Wis.	1 00
Mary S. Lloyd, Watford, N. Y.	3 00
Charles Fix, Franklin, Pa.	1 00
Mrs. M. A. Manly, Franklin, Pa.	1 00
C. B. Peckham, Newport, R. I.	1 00
Geo. C. Meade, Franklinville, N. J.	1 00
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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

JOANNES STOBÆUS, (A Greek Writer).

We must all pull together, if we want to upset the devil. By the devil, I mean the evil passions of men and women. I was a Greek writer in the fourth century, but I dealt more with literature—poetical and prose—than with religion. I had settled it definitely in my mind that all ceremonial religions were manufactured by priests, and used by them for their own advantage. Such destruction of ancient manuscripts, interpolations, and covering up to conceal the origin of the Christian religion was never seen as was going on in my day. I had no liking for Christianity, neither had I for the pagan religions. I was a follower of the school of Plato; in other words, a reasoner upon all the affairs of life. There was no God too grand for my reason to analyze. In spite of all the efforts that have been made to disguise the origin of Christianity, there is enough evidence still left to support what the spirits say through this medium. We spirits know this, and we will unearth it. We will hunt those foxes to their burrows. I defy them to send their antiquaries to the ruins of Kartoum, Thebes and Persepolis, and then deny that those heads sculptured there, on those ruins, are not the heads after which the head of the so-called Jesus Christ is copied, the original they were intended to represent being Apollonius. It is well for the Christian hierarchy that they have wealth and popularity, otherwise the people would rise in their might and compel those lazy preachers of the Word to engage in a better business than teaching superstition. And, sir, I would say to you, that if, by the spirits who come to you through this medium, and by your own power also, you can give the death blow to this mighty wrong, you will be hailed by generations to come as their saviour. My name was Stobæus.

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

"Joannes Stobæus derived his surname apparently from being a native of Stobi in Macedonia. Of his personal history we know nothing. Even the age in which he lived cannot be fixed with accuracy. He lived, at all events, later than Hierocles, whom he quotes. Probably he did not live very long after him, as he quotes no writer of a later date. (Hierocles lived in A. D. —). His studious avoidance of all Christian writers seems to render it probable that Stobæus was a heathen. [He tells us he was neither a Christian nor pagan, but a disciple of Plato.] Though his name would rather indicate a Christian, or at least the son of Christian parents. Though Stobæus is to us little more than a name, we are indebted to him for a very valuable collection of extracts from earlier Greek writers. Stobæus was a man of extensive reading, in the course of which he noted down the most interesting passages. The materials which he had collected in this way, he arranged, in the order of subjects, as a repository of valuable and instructive sayings for the use of his son Septimius. \* \* \* Photius has given an alphabetical list of above five hundred Greek writers, from whom Stobæus has taken extracts, arranged according to their different classes, as philosophers, poets, etc. The works of the greater part of these have perished. [Destroyed?] To Stobæus we are indebted for a large proportion of the fragments that remain of the last works of poets. Euripides seems to have been an especial favorite with him. He has quoted above five hundred passages from him in the *Sermones*, one hundred and fifty from Sophocles, and about two hundred from Menander."

Such was the man whose spirit returns to earth to testify to the unholy and barbarous destruction of ancient literature by the dishonest men who founded and sought to perpetuate that greatest of all theological frauds, Christianity. It will be seen that this spirit states correctly the time at which he lived, which was in the fourth century, no doubt at the very time the Council of Nice was held; to declare the canonical text of the New Testament. From that time the whole attention of the Christian priesthood was devoted to ridding the world of everything in the way of documentary evidence that would in any way show the real nature of those canonical books, and as the spirit says, at no period of the world's history was there such criminal destruction, altering and covering up of unwelcome evidence, as in that early age of the Christian fraud. That Stobæus should have mentioned not one Christian writer in the large number of five hundred authors to whom he referred, shows one of two things, either that there was at that time few if any writers worthy of mention by so learned a literary connoisseur, or that he regarded them as unworthy of his notice on account of their dishonesty and untruthfulness. The assurance he gives that the spirits know there is evidence in existence that will yet confirm all that has been said by them, and that they will unearth it, is one that I feel will be made good.—Ed.]

LOUIS ALLEMAND  
(A Roman Catholic Cardinal).

GOOD DAY, SIR:—I do not think that any man has lived, or ever will live, who has done more, for the propagation of Catholicism than myself, both during my mortal life, and also as a spirit. But a time comes in the affairs of men when the scales must drop from their spiritual eyes. In my mortal life I did all I could to make the power of the cardinal and bishops equal to that of the pope, but I did not meet with the proper support. Among the papers kept privately at Basle, there were manuscripts—copies from Marcion and also from Hegesippus, which showed the origin of the Christian religion. Those manuscripts showed also, as a spirit communicated to you recently, that the St. Paul of the Acts was the Egyptian Alcibedes, who was sent to Rome, and crucified head downward by Nero. They also disclosed many other things, such as the fact that the head on the monuments at Kartoum, was copied in the sixth century, as the head of Jesus Christ, after they forbade the use of the lamb as the symbol of Christianity. They put that head upon the figure that was represented on the cross. All Christian priests ought to know that the one they worship as Jesus Christ was the Cappadocian Saviour, Apollonius. In fact antiquarian knowledge began to revive about my time—that is about 1450. The pope had held almost absolute control from the sixth century onward, involving everything in a dark night of superstition, out of which great efforts were being made to emerge. I presided

over the Council of Basle, the main object of which was to limit the power of the pope. I would never have returned to confess what I have confessed here, to-day, but for one thing: I cannot stand still in spirit any longer and see those millions of poor deceived spirits seeking some way out of this labyrinth of erroneous belief. That sight has become so heartrending to me as a just man, or as one who wanted to be just, that I determined to return to earth and do all I could to prevent the Catholics from gaining new recruits to their ranks. There is nothing in this Catholicist or retreat but one monotonous round of rites and ceremonies of religion; and over all this, hangs an awful despair. They will not own it, but there is no spirit, but feels within itself, that it is on the wrong road, and yet they obstinately hope that they will derive some benefit from their religion. I thank you for this hearing. Cardinal Louis Allemand.

[I have been able to find no reference to any such person as Cardinal Allemand, by name. I take the following concerning the Council of Basle from McClintock and Strong's Cyclopædia of Ecclesiastical Literature.—Ed.]

"Council of Basle, called by Pope Martin V., and continued by Eugenius IV. It was opened on the 23d of July, 1431, by Cardinal Julian and closed on the 16th of May, 1443, forty-five sessions in all having been held; of which the first twenty-five are acknowledged by the Gallican Church. The ultramontanes reject it altogether, but on grounds utterly untenable. The council in its thirtieth session declared that 'a general council is superior to a pope,' and in 1437 Eugenius transferred its sessions to Ferrara. The council refused to obey and continued its sessions at Basle. The principal objects for which the council was called were the reformation of the Church and the reunion of the Greek with the Roman Church. Many of its resolutions were admirable, both in spirit and form; and had the council been allowed to continue its sessions, and had the pope sanctioned its proceedings, there would have ensued a great and salutary change in the Roman Church. But the power of the papacy was at stake, and the reform was suppressed."

Such in substance were the declared objects and the results of the Council of Basle. We cannot in this connection give the history of this very important council more at length. We can only cite these further passages.

"In the twelfth session (July 14, 1433), the pope, by a decree, was required to renounce within sixty days his design of transferring the council from Basle, upon pain of being pronounced contumacious. In return Eugenius, irritated by these proceedings, issued a bull, annulling all the decrees of the council against himself. Later in the autumn, the pope, in fear of the council, supported as it was by the emperor and by France, agreed to accommodation. He chose four cardinals to preside with Julian at the council," etc. \* \* \*

"After Julian's departure the Cardinal Archbishop of Arles presided. In the 31st session, Jan. 24, 1538, the council declared the pope Eugene contumacious, suspended him from the exercise of all jurisdiction either temporal or spiritual and pronounced all he should do, to be null and void. In the 34th session, June 25, 1429, sentence of deposition was pronounced against Eugene, making use of the strongest possible terms. France, England and Germany disapproved of this sentence. On October 30th, Amodius, duke of Savoy, was elected pope and took the name of Felix V. Alphonso, king of Aragon, the queen of Hungary, and the dukes of Bavaria and Austria, recognized Felix, as also did the Universities of Germany, Paris and Cracow; but France, England and Scotland, while they acknowledged the authority of the Council of Basle, continued to recognize Eugene as the lawful pope. Pope Eugene dying four years after, Nicholas V. was elected in his stead, and recognized by the whole church, whereupon Felix V. renounced the pontificate in 1449, and thus the schism ended."

[Now, whether Louis Allemand, cardinal, was one of the four cardinals that were sent to Basle by Pope Eugene to decide over the council with Cardinal Julian, or whether he was the cardinal bishop of Arles who presided after the departure of Julian, I have not the authority at hand to determine. I infer, however, that he was the latter. Perhaps some one conversant with the history of the Council of Basle can inform me; for which they will receive my thanks. In the meantime we are led to believe the communication to be authentic and reliable, mainly from the fact that the spirit seemed so fully acquainted with the objects, proceedings and results of the council over which he claimed to have presided. It is the spirit of this cardinal who returns and tells us there were at Basle, kept privately, copies from Marcion and Hegesippus which showed the origin of Christianity. We regard this spirit statement as possessing unusual importance in as much as it refers to the two copies of the writings of Apollonius, Marcion having translated his into the Greek tongue, while Hegesippus copied in the original Samaritan tongue. It was from a copy of Hegesippus that Ulphilas made his Gothic translation. Equally suggestive is the admission that the St. Paul who was tried before Felix was none other than Alcibedes, the Egyptian priest and medium, who, under Festus, was sent from Cæsarea to Rome and crucified by Nero, and this was known by the Roman Catholic prelate at the time. Besides, we have it admitted, that as late as 1450 the fact was recorded that the effigies of Jesus Christ were nothing more than copies of the head and features of Apollonius of Tyana, which were copied in the sixth century from the tombs of Kartoum. These disclosures were wrong from the breast of this spirit through the scourgings of a guilty conscience. Truly, the way of the transgressor is hard; and dearly will they have to pay for it, who will not heed the bitter experiences of these theological deceivers of their fellowmen.—Ed.]

PETRONIUS, (The Arbitrator.)

I SALUTE YOU, SIR:—In this mortal life I was a sharer in the pleasures of an emperor, who was a disgrace to humanity. His name was Nero. I passed to spirit life in A. D. 66. I committed suicide by opening my veins. My business here is to add to the evidence that you have before received, that there was no Christian religion nor Jesus Christ known at the time I lived on earth. The only religion that approximated to it was that of the Essenes, or the Essenian Brotherhood. They had their teachers at Rome, whose object it was to gain converts and colonists for their colonies at Antioch, and in the Isle of Cyprus. They had nothing new, but expected, or had a god in the flesh, as their head man was called. They called that god-man Christos Messias. This man

was nothing more than the personification of one Christna, a Hindoo God. I think they got this idea from Apollonius of Tyana. I saw and conversed with Apollonius at Rome, but he met with very little favor at the hands of Nero. He reached the height of his fame under Vespasian. This I have learned from Apollonius in spirit life. I want to say further, that in the fourth trance of the ecstatic, who was named by the spirit who preceded me (Deva Bodhastatna) mentioned by Bochica the Peruvian, was almost the same as the Gospel of St. John. This I know, because I have read it in the original; but a few of the verses of the first chapter of the latter were stolen from the Platonists, and are almost a counterpart of what that celebrated philosopher imparted in regard to astrological religion. This is about all that I can unveil truthfully. I was known as Petronius the Arbitrator.

[Cha-wan-ska, the Indian guide, described the spirit as wearing a strange appearance, the blood streaming from his opened veins, while he delivered the communication. He further said although a man of great determination he could only give his communication by returning in that manner. I take the following account of Petronius from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"C. Petronius, is described by Tacitus as the most accomplished voluptuary at the court of Nero. His days were passed in slumber, his nights in visiting and revelry. But he was no vulgar spend thrift, no dull besotted debauchee. An air of refinement pervaded all his extravagancies; with him luxury was a serious study, and he became a proficient in the science. The careless, graceful ease, assuming almost the guise of simplicity, which distinguished all his words and actions, was the delight of the fashionable world; he gained, by polished and ingenious folly, an amount of fame which others often fail to achieve by a long career of laborious virtue. At one time he proved himself capable of better things. Having been appointed governor of Bithynia, and subsequently elevated to the consulship, his official duties were discharged with energy and discretion. Relapsing, however, into his ancient habits, he was admitted among the few chosen companions of the prince, and was regarded as director-in-chief of the imperial pleasures, the judge whose decision upon the merits of any proposed scheme of enjoyment was held as final. The influence thus acquired excited the jealous suspicions of Tigellinus; Petronius was accused of having been privy to the treason of Sævinus; a slave was suborned to lodge an information, and the whole of his household was arrested. Believing that destruction was inevitable, and impatient of delay or suspense, he resolved to die as he had lived, and to excite admiration by the frivolous eccentricity of his end. Having caused his veins to be opened, he from time to time arrested the flow of blood by the application of bandages. During the intervals, he conversed with his friends, not upon the solemn themes which the occasion might have suggested, but upon the news and light gossip of the day; he bestowed rewards upon some of his slaves, and ordered others to be scourged; he lay down to sleep, and even showed himself in the public streets of Cumæ, where these events took place; so that at last, when he sank from exhaustion, his death, A. D. 66, although compulsory, appeared to be the result of natural and gradual decay."

[It was the spirit of this misguided but accomplished Roman courtier, who returns and testifies positively to the fact, that as late as A. D. 66, at Rome, there was nothing known of Christianity or of Jesus Christ; but that there were missionaries of the Essenian Brethren there who taught the religion of their "head-man" or "perfect-man," designated Christos Messias, to obtain converts to their faith. This Christos Messias, they described as a god-man, says Petronius; but that he was nothing more than the human personification of the Hindoo gods Christna and Buddha combined. He tells us that the fourth gospel or trance of Deva Bodhastatna was almost the same as is the gospel of St. John, and that he knew this from having read the original. He speaks also of having seen and conversed with Apollonius when at Rome, as well as since in spirit life, and doubtless testified to no more than he knows to be true. In view of the fact that neither the medium nor myself had ever heard of Petronius when the communication was given, I cannot see any reason why the communication should not be regarded as authentic and truthful.—Ed.]

M. JUNIANUS JUSTINUS, (A Roman Historian.)

I SALUTE YOU, SIR:—During my mortal life, I lived at Rome, in the days of Titus Antoninus Pius; about from A. D. 125 to 161. I wish to say, here, to-day, that one Marcion was then at Rome, and that he introduced the writings of Apollonius of Tyana, and the four Hindoo gospels written by one Naw-Ming, and that these writings were then and there interpolated, and their original sense perverted to build up the history of a mythical god, known to moderns as Jesus Christ. And I might as well say, that in the hope of gaining favor in certain quarters, I was engaged in that work myself. The originals of the Christian Gospels were simply the stories of Christna and Buddha combined. It was the old Hindoo material worked over. If such people ever did live, as Christna and Buddha, at all, people began to lose faith in them. We needed a more modern god. But now the time has come when gods are no more of use. Consequently we spirits want to see this fraud, that we helped to impose upon the people, destroyed. It is a hindrance to the manifestation of spirits on the mortal plane, therefore we must do our utmost to upset this evil. My name was M. Junianus Justinus."

This is certainly a most important communication, if authentic and truthful, as I am led to believe it is, in view of the fact that I am about to submit. It shows that the so-called gospel of Marcion, strenuously claimed as identical with the gospel of Luke, was nothing more nor less than the Hindoo gospel of Deva Bodhastatna, and the Pauline epistles nothing more than the writings of Apollonius of Tyana, modified and altered to conceal their real nature. We take the following account of Justinus from the Nouvelle Biographie Generale, having failed to find any reference to him in any English or American publication:

"Justinus, a Roman historian, of an uncertain epoch, but anterior to the fifth century B. C. We possess a work entitled *Justinus Historiarum Philoparum, Libri XLIV*. The author in his preface informs us that his work is entirely borrowed from the universal history composed in Latin by

Trogas Pompeius. The name of the author of this abridgement is doubtful. A manuscript calls him Justinus Frontinus; another, M. Junianus Justinus, while the greater number give him the name of Justinus. His death is uncertain. The remarkable expressions that he employed in his eighth book, '*Græciam etiam nunc et viribus et dignitate orbis terrarum principum*,' seems to indicate that the author lived at an epoch when the Byzantine empire of the East had replaced the Roman empire; at least sooner than the fourth century. The words of the preface, 'Imperator Antoninus,' which are not found in any manuscript, ought to be an interpolation by the first editors, who, with Isidore, Jornandes and John of Salisbury, confounded Justin the historian with Justin the father of the Church. St. Jerome is the most ancient writer who speaks of Justin. Justin has often been reproached with having badly performed his task of abbreviation. Many important events are omitted or hardly touched upon in passing, while facts of less value are treated at length. The blame would be well founded if Justinus had sought to make an abridgement of Trogus Pompeius. But such was not his intention. 'During the leisure which I enjoyed at Rome,' said he, 'I extracted from the forty-four books that he published, all that appeared to me to be worthy to be known; and leaving aside that which was not agreeable reading, or not useful, I have made of the rest, so to speak, a humble bouquet of flowers, with the design of recalling Greek history to those who have knowledge of it, and of informing those who are ignorant of it.' Thus it will be seen that Justinus does not pretend to make an abridgement, but a sort of anthology, a collection of excellent extracts from Trogus Pompeius; of which he extracts literally the most beautiful passages. As the original is lost, it is impossible to decide whether the extracts have been judiciously chosen, and what part belongs to Justinus in the work that bears his name."

It would seem that the question as to when Justinus lived is completely settled by the communication, which not only gives his name correctly, but fully corroborates the correctness of the address in the preface to the work, 'Imperator Antoninus.' That he wrote in the reign of Antoninus Pius, is very clear, and not subsequently to the establishment of the Byzantine empire. His object in writing his history, he tells his readers, was to revive a knowledge of Grecian history, and when he spoke of Greece as being the foremost power on earth, he had no reference to the Byzantine empire whatever, but to the former position of the Greeks among the nations. I strongly suspect that Justinus had entirely too much to do with fixing up those writings of Marcion and Apollonius, to make it desirable that we of the present day should know much about him. But Justinus still lives, and is now engaged in helping to overset the fraud that he helped to impose upon the people. This communication is certainly authentic, and I confidently believe it truthful.—Ed.]

## The Spiritual Offering.

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

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

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

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

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

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

We repeat our terms. All who subscribe and pay during the first six months, at the rate of \$1.00 per year, will have the *Offering* sent for the full time paid. If at the end of six months, the circulation shall number 5000, it will be continued at same price, if not the price will be advanced to \$1.50 per annum. Remit by money order, registered letter or draft; 25 cents for three months; 50 cents six months; \$1.00 per year. By arrangement made with the Editor and Publisher of MIND AND MATTER for \$2.50 both papers will be sent to any subscriber for one year. They can be ordered at either office.

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







hear him speak with such hearty unreservedness of his confidence in the mediumship of Mrs. Christina B. Bliss, one of whose seances he had recently attended in Boston. Mr. Wetherbee said he had been led by a spirit into the cabinet, where he found Mrs. Bliss sitting as she was when she entered it—the solid form of the spirit vanishing in a moment afterward. We like to meet a man who has the moral courage to defy popular prejudice in a matter that he knows to be true; and John Wetherbee is just such a man. We are on our way to Lake Pleasant, as we write this, and will report in our next how we find matters and things at that point.

#### THE "RELIGIO-PHILOSOPHICAL JOURNAL" AND THE "BANNER OF LIGHT."

It was our fortune, good or bad, to draw down upon us, at an early period, the malignant and untruthful misrepresentations of the *R.-P. Journal*, and because we indignantly and crushingly resented this dishonorable treatment, we were adjudged to be of a quarrelsome and vindictive spirit, editorially and personally. To those who have long and intimately known us, nothing could appear to be more unjust and unfounded. Gladly would we be spared the necessity of saying or doing anything that would wound the feelings of man, woman or child; but not in such smooth paths of life lie the duties of an honest and faithful journalist. Often and often have we wished that we could conscientiously keep silent when we have been forced to speak words of censure and reproach. We hope and work and wait for that good time coming, when all human antagonism may cease; and when all will see and feel that their welfare is to be found in the peace, good and joy of the whole human brotherhood. But that time is not here, and we fear is not near, in our mundane understanding of what constitutes nearness. This is made prominently manifest in the following accusations of the *Journal* against our venerable contemporary, the *Banner of Light*, than which nothing could be more unjust and untruthful. In its last issue it says:

"The *Banner of Light*, with the desire for 'harmony,' so characteristic of that paper, waits for years until the editor of the *Journal* is away from his post and out of the country, before it ventures to talk back. Many letters from different parts of the country, and from some of the best known Spiritualists, have been received at this office, deprecating such transparent cowardice, and broadly affirming it to be evidence of weakness and guilt. However that may be, we will not say, but let our readers judge for themselves. We only wish to say that when a paper which fraternizes with Moses Hull, James A. Bliss, and a whole horde of free-lovers and frauds, as does our Boston contemporary, assumes to pronounce the *Journal* 'an unreliable sheet,' as the *Banner* has done of late, we take it as a compliment. Such a charge made by the special advocate of 'Susie Webster Willis Fletcher and other disreputable characters,' only establishes the *Journal* more firmly in the good will of all respectable, well-informed people. Call the *Journal* unreliable some more, Brother Colby. Do, please!"

We ask any person who can lay claim to be considered a true and honest Spiritualist, or a decency loving and right-minded person, whether there is any excuse, much less justification for that tirade of abuse and vituperation of Mr. Colby and the *Banner of Light*. Is the editor or paper that descends to such methods to injure a sincere and honest Spiritualist, such as all Spiritualists know Mr. Colby to be, and to create prejudice against a journal that had grown old in the maintenance of Spiritualism; before the bullet of an assassin-tool placed that paper in the hands of its present editor; are such an editor and paper in any sense, the representatives of anything having the faintest appearance of having any friendly relation to Spiritualism? We answer, no—emphatically no. Col. Bundy is a Bundyite tool of the Jesuit enemies of Spiritualism, and his paper is kept afloat by the blood money that those bigoted enemies of truth have furnished to enable it to sell out to them the strongholds of the spiritual movement.

A pretty man is the editor of the *Journal*, to seek to impeach the moral standing of Luther Colby, and the *Banner of Light*!! Mr. Colby, although by many years the senior of Col. Bundy, and for more than a quarter of a century at his post, on active duty as the editor of the most successful Spiritual paper that has ever been published; the success of which was mainly owing to his editorial labors, has never been overcome with that peculiar nervous prostration, that sent the editor of the *Journal* to the hot-springs to retrieve the contamination of disease, and which had become too deeply seated for even such specific relief. There are other causes for nervous prostration than the performance of editorial duties, which often defy the curative influences of hot-springs and sea-voyages. It is, therefore, in very bad taste and in accordance with the worst policy, for Col. Bundy to provoke too close a scrutiny of his own moral status. We want to know why he skulks away from his editorial post as he did? And why he skulks back again without treating the readers of the *Journal* with the least appearance of respect or consideration, by giving them any information as to his whereabouts or condition. In the interest of Spiritualism, which Col. Bundy and the *Journal* are doing all they can to begrime and besmirch, we ask what is the nature of his physical malady? His moral leprosy has been too long known to be a disgusting reality, to be of any consequence to any person but himself.

The *Banner of Light* did well to brand the *Jour-*

nal as "an unreliable sheet," and we are only surprised that it did not do so long before. It was not until the *Journal* made a most vile and provoking attack upon the *Banner*, that Mr. Colby's proverbial good nature was exhausted, and he warned the friends of Spiritualism against the *Journal* as "an unreliable sheet." In what respect has the *Banner of Light* fraternized with "a whole horde of free-lovers and frauds," and "with other disreputable characters?" We have read the *Banner* attentively for the past eight years, and never have we seen a sentence, a line, nor a word, that would bear such a construction. The fact is, the allegations of the *Journal* to the contrary are weakly and maliciously unfounded. Desperate indeed must be the condition of that "unreliable sheet," when it is forced to direct public attention to its own moral rottenness, by its frantic efforts to divert it to the imaginary defects of others. People who claim to be reputable and who desire to be well-informed as to the real state of affairs with the *Journal* and its editor, morally, physically and editorially, will do well to demand some information on those points. Things look dubious enough in those directions to merit the attention of those who have rested satisfied with the past hollow professions and fraudulent pretences of the *Journal* and its editor.

Col. Bundy will find to his grief that Mr. Colby is not the coward he falsely seeks to make his readers believe. Silent contempt is not always an evidence of "cowardice, weakness or guilt;" it only becomes so when justice to the public and the interests of society demand that it shall be broken. That time at last came, and Mr. Colby, broke his silence, to strike down as mean an editorial charlatan as ever disgraced journalism.

We would here close, but justice to the veteran editor of the *Banner*, demands that we should notice a further attempt of the *Journal* to place him in a false position. In order that we may be understood, we quote another editorial from the same issue of the *Journal*. It says:

"The editor of the *Banner of Light* republishes from the *Journal*, the letter of D. D. Home, in which the latter asserts that the two attended a seance together, and that upon his denouncing the affair as a barefaced imposition, Mr. Colby said: 'Better say nothing about it.' The editor of the *Banner* denies point blank everything Mr. Home affirms. Each person interested can, therefore, choose which of the two tells the truth. Whatever may be the truth in this particular instance; every observant reader of the *Banner*, knows the policy of that paper has been in harmony with the sentiment which Mr. Home asserts was advanced by Mr. Colby. The editor of the *Journal*, in discussing with Mr. Colby the subject of fraudulent exhibitions, has heard the veteran editor use almost the identical words attributed to him by Mr. Home; and there are, no doubt, many others who have heard from him substantially the same statement."

Here we have Col. Bundy, in the face of overwhelming facts, seeking to fasten upon Mr. Colby, the disgraceful stigma of conniving at frauds in Spiritualism. A more high-handed and brazen-faced attempt to injure another by falsehood and effrontery we have never known. Col. Bundy, unscrupulous as he has shown himself to be, would never have dared to go to that length of misrepresentation had not the *Banner* time and again allowed him to assail true and faithful mediums with impunity. Col. Bundy now repays him for his forbearance, by construing that forbearance into connivance with the frauds which he falsely alleged against innocent and honest mediums. We know Mr. Colby to be an honest man and that he would never share in the guilt of wilful deception in Spiritualism, by in any way conniving at it. There has never been a word said publicly by Mr. Colby through the *Banner*, or so far as we know privately, that warrants the statement of D. D. Home and Col. Bundy, that he has advised connivance at the fraudulent or dishonest conduct of mediums. These accusers of Mr. Colby are brother Jesuits engaged alike in trying to degrade and disgrace Spiritualism, and with that object they have joined in publishing the falsehoods we have fastened upon them. The end is nearing very fast with Bundyism and Jesuitism, too; depend upon it; and they will be buried in the same grave together.

#### 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. P. 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.

#### THE TWIN DISGRACES OF ONSET BAY GROVE CAMP-MEETING.

It is a pitiful fact that Spiritualism is obliged to tolerate the scum of human depravity, that, finding no lodgement on the current of life among the intolerant sects and factions into which society is broken up, drift into the only movement in which the broadest toleration of human weaknesses and crochets is possible. We sometimes wish that there were some corner of the social world into which these drifting waifs of moral wreck could float where they would be out of sight, and free from offending the moral sensibilities of right-minded and well-disposed people. It seems to be a natural attribute of this social scum to endeavor to fasten itself to those who are the opposite of themselves, and defile them with their own corrupt and defiling nastiness.

We have made these preliminary remarks, in view of the disgraceful course of W. W. Currier, the Judas of the Onset Bay Grove Camp-meeting management; he having obtained the control and custody of the "thirty pieces of silver," for which he and his associates seemed determined to betray the cause that they claim to serve; and in view of the swinish mud-splashing of E. Gerry Brown, who does the grunting for his mercenary and selfish owners. We last week ventilated the conduct of this stunted runt of the Onset Bay Grove Camp-meeting hog-pen, and we shall now give our attention to his associate grunter, W. W. Currier, the lord and master of "Old Pan Cottage," on the front of which is the painted representation of an old earthen pan, so suggestive of the mess of pottage for which he seems bent to sell his manhood.

In the last issue of the *R.-P. Journal*, this W. W. Currier goes far out of the way to endeavor to besmirch three as true, as tried, as faithful, and as grand and useful spiritual mediums as ever gave their services to the spirit world to propagate truth; and three as noble, heroic, and self-sacrificing women as ever labored for the amelioration of the ills of Humanity, and the mental emancipation of mankind from the trammels of dogmatic error. This more than cur, this Currier snarles and whines as follows:

"I have heard it said that it is but a step from the sublime to the ridiculous, and I feel as though that step was taken when I pass from the narration of the good times of last week, to say that the Cutters, Blisses and Crindles are at Wicket's Island, in Onset Bay."

Well Mr. Currier, what was there so sublime the week before, or what so ridiculous in the fact to which you referred? We infer that your idea of the sublime does not rise higher than that "Old Pan," and the hoped for, mess of pottage. It is very natural, therefore, that Mr. Currier should regard with ridicule anything so far above him and his grovelling surroundings and aspirations that he has only too much reason to fear he will never be able to reach it. If any person desires to know the full significance of the Spiritual movement, initiated at Wicket's Island, under the direction of her spirit guides by Mrs. Dr. Abbie E. Cutter, they can do so by watching the squirming of the Onset Bay Grove Camp-meeting people, in dread of the exposure of their own unworthiness to be regarded as doing anything practical or useful in the support or propagation of Spiritualism. Having neither the qualification nor desire to initiate a practically useful spiritual movement at Onset Bay Grove, they cannot but regard with jealous and envious eyes any movement, however humble, that has for its object the relief of the ills of humanity, which, by reason of their own littleness of soul, they know they are impotent to effect. Backed and sustained as they are by angel-faces that can bear them through every emergency, Mrs. Cutter, Mrs. Bliss and Mrs. Crindle can afford to look down with pity upon the cur-like malice of this Currier, and all who like him envy them their well-earned distinction as faithful and fearless friends and exponents of the grandest truth that ever came to the knowledge of mortals.

While we condemn the vindictive enmity of these men toward those three brave and noble women, we pity and despise the littleness of soul that entertains such envious malice. We do not read the signs of the times aright, if the spirit that has made the wilderness of Wicket's Island to blossom as the rose, does not find its way across the intervening waters to Onset Bay Grove, and if it does not inspire the Spiritualists of that beautiful locality with sentiments of true spirituality; and drive out the "Old Pan" mess of potage policy, that has paralyzed its usefulness in the past. We know that there are gathered at that point the elements of a great Spiritual centre, and all that is needed is a little of the heaven of Spirituality that is at hand on Wicket's Island, to set them in motion, to leaven the whole world. Indeed we intuitively see that the spirit-world, set their light on the heights of Wicket's Island, that it might blaze across the bay and light up the recesses of darkness and selfishness that have honeycombed the management at the Grove.

It is natural that spiritual bats and moles that have enjoyed the death-like stagnation that has prevailed in that naturally lovely spot, should dislike the disturbing rays of true spiritual light, but if they cannot get used to, and endure it, they will have to seek a locality better suited to their natures, and leave those only, who enjoy true Spiritualism to occupy their vacated places. That light is there, and the brave and faithful light-keeper is at her post, and there it will remain until the object for which it was set up has been accomplished. Take heed! take heed! and shape your course accordingly.

#### 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:

Previously acknowledged,	\$109.88
H. Bickford, Livingston, Wis.,	70
P. F. Stern,	60
Thos. Atkinson, Oxford, Ind.,	4 00
Jas. Kinsey, Cincinnati, Ohio,	2 00
	\$117.28

#### Spiritual Camp-meetings.

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 Russel's Orchestra. Messrs. Lillie and Bacon, of Philadelphia, will give a grand concert in the Association Hall on the evening of August 4th. Among the noted mediums engaged to be present are Mrs. Ada Hoyt Foye of San Francisco, Dr. Henry Slade of New York, and J. Frank Baxter; the latter of whom is permanently engaged from August 22d until the close of the meeting. Pamphlets giving programme of proceedings and entertainments and schedules of railroad fares, and all other particulars necessary to be known by those desiring to visit and camp upon the ground, can be had by application to the office of MIND AND MATTER, 713 Sanson street, Philadelphia.

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

#### "Spiritual Offering" Unavoidably Delayed.

Editor of Mind and Matter:

Please say in your paper that because of some delay in getting new type and material, the publication of the *Spiritual Offering* will not be issued until one week later than anticipated. It will be mailed next week.

Yours truly,

D. M. Fox.

Justin Robinson, of Kansas City, writes: "I do not like to lose a number of your paper. You may put me down for one book when you publish the communications. I want my Christian friends to read it. It will give them food for thought and knock the pins from under them."

C. N. Palmer, Eau Claire, Wis., writes: "Enclosed please find two dollars, subscription for your paper for another year. I commend your undeviating adherence to truth. I think you are doing much to roll back the clouds of error and superstition that have so long enveloped the earth. May the aid of the angel world and the blessings of the good every where attend you."



## Mrs. Dr. Cutter's Explanation.

WICKER'S ISLAND, Onset Bay, Aug. 8, '81.

## Editor Mind and Matter:

In my last letter to MIND AND MATTER I wrote that our notices of Mrs. Bliss's seances were removed from the bulletin board at the grove. I now propose to explain matters more fully. At the close of the first lecture at the grove, the announcement was made that notices of seances and mediums would not be given from the platform, but would be placed upon the bulletin board near the headquarters building.

Now, as the Spiritual cause does not amount to much when the mediums are ruled out, it struck me as being unjust to the spirit world, as well as to the channels through whom they work. However, this being the decision of those who have the Onset Bay Grove Camp-meeting in charge, they have a right to make whatever laws they choose to make. If mediums and the people who congregate at these meetings year after year, are all satisfied and willing to bow their necks, and have the yoke placed upon them, it is all right.

It was known several days before the meetings commenced, that Mrs. Bliss was to be at the island home, and quite a number of persons, some members of the board, as well as visitors, had requested me to be sure and let them know when she arrived and when her circles would be held. As soon as she had decided upon the time and place for her circles, we had a notice of the same (also one of a lecture I proposed to give upon Physiology) put upon the bulletin board at the grove; and as these meetings would not in the least interfere with the grove meetings, it never once occurred to me that I was doing anything contrary to the rules of the association, or was doing the least harm in any way; and I was never more surprised than when I heard that the notices had been torn down and one substituted, saying: "This bulletin board is for mediums at Onset Bay Grove exclusively."

I at once sent a notice to the Board, requesting a hearing, as I wished to know why these notices had been removed. I attended the Board meeting on the 27th of July, four members only being present. I said to these gentlemen that, as the bulletin board was there for the good of the people and for the use of mediums, and as so many on the grounds had requested me to notify them when Mrs. Bliss would hold her seances, I thought that the quickest and best method of doing so. One member of the board said: "Supposing the Onset House people should come here and put a notice on our bulletin board of a clam bake, and other parties do the same of a boat race, and so on, what would be the result?" "But," said I, "this was a notice of a spiritual seance—a different thing altogether." (Right here let me say, that notices of clam bakes, boat races, excursions, etc., are all on this same bulletin board, which is perfectly right and proper, as it is the only means by which those people who come there to spend a few weeks, can be informed of what is going on outside of the grove meeting.)

Mr. Currier, the Treasurer of the Association, then said it was time the rights of the Onset Bay Association were protected; that they were spending a great amount of money to attract people to the grove, and outsiders were reaping the benefit of what they were doing, without paying for it. He said that I had been and got Mrs. Bliss to come to the island, and said she had been condemned by the press, the courts, and the people all over the country, as the greatest humbug of the times; that we were holding seances at the island, and that was drawing the people away from the grove, and paying nothing to the association for the privilege; and should any exposure take place or anything happen that was not right or proper at the island, then the Onset Bay Grove Association would have to shoulder the disgrace, or it would go out to the world as from the Association. Mr. Currier also said I was sailing under the colors of the Association; had a steam launch for carrying passengers; that I and my family commenced last fall to pass and repass to and from the island without asking any privilege of them, etc. Your readers can catch the very spiritual nature of this man from what I have stated. I said I was not there to discuss the good or bad qualities of mediums; I had demanded a hearing of that board to learn what rights I had and in what way I had trespassed upon theirs. He said, "by the laws of the Association five cents a head must be paid for every person who comes to the wharf by steamer." I told him that we had the little launch, as many invalids and others were afraid of sail or row boats, and we had the steam launch for our own accommodation, and I could not possibly see what difference it made to the Association whether we landed our people by that little steamer or from our sail boats; that I had paid my wharf license, and as long as that held good I should claim my rights. I also informed those members of the board, that we had permission from Capt. Gibbs, a member of the board who has charge of the wharf, to take our lumber from the wharf and to pass and repass just as our neighbors all along the shore were doing. A motion was made that the subject be laid over until the next board meeting which was to be held last Wednesday night, August 3, but I have had no word from them direct, so cannot positively state what decision they arrived at. Now, Mr. Editor, I have given this statement for this reason: I know there has been a good deal of misrepresentation about this matter, and about me and my island work, and I wish the people to know just how the matter stands. I want all to know and understand that I have never in my life knowingly said one word about any person behind his or her back that I would not say to their face. I am not one who will cry humbug about a person whom I have never seen, neither will I make a statement about a person and then when called to face them, hide behind closed doors and pretend to be sick, to avoid meeting those whom I have slandered, as was done at the grove last summer by the very ones who are now crying humbug against Mrs. Bliss and others; facts of which I will give if forced to do so.

And in my last I said "spiritual in name only," and I now say that spirituality means love, charity, humanity, helping to bear one another's burden, and greater than all, trying in every way possible to make conditions by which our mediums will have encouragement and be placed in circumstances by which the spirit-world can control more harmoniously, and both spirits and mortals be educated and assisted to a higher condition.

Now, from the commencement of this island work, one year ago, there has been a spirit of jealousy manifested by a few, and I want the friends to know that it is not general by any means, for as soon as it became known that our notices had been taken from the bulletin board a

large number of persons offered us the privilege of putting notices on their cottages, and were anxious to have us put bulletin boards on their lots.

As to our receiving any benefit from the association without paying for it, as I have stated, we paid our license for wharf privileges; we have a great many people come over the railroad, for which the association receives fifteen cents each; there are families at the grove who came to be under our treatment, who remain at the grove because we had not the room to accommodate them at the island, and the association receives their percentage from the railroad from all who come to the island as well as those who stop at the grove; so I fail to see in what way we are reaping any benefit from the association that we do not pay our proportion of cost for the same.

Mrs. Bliss, Mrs. Crindle and son, Wheeler and Rothermel, have all been here at the island, and their circles have been grand and very satisfactory to most of those who have attended; but the private circles and manifestations at the island have been most wonderful and satisfactory. I will give you a full report of them as soon as possible. Thank God the spirit work is progressing here on this lonely island, that the editor of *Dot* calls a "barren waste of four acres." We have this A. M. sent potatoes, corn and beans—raised here—to the grove as samples of its barrenness.

Next Monday we shall hold our first anniversary services on the island.

DR. ARBIE E. CUTTER.

## Remarkable Manifestations in Alabama.

BIRMINGHAM, Ala., August 3, 1881.

DEAR BRO. ROBERTS:—Your note at hand. I am glad to know that there is one editor who will not pander to public opinion; one who dares to stand out upon his own individuality. \* \* It seems to me there never was in the world's history such a desire for self aggrandizement as at the present; a constant desire to tear down the reputation of others to show one's self the "biggest frog in the puddle." For some years I have been a close observer of human nature, and must say that at times I have been much amused to see to what extent very inferior persons may swell and often pay editors to croak for them. I have thought in time past I would like to take a trip around the globe, but have given up that idea. I might get spoiled. There are a few mediums and lecturers, who seem to think themselves the Alpha and Omega; something like the old rat who thought the big cheese put in the cupboard expressly for him.

I promised you some startling facts of spirit manifestations. I have two little boys, one 13, the other 9 years old. The older is a fine seer, as well as the younger; but Eurola, my baby boy, is materializing also. One year ago I was called upon to part with my husband, as he passed on to higher life. Five years before his change, it was written through my hand that when my oldest was 12 and the youngest 8, I should be left without an earth companion; which prophecy was fulfilled to the letter. The presentiment was also given to my children, who often told me that their father was going to be sick and leave us.

In August, before he was taken sick (in March), a strange appearing bird came around the house. It would fly into the boys' faces, pick at their feet, and several times it flew into the house and over into my face. It remained around and about, four weeks, and became quite an annoyance. One morning it came and sat upon the water barrel and snapped its bill together, but did not sing, and not another bird came about the place. I said to the boys that the bird was ominous of some change in our family, and I told them to stand with me and I would ask. I then uttered an invocation, and asked that, if either one of us were going to the spirit land, the bird should leave the barrel and light upon the one that was going. The bird did not move. I then asked, "Is it my companion?" when the bird flew and lit upon the ground at my left. I was then told the bird would come no more until they came to take him home; and lo! when he had been sick two weeks, one evening the bird came again, sailed around the room three times, and picked near his face and then went out. Myself and children and another person present saw it.

Now again, within the last two months we have been having powerful manifestations. I was told in March, that in four months we would get a new phase of development. My youngest came in one day and said, oh, Ma, the rocks fell all around me when I was up on the hill; and upon my disputing the fact was much hurt and began to cry. I said no more about it at that time, but some weeks afterward, both boys came in one day and said that some one was throwing stones at them. I went out but could see no person, although the stones flew all around us. I sent for a neighbor and we searched all over the hillside, but failed to discover any one. I still thought some one was hid in the bushes and fired a pistol, but no one ran. Some weeks later the stones began to be thrown into the doors and windows, but all searching and firing of pistol shots still failed to bring the throwers to light.

One day the boys and myself coming home from the city through an open field, stones flew all around us, as many as fifteen or twenty were thus thrown on our way home, one of which fell very near us and weighed 3½ pounds. A few days afterward, while at breakfast, a stone weighing 15½ pounds was brought into the house and laid upon a pallet where my oldest boy had been lying a few minutes before.

What does all this mean? Orthodoxy says, "The devils work." Science says, "Let us see and learn, if possible, by what power these things are done." One orthodox man said, "Mrs. Davis, if these stones were thrown by a supernatural power you must have done something wrong." I said, "Yes, I have done wrong to bury my talents in a napkin when the world all around is starving for the truths I have in store." And now since I have made up my mind to go and do as I am bidden, all is quiet, but a voice above me is saying, go ye out into the world and give these truths to every creature.

Brother Roberts, there is one at the helm that will carry you safely through the opposing elements, and at the sunset of your life thousands of mediums will bless you. Go on—go on.

A. P. M. DAVIS.

Alfred James

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

A. JAMES,

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

## Lake Pleasant Notes.

LAKE PLEASANT, Aug. 15, 1881.

## Editor of Mind and Matter:

The past week at the Lake has brought many new arrivals. On Friday evening quite a crowd gathered to witness the Old Folke' dance; on Saturday evening the grounds were brilliantly illuminated, each cottager and tenter seeming to vie with the other. A perfect mass of gay promenaders thronged the avenues; amongst which a white woman, following the advice of her control, was dressed as an Indian squaw; she created quite a sensation, many supposing her to be a real Indian.

Since my last writing the Association has started a morning conference for the answering of scientific questions, which are largely attended.

Mrs. Hyzer of Baltimore, and Henry Kiddle of New York, not being on the ground, the order of exercises was changed; Fletcher and Fuller occupying their places. The latter named, of Dover, Mass., is one of the most sensible and promising young speakers now in the field, and should be given a hearing among the larger spiritual organizations of the Middle States. The exercises opened by a lecture in the morning, by J. W. Fletcher; afternoon by Cora V. Richmond, on the "Spirit of Spiritualism," to the largest audience that has as yet assembled on the ground. Her voice being very weak there were but few who were able to hear her; only those in close proximity to the stand.

There are upon the ground mediums of all phases of manifestations, the most prominent of whom is Dr. Slade, whose valet, by the way, is quite a curiosity of the *genus homo*. Philipps the slate writer, Mrs. Andrews, the materializer, together with Mrs. Huntoon and the Eddy Brothers are doing a thriving business.

Abraham Lincoln and E. V. Wilson are appearing nightly in materialized form at the Eddy Brothers, along with many relatives and friends of the sitters.

Numerous other circles are held at such places as will suit the pockets of all grades of investigators.

Granger's physical manifestations were not appreciated by the committee, therefore he was ordered to decamp; Prof. Cadwell, a mesmerist here, being his principal accuser. For particulars see *Lake Pleasant News*, forwarded.

Prices for lodging accommodations are still on the rise, though they have been high enough already.

Subscribers to MIND AND MATTER are visiting us daily, sending a hearty "God speed" to its editor.

Warren Chase seemed overjoyed to grasp the hand of Alfred James, and says tell Roberts I am with him in his work. He is evidently a man of no half measures, as far as Christianity is concerned.

Yours for truth,

MR. ALFRED JAMES.

## 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.

FRANK T. RIPLEY requests us to say that he goes to Gurnee, Ill., for August, and will accept engagements to lecture and give tests in Illinois, Ohio and Michigan for fall and winter months. Address him as above or at Milan, Erie Co., Ohio, P. O. Box 320.

A MATERIALIZING MEDIUM WANTED.—Edwin Bishop, of Leslie, Ingham county, Mich., writes: "We want a good materializing medium, many stand ready to receive the truth if they can have the testimony. If any such medium should come this way we hope they will give us a call."

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.

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.

THE Northern Wisconsin Spiritual Conference will hold a three day's meeting in Spiritual Hall, Omro, September 9, 10 and 11. The speakers are James Ray Applebee, of Chicago; T. O. Willey, of Madison, and others. We extend an invitation to all to participate, regardless of belief, assuring them of courteous treatment. As we maintain a free platform, all are invited to speak their honest convictions. All will be entertained free as far as possible. Wm. M. Lockwood, president, and Dr. J. C. Phillips, secretary.

A GRAND TIME PROMISED.—Mr. Gordon, Henry Crindle's spirit guide, announces a seance to take place at No. 226 South Eighth street, in this city, Wednesday evening, Aug. 24, for physical tests, spirit portrait drawing and answering of ballots in the dark. The guides also announce full form materialization in the dark and making themselves seen by the aid of spirit lights. Admittance fifty cents. Public circles on Wednesday, Friday and Sunday evenings.

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.

Mrs. PATTERSON, the very remarkable independent slate-writing medium, from Pittsburg, Pa., after a successful and convincing exhibition of her gift at the late camp at Neshaminy Grove, is now located at No. 421 Hartman street, Camden, N. J., where she will give private sittings for slate writing tests, or will make engagements to attend small parties at other places. In her peculiar phase of slate-writing, a small piece of pencil is placed between two slates, which are locked together, or screwed and sealed, if the party asking the question so chooses; and when the question is answered, or the message given, the pencil appears outside of the slate. Sometimes a flower or other article will be found between the slates when opened.

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 day time. 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. Stardevant, Chairman of Committee; Dr. P. Engle, Secretary.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums of this city, will hold select seances for full form manifestations every Sunday, Wednesday and Friday evenings, at No. 94 Pembroke street, Boston, Mass. They will also give private seances to those who may wish them on the other evenings during the week. The manifestations in the private seances are especially fine. In one of them, held this week, thirty spirits appeared, and most of them were fully identified. John Wetherbee, in a recent letter, says: "I was at Mrs. Bliss's seance Saturday evening, and was glad to have that opportunity. I do not think the circle was as well composed as it ought to be, but Mrs. Bliss did well, and I guess they were generally satisfied. I was particularly so, having a sensational proof of a 'strange visitor' in the cabinet beside the medium, and I shall speak of it in my next Penumbra sketch." Mr. Bliss will treat the sick and give sittings for development of mediums every day, from 9 a. m. to 5 p. m., from August 19th to August 23d, at the same place.

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.

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 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.



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## A DEFENSE OF MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

From the Banner of Light.

We take the following portions of a very able article from the pen of Thomas R. Hazard, Esq., from the *Banner of Light* of August 13th. After especially noticing an article that had been previously published in the *Banner* concerning some remarkable materialization phenomena that had taken place at Littleborough, England, through Joshua Fitton, Mr. Hazard says:

Now let us suppose what would have been the result had the fourteen investigators present been of the order of minds who made the vehement onslaught some years ago on Bastian and Taylor, the materializing mediums, and subsequently on Mrs. Richmond and her spirit controls, immediately after that medium so signally rebuked the famous junto of "twenty-two" who signed the condemnation of those excellent mediums, simply for refusing to submit to their presumptuous dictation. Fourteen rules, all of them similar in spirit to those I am about to quote, were printed in the *R.-P. Journal* of May 25th, 1878. They had been previously adopted by the Chicago junto on the 22d ult., and recommended to the whole body of Spiritualists to be enforced against "all mediums who ask endorsement from Spiritualists," with the proviso that all such mediums "be required to assent and conform thereto."

Rule 11th enacts that "Investigators who are jointly investigating should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words nor fair looks. Some of the deepest villains have the art of appearing frank, open hearted and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest."

"12. When you have had one successful seance, before publishing it to the world as conclusive, try another, and still another, varying the conditions, if possible, but not making them less stringent." Imagine a medium for form materialization, necessarily as sensitive to every breath of suspicion as an aspen leaf to the wind, to be surrounded in his helpless mesmeric state by fourteen detectives, each one glaring at the cabinet with the object of detecting and exposing by grabbing a form or otherwise, anything that should occur, which in his sight seemed suspicious! To experienced and candid investigators it would seem to be self-evident, without either argument or testimony, that it would be as impossible for the medium to exhibit the occult qualities of his mediumship under such conditions as for a nightingale to sing whilst surrounded within striking distance by as many coiled and threatening serpents.

Although it was distant from my thought, when I commenced writing, to be so prolix, I may be allowed to say in connection with the above, that the *R.-P. Journal* of June 1st, 1878, contains a report of the proceedings of a "solemn meeting" held in the Third Unitarian Church in Chicago, May 22d, at which the following resolutions were passed:

"Resolved, That in our opinion, Bastian and Taylor's refusal to satisfy the just demands of the Spiritualists of Chicago, is presumptive evidence of practices on their part which will not bear investigation."

"Resolved, That we will not give countenance, encouragement or support to Bastian and Taylor, until they give evidence of the validity of their claim, as they have been requested to do; and we recommend to all Spiritualists throughout the United States that they discountenance them, lest the large and deserving class who follow the vocation of mediumship, and the cause, shall suffer from their final exposure, which is sure to follow."

"Resolved, That the daily papers of this city and the publications devoted to Spiritualism throughout the United States be requested to publish these resolutions."

Before the meeting separated, the fourteen rules I have referred to were attached with the title, "Hints for Investigators," to the following resolutions, and adopted "without a dissenting voice."

"Resolved, That we fully approve the following suggestions, and recommend that all mediums who ask endorsement from Spiritualists, be required to consent and conform thereto."

This bold and destructive attempt of a self-constituted tribunal brought Spirit A. A. Ballou to the defence of the persecuted mediums, and shortly after the passage of the resolutions he denounced in severe terms, through the lips of Mrs. Richmond, the individuals who had thus assumed to dictate conditions for the denizens of both the visible and unseen worlds, charging those who voted for the resolutions condemning and denouncing Bastian and Taylor, as being actuated by "precisely that spirit of persecution that would have hung every medium a hundred years ago; or, two hundred years ago, would have put to death in some countries of the world, all professing Spiritualists."

At the time the "protest" was made, the following golden words were also pronounced by the inspired medium: "That Spiritualism is not a man-made movement; that manifestations do not come at the dictation of any human being; that the conditions for manifestations must be controlled by the spirit world; that if we place ourselves in accord with the spirit world, ample satisfaction will undoubtedly be given; that if we place ourselves in harmony with the spirit, the spirit world will respond; and that it is not proper to pronounce upon the character of a medium without adequate investigation." (Vide Prof. Buchanan on Mrs. Crindle's mediumship, *pro and con*, both on hearsay evidence alone. *Banner* of July 16th.)

This prompt and energetic rebuke from Spirit A. A. Ballou gave such offence to the "gentlemen" who voted for the resolutions (see *R.-P. Journal* of June 15th, 1879) that they went in a body to Mrs. Richmond's house within the week "for the purpose of a conference with her control about the 'protest' of the supposed spirit of A. A. Ballou." It was declared that the said spirit of A. A. Ballou represented her control on that occasion. The conference, lasting upwards of three hours, was very animated and very earnest, and resulted (so says the *R.-P. Journal*) in an understanding that the offensive declaration and insinuations of that protest should be withdrawn as publicly as they were uttered.

The Chicago junto was assisted on this occasion by an accomplished legal attorney, and no greater proofs of the wonderful superiority of Mrs. Rich-

mond's mediumship are probably to be found on record than was exhibited on that occasion, wherein the medium was made to occupy the position of a criminal surrounded on every hand by her accusers, and whilst thus bereft of all mortal sympathy and aid, for more than three weary hours was subjected to an "earnest and animated" questioning and cross-examination by a trained lawyer, without the terrible ordeal causing either her or her heaven inspiring spirit guide to lose either temper or control. "The declaration," continues the report, "deemed offensive was that the gentlemen voting for the resolutions relating to Bastian and Taylor were actuated by 'precisely that spirit of persecution that would have hung every medium a hundred years ago; or two hundred years ago would have put to death, in some countries of the world, all professing Spiritualists.' The insinuations deemed offensive were—that those gentlemen, in making a request for a series of experimental test seances, were not actuated by an honest purpose, and that by the resolutions, Bastian and Taylor were declared frauds without adequate investigation."

Spirit Ballou's replies to the numerous queries of the junto's attorney not being deemed satisfactory, it was concluded to follow up the examination of Mrs. Richmond and her "supposed spirit control, A. A. Ballou." Accordingly, on the next Sunday, June 2, 1878, (says the organ of the junto) "It was announced that the subject for the lecture through Mrs. Richmond would be chosen by the audience. When the hour came, the attorney for the complainants presented five written questions as the subject for the lecture, 'which received the highest number of votes, and so were chosen.'"

"The medium came to the front of the platform in the usual manner, and her supposed control asked that the questions be read separately in their order and numbered, that they might be answered separately. To each question the answer was given, after a moment's reflection, with unusual emphasis" (so says the report in the *R.-P. Journal*).

The following are the questions asked and the answers given:

"Question. In view of the fact that by reason of numerous fraudulent practices of persons who are or claim to be mediums, great doubts have been created as to the genuineness of any physical manifestations, is it not the duty of all mediums professing to give form materializations, upon a reasonable request of intelligent Spiritualists, honestly made, to give a series of experimental test seances for the purpose of testing the fact in their presence whether or not the conditions under which the manifestations are given are controlled by the spirit world?"

Answer. We answer to that question, No!

Q. If such a request is so made, and the medium declines to grant it without even submitting the matter to the spirits claimed to control the conditions for manifestations through him, is not that refusal presumptive evidence of practices on the part of the medium which will not bear the test of adequate investigation?

A. We answer to that question, No!

Q. If such gentlemen making such a request make it honestly, and for the purpose above supposed, are they not in that act in harmony with the spirit world? And if the spirit world should not respond to their request through those mediums, is it not presumptive evidence that the spirit world does not control the conditions under which these mediums give their manifestations?

A. We answer to that question, No!

Q. If such a request, so made, is so declined, is it not the duty of all honest Spiritualists to withhold from such mediums all countenance, encouragement and support, until they shall comply with such request?

A. We answer to that question, No!

Q. If such a request, so made, is so declined, is it not the duty of those Spiritualists to declare the fact publicly, and to recommend to others to withhold from such mediums all countenance, encouragement and support, until they shall comply with such request? To the end that the cause of true Spiritualism and the vocation of honest mediumship may not suffer by further experiences of fraudulent practices?

A. We answer to that question, No! And we desire to state that this is the opinion of the controlling spirits of this medium."

I think this was the shortest public lecture ever pronounced by Mrs. Richmond, but at the same time one of the most eloquent and effective. Making all proper allowances, I feel entirely certain that no exalted spirit control of any medium ever sat down quite so hard upon any they deemed honest seekers after truth, as Spirit A. A. Ballou seems to have done on his learned interrogator and his antagonistic fellows in this instance. I can compare its moral with nothing more appropriately, than with that of a passage in the most beautiful and suggestive lecture that was ever pronounced by spirit intelligences through mortal lips—Jesus of Nazareth's Sermon on the Mount:

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first shalt thou remove out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Spirit Ballou would no doubt have gladly instructed the tormentors, of his medium on this occasion, had he not discerned what was passing in their prejudiced and darkened minds, and felt sure that all he could say to enlighten them would be but a waste of time and words. He probably felt as Jesus no doubt did, when he said to his mediumistic disciples, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Just as the Chicago junto of would be Popes and Cardinals in Spiritualism have ever since comforted themselves in requital for the five emphatic "No's," (each an every one of which embodies a pearl of inestimable value to those who have spiritual eyes to see, and who are not too learned in their own conceit to understand,) toward Mrs. Richmond and our materializing mediums, against nearly every one of whom the prime managers of the clique have ever since to the present day, poured forth in the columns of their unscrupulous "Journal" one continuous stream of slander, falsehood and abuse.

Any reader gifted with an analytical mind can scarce fail to perceive in the careful perusal of a file of the *R.-P. Journal*, commencing shortly after

the demise of its late editor, S. S. Jones, that the ferocious attack of the conductors on mediums was a preconcerted plan, having for its object the utter extermination of our dark circles and materializing mediums, and the entire subjection of all others to the dominion of a self-appointed body of men answering to the ecclesiastical hierarchy that controls the mediums who are developed within the confines of the Romish Church, each and all of whom have ever been held as witches by Papal authority, unless the spirits manifesting through them, whether for healing or otherwise, conformed in their belief, conduct and utterances to the dogmas and practices of the "Holy Church." So long as the ecclesiastical held dominion over the civil authorities, it was ever the practice of the Church to persecute and destroy the mediums whose controls would not submit to the dictation of the priestly rulers, and canonize, as a general rule, all those mediums whose spirit-controls acknowledged and advocated the right of the Hierarchy to dominate alike over the spiritual hosts and the souls and bodies of men. It may be that the Chicago movement had its origin in a secret conclave of ecclesiastics, who, no longer able, in this advanced era, to use the civil authorities, to suppress the spiritual phenomena of the day, are forced to resort to craft to stay the progress of that which threatens ere long, if not circumvented, to undermine and engulf all the anti-Christian churches in one common ruin. If "form materialization" could be crushed out of existence, it might not be so difficult as some may imagine to bring all the other phases of mediumship under the control of an oligarchy of bad, bold men, very much as Catholic spirit mediums are subjected to ecclesiastical authority, even in the present day. As if in furtherance of such a design, the *R.-P. Journal* of the 21st of September, 1878, put forth (very evidently as a feeler) in its editorial columns a two-column article headed "A Training School for Mediums," which was evidently concocted by a most subtle mind, far superior in talents and a proper estimation of the secret springs of action that govern most aspiring men in their selfish pursuits, than is possessed by its ostensible conductors. Says the insidious writer: "To leave the development of mediums entirely to their spirit controls is, we believe, in nine cases out of ten, subjecting them to the untoward influences of their own ignorance and unfavorable surroundings, and not unfrequently proves the destruction of nearly all real growth and usefulness. In a properly organized and well conducted training school, all these evils would be avoided."

Just so, said the priests of the Jews and Gentiles nearly two thousand years ago, when they crucified Jesus of Nazareth and his messianistic disciples because they chose to obey the voice of God within, rather than that of many. Just so, said the popes and priests of the Papal church, when, through all the long ages, they tortured to death millions of God's appointed mediums, because they would not or could not submit to their dictation instead of obeying the promptings of the divine voice within them! Just so, said John Calvin, when he burned his personal friend Servetus at the stake. Just so, said the bishops and priests and clergy of the national and dissenting churches of England and America, when they hanged, burned and tortured thousands of witches and Quaker mediums. Doubtless there may be hypocritical feigners of mediumship among the spirit mediums, (although, judging from my own experiences, I think there are not an hundredth part as many as are to be found among the priests and clergy of professing Christians); still, I think the best rule to apply to them is that laid down by Jesus of Nazareth in the parable of tares: when it was proposed to separate the evil from the good, Jesus (the husbandman) said nay; lest while ye gather up the tares (false), ye root up also the wheat (true mediums) with them. Let both grow until the harvest; and in the time of harvest I will say to the reapers: Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn."

So far as I have been able to penetrate the motives of the prime (and probably secret and unknown) originators of the Chicago conspiracy against mediums, their design was not so much to expose fraudulent as to destroy the genuine mediums, and especially those for form materialization.

The importance that is attached to this movement in Chicago by our spirit friends, is made sufficiently plain by Spirit A. A. Ballou's unusually severe denunciation of its Chicago advocates or tools. Not long after I became cognizant of the existence of the movement in Chicago, Spirit Theodore Parker told me, through the instrumentality of a private medium in Philadelphia, that if it was allowed by Spiritualists to accomplish the designs its movers intended, it would put back the cause of Modern Spiritualism a century. Again it is but two months since I was present with a very prominent and faithful Spiritualist in Boston, when one of the most efficient workers from the unseen world, speaking through the instrumentality of one of the very best mediums for communications, told us that unless the Chicago clique, who were represented by the *R.-P. Journal*, were defeated in their objects, Spiritualism would be "killed!"

This was stronger language perhaps than it was necessary to use, but it goes to show the immense importance with which the matter is regarded by our spirit friends, and it will certainly do no harm for all well wishers to the cause of Spiritualism to keep a constant watch on the proceedings of the clique in question.

The fact is, as I view the subject, these people are like the husbandmen who were entrusted with the vineyard. (See Matthew, Mark and Luke.) Many of the earlier mediums and sustainers of Modern Spiritualism seem to have become puffed up in their own conceit, and backsliders from the truth. They constitute the anti-Christ of Spiritualism, that embodiment of selfishness and lust of power that has ever early manifested its presence amidst the "sons of God," or disciples of spiritual Truth, in every angel dispensation that has been accorded to mortals. They are those who would seemingly (as Milton describes) "rather rule in hell than serve in heaven." They are of those who constitute, as Paul describes, the anti-Christ of ancient, alike with Modern Spiritualism, "The typical man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." They are of those whom Spirit A. A. Ballou declared to be the Chicago "gentlemen," and Jesus of Nazareth to their predecessors of the same ilk, viz., the Scribes and Pharisees, they who have been the persecutors

and murderers of the prophets or mediums in all ages of the world. They are of those on whose skirts, in fact, is to be found the "blood of all the saints." They are of those who, under the subtle plea of superior honesty, wisdom, sanctity and "respectability," trampled beneath their feet every spiritual and moral truth inculcated in the beautiful, angel inspired gospel of Jesus, and established on its ruins a bloody, hierarchal, Pagan kingdom, sustained for a thousand years solely by the sword, fire and torture, until it became, in the glowing words of the Elevator, a mythical Babylon, "The habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

If Spiritualists wish to learn what would probably be the result of a successful war on their angel inspired mediums, they need but to dwell for a few moments on the rise and fall of the Quaker Society, which for many years from its origin, about the middle of the seventeenth century, continued to exist and progress solely through the untrammelled ministrations of angelic teachings by the instrumentality of inspired mediums, the same as is now practiced in Modern Spiritualism. Although thousands of Quaker mediums and members of the Society were whipped, put in stocks and left to perish in loathsome prisons and dungeons, before the close of the century Quakerism had made such rapid progress in Great Britain, that a majority of the people in the Northern counties (where it originated) were said to be imbued with its faith. Whilst in the full tide of this success, a number of Quaker "gentlemen" of the Chicago ilk arose and declared that it was necessary to restrain the eccentricities and unbecoming conduct of some of their inspired preachers or mediums, in order to make the Society more respectable!

In an evil hour it was decided by many of the most influential members, that before any minister should be authorized to speak in public, he or she should submit to the "dictation" of certain "ministers and elders," and receive a certificate of competency. From that day the spiritual life of Quakerism began to depart, and has continued to do so ever since, until now it has become probably one of the most hard shelled, formal fraternities in Christendom, and among the hardest to be reached by spiritual truth.

Mr. Hazard has done well to remind the friends of Spiritualism of the Bundyite movement, in Chicago, to take control of the spiritual movement, in the Spring of 1878, just one year after the *R.-P. Journal* fell under the control of John C. Bundy, through the brutal assassination of Stevens S. Jones. It is true, that attempt has turned out as grand a fizzle as ever resulted from a wicked scheme of aggrandizement and selfish lust of power; but it is well to keep it in mind in view of another scheme of the same nature that is about taking shape. Bundyism was intended to stool-pigeon Spiritualism into the net of the Roman Catholic hierarchy; the now forming scheme is to stool-pigeon it into the Protestant Evangelical camp. We intend to resist every phase of the stool-pigeoning business, and hence, give Mr. Hazard's article as much at length as possible. Mr. Hazard would have done better than he has done, if his references to Matthew, Mark, Luke, Jesus of Nazareth, and other biblical myths had been omitted; but he will yet find out that Spiritualism can get along without hobbling on the crab-stick crutches of the Christian churches, Catholic or Protestant. We cordially wish that Mr. Hazard and the *Banner of Light* had come forward as they now do, and denounced and exposed this Jesuitical scheme, at the time it first showed itself, as they have now done. If they had done so, we would not have had to battle as we have to render it futile. We feel too thankful for their late co-operation, to unduly complain of their tardiness. With the *Banner of Light* fully aroused to a proper realization of the work to be done, we conclude the time of warfare is nearing its end.

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

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

STATE OF LOUISIANA, }  
PARISH OF POINTE COUPEE. }

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

Witness my official signature this 9th day of April, A. D. 1881. Jos. F. TOUNOIR, N. P.

REAL.